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THE RAINBOW:

A Magazine of Christian Literature,

WITH SPECIAL REFERENCE TO

THE REVEALED FUTURE OF THE CHURCH AND THE WORLD.

VOLUME XI.

BEING VOLUME I. OF THE NEW SERIES.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

JANUARY 1, 1874.

"WAYMARKS:" TRUTH RETURNING FROM CAPTIVITY.

A MAN who is engaged in an enterprise—no matter what—that taxes the utmost energies of his mind, in his efforts to commend it to the sympathy of others, believing that its success would be a benefit to the community, naturally takes note of any fact or circumstance that gives him hope, and thus sustains exertion. He is cheered by the thought that his labour is not *all* lost; that he is not thinking about it from dawn to darkness every day of the year in vain. Of course his estimate of the public utility of the enterprise may be greatly, even absurdly, exaggerated,—for there is a gracious law of nature that makes one's own child the most lovely in the world;—and it may be too, that self-interest, that subtle but powerful motive, quietly prompts the zeal which declares itself in action only for the public good. Incredulity may seek to justify itself by such arguments as these, so that our enterprising friend, notwithstanding his honesty and patriotism, has to do battle with a host of prejudiced enemies who pride themselves on their superiority to the weakness of credulity. Happily, however, all men are not sceptical, and in due time, he finds a sufficient number of believers to appreciate his project and crown it with reward. But when the test of public utility has been applied for a time it is found that the thing was indebted to imagination for many of its rose-coloured virtues, and project and projector are speedily forgotten by an ungrateful generation.

What a number of schemes "for the public good" can we call to mind of which this is the history! It requires no undue pressure upon memory to bring them up one by one, with their magniloquent cerificates of virtue, their short-lived popularity, and their ignominious collapse. For the ills of the body politic, as well as for those of the Church, one panacea after another is prescribed by the professional healers, and each in its turn is found inadequate to the necessity. The seat of the malady

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is not reached, and the patient continues the victim of exhausting experiments. There is a peculiar institution in the world, called "the Church." For the formation, government, life, and design of this institution, Divine directions have been given; but these directions are practically a dead letter to a most mournful extent: whilst the truth, which is essential to the healthy life of the Church, has been so grossly corrupted during the lapse of ages, that what was meant for its nourishment and joy has made it sickly and sad. Its testimony, consequently, to the world is not now the same as that which it gave when it came forth from the pentecostal room at Jerusalem with the baptism of the Holy Ghost on its intellect and heart. Then its speech was as clear as the light, and the love of Christ constrained it to cry, "Whosoever shall call upon the name of the Lord shall be saved;" now it speaks feebly and mystically, and encumbers its message with so many theological conditions and impossibilities that "the common people," who heard the Great Master gladly, can make nothing of it, and "leave Church to their betters." And then it spoke joyfully about the return of its beloved Lord as life and victory and immortality; but now, by a preposterous process of marching backward, it teaches that the return of the Lord means death, with its sorrow and lamentations and bitter tears; only, to prevent the absurdity from appearing too gross, it gives us the marvellous consolation of a "triumphant death," and sends the soul straightway to glory, although the Bible teaches that resurrection precedes glorification. Secondary senses of words, metaphor, and the so-called spiritualising mode of "interpretation" (?) have made a riddle of a book which its glorious Author meant as a revelation to mankind.

How is all this to be accounted for? Easily. Truth is in captivity. Jeremiah (xxxi. 21) has suggested the title of this brief paper; and we are profoundly thankful that though there is not yet any imposing procession on the return journey, one truth after another is being delivered from its thraldom to corrupt theology, superstition, popery, and paganism, and one man after another is, by the grace of God, hailing the returned captive, the ransomed verity, with expressions of heartfelt joy. The enterprise in which the writers and patrons of the RAINBOW are engaged, unlike some of those enterprises to which allusion has been made, is *not* destined to cause a little temporary excitement, and then to pass away and be forgotten, leaving no permanent benefit to men as its durable memorial. No, no! This work is surely of GOD. The leaders in the noble labour of emancipation, by which Great Britain stood forth before the world without a single slave in any portion of her dominions, will never be forgotten. The men who gave their money, and time, and moral influence, and mighty eloquence to the divine work of breaking every yoke and letting the oppressed go free, will be enshrined in the memory of Christian philanthropy as long as history lasts.

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And is the emancipation of truth less important than that of men? What wonderfully blessed results would follow if the true, that is to say, *the revealed*, doctrine respecting God, and Christ, and man, and the Church, and Israel, and the nations, and the world to come, were everywhere preached! It may be but a fond dream—an earnest desire springing from the conviction that these truths are of inestimable moral, intellectual, theological, and practical value—but the ideal perspective of what *might* occur in such a case is so beautiful that we are extremely reluctant to conclude that it is *only* a dream. We see, in imagination, Plato, with his philosophical guesses about the nature of the human soul, banished from the Christian pulpit to make room for Christ, with his infallible declarations, and Paul, with his inspired doctrines. We see faithful men "rightly dividing the word of truth," according to the inspired precept, and earnestly placing before the faith of their hearers the wonderful love of God in offering to mortals the glorious prize of immortality in Jesus Christ the Lord: and, in consequence of this doctrinal reformation, ecclesiastical reformation is a matter of course; many of the things which now separate Christians are removed; and they learn to love one another as in the ancient days, and thus repeat to the world the clear testimony of the early Church respecting the Saviour, the Church, the King, and the coming kingdom. It is upon such an issue as this that the heart rests as the goal and reward of labour,—an issue which cannot fail to shed gladness upon the hearts of millions, and to glorify our Father who is in heaven.

We have received the following most valuable letter from a ministerial brother in India, for which we heartily thank him, and which will gladden our friends as it has greatly cheered us:—"Although unknown to you either by name or in person," writes our correspondent, "yet sympathising heartily with you in your views touching the Second Advent, and the immortality of believers only; and admiring the gentle loving spirit in which you have advocated them; I feel it to be my duty to communicate to you a few matters relating to myself and my missionary work here, the knowledge of which will, I hope, cheer and sustain you a little in the truly good but comparatively thankless labour in which, as Editor of the RAINBOW, you are engaged.

"I cannot, like yourself and Brother White, rejoice in years of clear conviction that *deprivation of being* is the punishment which a righteous God will mete out to unbelievers in his Son. I have rather to regret that, as a minister of the Gospel, I have wasted the best of my prime in suggesting and enforcing *figurative* interpretations of eternal life instead of letting plain words have their primary and natural meaning. And yet amidst it all I was ill at ease. For nearly twenty years I had been unable to satisfy my mind, either from Scripture or from reason, that men are naturally immortal beings; consequently I could not receive,

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nor have I preached, the dogma of endless suffering in hell. On the other hand I felt that the Scriptures *did teach* that good men would live on for ever, but how they became possessed of such an extraordinary privilege I utterly failed to see. Reason gave me no help in my inquiries, indeed proved rather a stumbling block to me than otherwise, suggesting, as it did, that if men are not naturally immortal beings—which I did not believe them to be—how could the saved among men be immortal? The burden of proof seemed to be thrown upon me, and hampered as my mind was in its thoughts by the notion that life in Bible language meant happiness, and that perishing and destruction were mere figures of speech for intense misery, the missing link, though it lay so very near to hand, remained unseen.

"At length, after many years of missionary labour, my health giving way, I went home to recruit. Passing a newsvendor's stall one day, I purchased a copy of the *Christian World*, containing the first of three letters on 'Life in Christ,' by Edward White, of London. I had scarcely read half way through the letter before I saw rising up before me, in glorious distinctness, the very idea after which I had been groping for years. The following two letters made brightness brighter, and filled me with shame and confusion that the prejudice I had entertained against a literal interpretation of God's word should have so blinded me that *what* was light I had called obscurity. Of course I read Dr. Angus's reply to the three letters; but much as I love him, and highly as, in most things, I prize his opinion, he did not shake my faith in the newly-received blessed doctrine of immortality for believers only. The few perplexities which it raised in my mind, calm deliberation, aided by Mr. White's reply to the doctor in the June number of the RAINBOW for 1870, completely dispelled.

"From that day to this I have rejoiced in the light; have been enabled to think about, and speak of, the character of God without a wringing thought or a drawback of feeling, and to behold even in the destruction of the wicked a benevolence of intention fitly harmonising with holy John's unqualified assertion—'God is love.' After having tested the new conviction I had arrived at, by bringing it to bear upon all the texts of Holy Scripture which allude to future rewards or punishments, and being joyfully satisfied by the result, I felt it to be my duty to endeavour to spread my opinions. With this object I wrote to Mr. Constable, requesting him to aid my efforts with a grant of his books at a reduced rate. He generously complied, and twenty-five copies of his work, 'The Restitution of all Things,' and twenty copies of 'Will Sin and Suffering be Everlasting?' by J. Stratford, were sent by post to my most intimate friends and acquaintances both in England and India. A lady, unknown to me,—Mrs. S.—sent me a sovereign to purchase me a little 'Life in Christ' library. Putting an additional sum to it, I

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bought a second stock of books, and circulated them by post as before. I never made any secret of my views when in England, and was surprised to find among my brethren in the ministry what an under-current of sympathy many of them had with my professed opinions. I believe many of them are prepared very considerably to modify the expression of their views in relation to eternal punishment, when new impressions shall have commenced to operate decisively upon the thinking part of our Church members.

"On my return to India, I determined that Bengalee native Christians also should, so far as my influence extended, be set free from the heart-withering dogma in which they had been instructed. This I found to be no very difficult task, inasmuch as the natural gentleness of the Hindoo disposition—except when under the influence of passion or revenge—makes everything like harshness repugnant to his feelings; whilst the influence of the Shasters' teaching,—which holds out re-absorption into God, *at some time or other*, to even the vilest of the race,—as far as it may insensibly affect them, leads them to regard any alleviation of terrible eternal punishment as a gladsome relief to Christian faith.

"With one exception, my native helpers—the catechists and preachers—are believers in the doctrine of eternal life by Christ only; the natural immortality of the soul is never asserted in our prayers or preaching; Jesus is set forth as the Author of immortality as well as the Author of faith, and we love to have it so.

"To encourage you in your uphill work by the knowledge that your labours are indirectly bearing fruit, I will briefly mention a few encouraging facts which have come to my notice.

"1. A native deputy magistrate, after a long conversation with me upon Christian doctrine, said, with joy beaming in his face, 'Sir, until to-day I have never before conversed with any religious European who did not at the outset indispose me to listen to Christianity, by his arrogant assumption of the soul's immortality, and the improbable doctrine of perpetual torment which he professedly erects upon it. I have always rejected Christianity at the outset on this ground. *Now* I find that there are Christians who disbelieve these two things, I shall be more inclined to think of Christianity with respect.' I subsequently lent him 'Popular Ideas of Immortality;' by Rev. W. Ker, from the perusal of which book he professed to derive almost unspeakable satisfaction.

"2. A godly indigo planter and zeminder, who, though a Ritualist, has for years disbelieved the common dogma of eternal misery, wrote me hearty thanks for the 'Touchstone' and 'Restitution of All Things,' and giving in his cordial adherence to the doctrine of life in Christ only.

"3. A European deputy magistrate—a man full of faith and of good works—has embraced the doctrine with all his heart.

"4. An ex-missionary, after reading Constable's 'Eternal Punishment,'

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and hearing the doctrine argued and preached, is also among the converts.

"5. The European judge of our district has conversed with me often upon the subject, has read several books I lent to him, and now rejoices in the doctrine as freeing God's character from an imputation which he never could think about without discomfort.

"6. Another indigo planter—not a decided Christian—wrote me a very thankful letter for a copy of 'Restitution of All Things,' stating it to be his conviction *that this is the sort of doctrine* to make men think of God, and not the dreadful one of everlasting torment in fire.

"7. My beloved wife now sees the doctrine to be both scriptural and reasonable.

"8. My eldest son is thoroughly inquiring about the doctrine.

"9. My native companions in the ministry and our native Church have accepted the doctrine.

"10. And, finally, the villages and markets of the district in which I am labouring, hear, in their own Bengali language, God's great truth declared—'He that hath the Son hath life; and he that hath not the Son shall not see life; *this is* the record that God hath given to us *eternal life*, —immortality,—and this life is in his Son.'

"I trust, dear brother, that you will feel cheered by knowing that even in India the views which you are labouring to spread have a few hearty sympathisers."

MINISTERING MOTHERS.

"MOTHER!" O word how sweet, how tender! What a fountain of disinterested love is in it! It is gentleness embodied. It is the child's heaven. "I'll tell my mother!" That is enough. There is peace in the very thought. There is no room for doubt. She will succour, she will help, she will shield her little one. The faith of that young heart is perfect; there is no room in it for the faintest shade of unbelief, no thought of the bare possibility of indifference to the welfare of her child on the part of the mother. Children are true believers. Our Lord selects them as illustrative models of Christians who would enter the kingdom. We say they must be converted and become like *us*—for that is what we mean, although we are too modest to say so;—but Christ says we must be "converted," and become like *them*,—a doctrine which the teachers both of adults and children would do well to look at again. Doubt is the troublesome companion of grown men. Reason kindles her brilliant lamp, and lo! it is questioned whether the All-Reason has spoken at all,—the fact being that the poor taper has

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died in the light of the sun, whilst its owner thinks that the sun himself has gone out; but children receive with gladness the precious and beautiful things which they hear at the mother's knee about Jesus the Good Shepherd, the Lover of the lambs, and about the loving Father in heaven, with his house of many mansions, and his paradise of ever fruitful trees. The young heart, wondering and rejoicing over this new world of love and beauty, believes everything perfectly. All is reality to the Christian child; and it is therefore a matter of unspeakable importance that mothers should teach their darlings only what is *true*.

Of course it is not supposed for a moment, notwithstanding this pointed way of putting the case, that any Christian mother will teach her child something which she *knows* to be unscriptural. That is absolutely out of the question. "If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion?" No parent, however foolish he may be in other respects, can do anything so heartlessly cruel and unnatural. But is it not possible to take for granted, as divine doctrines, opinions which commentators and sermon writers have been presenting to the public for generations,—opinions in the belief of which we and our fathers have been trained since childhood,—but which, notwithstanding, are entirely opposed to the Holy Scriptures, the character of God, and the nature of man? Yes, alas! this is not only possible, but, as a matter of fact, it is done everywhere to the terrible injury of the young heart, and the deep dishonour of our loving Father in heaven; and we cannot help imploring Christian mothers who may read these pages to avoid, as they would the deadly pestilence, the fearful mistake which has blasted the joy of many a young loving soul, filling it with such dread of the very name of God that has either sunk it into hopeless melancholy, or driven it, as years advanced, into bitter scepticism. Our sisters will surely forgive our profound earnestness in this matter when we assure them that we are not speaking either from hearsay or from what common sense teaches us *must* be the result of those terrible misrepresentations of the Divine Father, but from actual personal knowledge of too many cases of religious despair, or determined infidelity.

Alas! it is bad enough and cruel enough to harrow the young heart with lying ghost stories, until the extremely sensitive nervous system is stretched upon a rack of anguish; but it is immeasurably worse to tell it that the Almighty God, whose will is law, and whose power is irresistible, will send the "souls" of men, and even those of children, to a dungeon of fire "to be tormented for ever," without the faintest hope of either death or deliverance. This HIDEOUS LIE has made life miserable in countless instances. It has driven thousands upon thousands to despair, madness, atheism, or suicide; and it has spoiled existence to

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some of the finest and gentlest minds that ever came from the hands of the Creator. The compilers of our catechisms who have made this falsehood one of the ingredients in their "milk for babes," have much to answer for, and the preachers and teachers who perpetuate it are simply, without knowing it, making our heavenly Father the terror and scourge of the universe!

Mothers! help us to diffuse God's pure, loving, exquisitely beautiful truth, unadulterated with pagan and popish cruelties! We are doing what we can—and, thanks to our blessed Lord, not without rich fruit—to drive the withering abomination from the Christian Church; but it is obvious that our hope must be in the *young*. If the next generation is to look back with amazement on the fact that the word of truth was so amazingly misunderstood, we must teach the children the great Gospel revelation of *immortality only in* CHRIST. Those precious ones who are now playing and prattling around the mother—the beautiful blossoms which God has sent to sweeten home—must be educated in the atmosphere of divine tenderness. O how blessed it is to tell those we love that "God is love!" How delightful to speak these most gracious words in the listening ears of childhood:—"God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." To perish means to die, to go out of existence, to cease to be. To have everlasting life means —O wonderful thought!—to have union with the beloved Son of God, close as the branch to the stem—the same vitality animating both—the eternal life thus possessed by the believer, child or man, being not at all a natural, but a purely supernatural thing; not an inherited possession, but a glorious "gift of God." Let young hearts, through the teaching of ministering mothers, feel that Jesus loves them; and let them grow up, not in a region of terror, but in one of peace, and joy, and hope!

THE BEREAN CASKET.

I. "IN the 'Berean Casket' there are many points cleared up which have greatly pleased and encouraged me. There are many left which, if taken up, would no doubt please and interest still further, if you were but reminded of them. Does not John iii. 13, which says that 'no man hath ascended up to heaven,' directly contradict 2 Kings ii. 11, and Hebrew xi. 5?—HEYWORTH SCHOFIELD."

No. The Lord is speaking of the heaven where he was "with God" in the beginning; but the narrative in Kings refers to the visible heavens into which the prophet was seen ascending in a whirlwind. We have not been informed where Elijah and Enoch are; but it is certain that

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he who only hath immortality dwells in the light which no man can approach unto; whom no man hath seen, nor can see. (1 Tim. vi. 16.)

II. "How do you reconcile the parable of the rich man and Lazarus with the idea of the soul's non-immortality, or the annihilation of the wicked?—AN ANXIOUS INQUIRER."

As there is no contradiction, there is no need of reconciliation. That which you admit to be a "parable" cannot be accepted *literally*: and to accept *this* parable as a description of literal facts is obviously impossible. Insurmountable difficulties and absurdities immediately face any man that makes the attempt. Men dead and buried neither see nor speak. In it there is not a word about "souls." Its "hell" is Hades. And the assumption that it is a narrative of fact is purely out of the question. As well may you assume that Jotham's trees (Judges ix.) held a political discussion about the election of a king. Whatever this mysterious speech in Luke xvi. was intended by the Lord to suggest to his hearers—a question which we can answer, but are not asked to answer at present—we go not to it, but to hundreds of plain literal Scriptures to learn what is revealed respecting immortality and destruction. Never forget the good rule to interpret the obscure by the plain; for there are no contradictions in God's precious word.

III. "I read the RAINBOW with great interest, and the 'Berean Casket' has helped to clear up some perplexities in my mind. Will you kindly tell me how, if the soul is unconscious between death and resurrection, Paul could say, 'absent from the body, present with the Lord;' and again, he had 'a desire to depart and to be with Christ, which is far better?' Jesus, too, told the thief on the cross, 'To-day thou shalt be with me in paradise.' And in Luke xx. 38, our Lord, speaking of Abraham, Isaac, and Jacob as dead, says 'God is not a God of the dead but of the living, for all live unto him.' These passages seem to intimate that when death takes place, the soul is conscious of greater happiness in the presence of Christ himself. Excuse my troubling you, but I have a sincere desire to be rightly informed on the subject.—H. J. R."

The sincerity of our correspondent's desire to be rightly informed, which we fully believe, cannot exceed the sincerity of our desire to help our fellow Christians, so far as we possibly can, rightly to understand our Father's word. There are questions, easily put, which no man can answer at present, questions in the presence of which to stand uncovered and silent is the best proof of wisdom. Far be it from us to meddle with matters which are too high for us; but if we can help "H. J. R.," or any one else, instead of thinking it a trouble, we shall esteem it as one of the many precious—very precious—privileges with which, in his marvellous grace, the Lord has favoured us.

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1. "Absent from the body, present with the Lord." These words, taken alone, do certainly suggest an immediate transition from death to heaven, notwithstanding the remarkable absence of either "soul" or "spirit" from the context. But they cannot be taken alone, without an entire misapprehension of the apostle's argument. He did not desire to be unclothed (2 Cor. v.), but clothed upon, that mortality might be swallowed up of life, which, according to his own teaching in many places, cannot take place until the resurrection of the saints at the Saviour's advent. His eye was on the judgment seat of Christ (ver 10). And he says, "We are still confident, and well content rather to go from our home in the body, and to come to our home with the Lord." But when shall we come to our home with the Lord? Let Paul himself answer. Again and again he speaks of departed believers as "asleep," but, he says, "This we say unto you by the word of the Lord, that we who are alive and remain unto the coming of the Lord shall not go before them that are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we who are living and remain, shall be caught up together with them, in the clouds, to meet the Lord in the air, *and so shall we ever be with the Lord.*" This is Paul's blessed thought of "coming to his home with the Lord." Until the resurrection, he expected no crown, no glory, no reward. But it was his joy to know that, awake or asleep, he was the Lord's; that his life was hid with Christ in God; and that when Christ, his life, appeared, he should appear with him in glory.

2. His "desire to depart and to be with Christ, which is far better." Whatever the expression so rendered may mean, it must be consistent with the apostle's great doctrine that the simultaneous glorification of the entire Church, the body of Christ, would take place at the coming of the Lord. And in reference to his departure he writes to Timothy, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which"—I shall immediately receive? No, but—"the Lord, the righteous judge, shall give me *at that day;* and not to me only, but unto all them also that love his appearing." What, then, does he mean by the words, "But I am in a strait betwixt the two, having my desire for departing, and being with Christ: for it is very far better?" We must conclude, from Paul's own writings, that he perfectly ignored the intermediate time of sleep, which to him would be no time at all, and fixed his mind upon the glorious resurrection at the return of his Lord. "To depart," says Henry Constable, "means doubtless to die, and to be with Christ means doubtless the glorified state at resurrection. They are spoken of here as closely connected, as in fact synchronal, from that

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doctrine of the sleep of the intermediate state which Paul so often taught. To depart from life and die would be, he knew, to be followed at once by the trumpet calling him to arise and be with his Lord; for time would, in the actual interval, however long, between dying and rising, be annihilated for him who slept."

3. Luke xx. 38. The patriarchs were *dead*, but God says he is "the God of the living;" therefore *there must be a resurrection*. This was the point to be proved, and the Lord *proved* it thus.

4. The dying thief. See "*The Penitent Thief*," in last month's RAINBOW.

IV. "In Psalm civ. 5, it is written, 'Who laid the foundations of the earth that it should not be removed for ever;' in Psalm cxix. 90, 'Thy faithfulness is unto all generations; thou hast established the earth, and it abideth,' or, margin, standeth; and in Eccl. i. 1, 'The earth abideth for ever.' But in 2 Peter iii. 10, we have these words, 'But the day of the Lord shall come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.' I shall be very grateful if you can solve this great difficulty.—A BIBLE READER."

That the continuance and immobility of the earth, as the fixed scene and centre of Messiah's everlasting dominion, are taught in Scripture, is not to be questioned by any man who reverently accepts the word as meaning what it says; nor does the statement of Peter militate against that doctrine, although at first sight it seems to do so. For what are the facts? The apostle foreseeing, by the Spirit, the scoffers of the last days, with their mocking question, "Where is the promise of his coming?" rebukes them for their willing ignorance—a sin of most serious character—and refers to the flood thus:—"For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water, whereby—by which water—the world that then was, being overflowed with water, perished." Here is the key put into our hands by the apostle himself. The works of the wicked, with the wicked themselves, were engulfed in the waters of judgment; but in due time the earth—that is to say, those parts of it which God meant to be inhabited—emerged from its tremendous baptism, and "stood out of the water," purified and beautified for the service of men. Now mark the apostolic parallel: "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." As there was a judgment by water, so there will be a judgment by fire. The Lord Jesus is to be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on those that know not God, and that

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obey not the Gospel of our Lord Jesus Christ (2 Thess. i. 7, 8). Now, may it not be here intimated that the purifying process will issue in a wonderfully beautified earth? But does not verse 10 pointedly say that the earth will be burned up? It does, according to the reading and punctuation of our version; but even in that case Peter looks forward to a "new earth"—which, to harmonise with those scriptures which affirm perpetuity—can be none other than this earth purified. But, let us quote the words of a remarkably clear thinker:* "Perhaps it may be well to observe here, that 2 Peter iii. 10, which seems to indicate the complete consumption of the earth by fire, only requires to be differently punctuated, in order to render it harmonious with what has been now advanced; and the well-known rule of a neuter plural taking after it a verb singular, requires this emendation. Accordingly the verse should be thus read: 'The day of the Lord shall come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also; and the works that are therein shall be burnt up.' By this reading, it is manifest that the 'burning up,' in question, is predicated, not of *the earth itself*, though it indeed will undergo a fermenting heat, but of the works that are therein —the monuments of man's perverted ingenuity." And, led us add that, according to the learned Tischendorf, the Sinaitic and Vatican MSS., instead of "burnt up," read, "shall be discovered." Tregelles, who has spent a lifetime in examining the most ancient manuscripts known to exist, also gives "discovered." No! there is no fear of contradiction among God's scribes! We have but to compare them diligently, and we shall be amply rewarded.

THE SEALED FIRST FRUITS OF ISRAEL.

(Rev. vii. 1-8.)

IN entering upon the consideration of this chapter, the author cannot but remark how interesting to a *Jew*, would be the perusal of the New Testament in general, if unassociated in his mind with the accompanying comments which prevail in the Christian Church. For example, if the four Gospels were thus entertained by him, there can be little doubt but that his attention would be at once arrested by their contents; for, therein he would see, in striking accordance with Old Testament prophecy, the procedure of Messiah, as a minister of the circumcision, addressing himself to *Jewish hopes;* and in no wise contravening, but rather encouraging the expectation of the kingdom, and the "first dominion"† among the nations, as the portion of the daughters of Zion.

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* Rev. James Kelly, M.A. † See Micah iv. 8.

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But, alas! the Gospels come not before the Jew in this their genuine simplicity, but are encumbered by Gentile interpretations of the discourses, miracles, and parables of our Lord, which actually disallow the Jewish aspect of his ministry.

Nor has the book of the Revelation escaped the same treatment. In regard to the chapter before us, this deplorable spirit of Gentile monopoly is strikingly exhibited; for, whereas it obviously relates to the literal seed of Abraham—and so we have a precise enumeration of the twelve tribes, into which they were divided—our popular commentators *will* have it, that the nomenclature belongs to the visible Church; and that the sealing of a definite number out of every tribe, imports the preservation of the true servants of God, amidst the general corruption of Christianity which ensued upon its establishment throughout the Roman Empire by Constantine the Great!* Surely, in the face of such manifest, however undesigned, perversion of God's word, it ought to be our determination, more than ever, to sit loose to the traditions of men; and to watch against that "licentious and deluding art," as has been well expressed, "which changeth the meaning of words, as alchemy doth, or would do, the substance of metals, making anything of what it listeth, and bringeth, in the end, all truth to nothing."† The Bible is a book, let us remember, for the humble believer as well as the philosopher; and the necessary element for the understanding of it is that which all equally need—the teaching of the Holy Spirit. And of the terms which *he* employs, the best glossary is derived from the comparison of Scripture with itself.

Now, there is one word in the chapter before us, the import of which it is very necessary to determine, viz.:—"*Israel.*" It has been already remarked, that there is no authority for applying it to the Gentiles, or the present Church. There is, however, a passage much relied on for the support of such notion, which, at first sight, may appear to favour it: "And as many as walk according to this rule, peace be upon them, and mercy, *and upon the Israel of God.*" (Gal. vi. 16.) But a little consideration will show that even this passage refers to the literal Israel. In writing to the Church of Galatia, the apostle is delivering his judgment on the exemption of Gentile believers from the obligation of circumcision; judaising teachers having crept in, who inculcated the contrary. In doing this, he intimates that, however circumcision might be practised by Jewish converts, as a token of the covenant which God made with their father Abraham; yet, that for them or any of their Gentile brethren to observe this ordinance on the one hand, or to decline observing it on the other, as a ground of merit before God, was utterly vain. "For," he writes, "in Christ Jesus, neither circumcision availeth anything, nor uncircumcision, but a new creature."‡ He then dismisses the subject by the invocation in question: "And as many as walk according to this rule, peace be upon them, and mercy, and upon the Israel of God." Whereby we learn, not that the term Israel is a designation for all believers, (such a conclusion is quite gratuitous,) but that *Jewish* believers would not be true Israelites, i.e., the *Israel of God*, if they observed not the apostle's precept. Nathanael, we know, being a *Jew* of an ingenuous

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* Horæ Apocalypticæ, by Rev. E. B. Elliott. † Hooker.

‡ Or, *a new creation.*

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and docile spirit, was commended by our blessed Lord as "*an Israelite indeed;*" (John i. 47;) and, in like manner, here, the *Jewish* members of the Church who would regulate their intercourse with their Gentile brethren after the principle laid down, are contemplated by the Spirit, as *the Israel of God.* This is the simple meaning of the verse, yielding no ground, it is contended, for giving the denomination "*Israel,*" to any class of Gentiles.

Nor, be it further observed, in the kindred term, "*Zion,*" ever applied in the Scriptures to designate the Church. In the Epistles to the Hebrews, it is true, the apostle says to believers, "Ye are come unto Mount Zion," (Heb. xii. 22,) but he speaks of their having equally come to the "heavenly Jerusalem," which shows plainly that what the apostle has in view is the glorious vision of *the future,* when the literal Mount Zion, in juxta-position with the glory from heaven, will be the scene of the manifestations of the Lord's kingdom in the latter day. This vision he supposes the believer to realise, even now, in the exercise of that faith which "is the substance of things hoped for, the *conviction* (such ought to be the rendering of the original) of things not seen." (Heb. xi. 1.) Thus, there is no more authority for denominating the Church *Zion,* than *Israel.* It is merely a part of man's system, which is, at once, exploded by examination of the Word of God.

With this consideration of Scripture phraseology in general, the chapter before us, under the head of the twelve tribes of Israel, cannot be supposed for a moment to refer to aught but the seed of Abraham, *the Jewish nation.* Alas! that so patent a truth should require to be vindicated. We now proceed to its exposition in detail.

Ver. 1.* This is another instance of the ministration of angels, in connection with the providential government of God, as it will be exercised in the period of the Lord's day, or the day of the Lord. We read in Matt. xxiv. 31, that when the Lord Jesus appears in the clouds of heaven at his second advent, (the saints of the present dispensation, be it remembered, having been gathered to him before,) then, amongst other things, "He shall send his angels, . . and they shall gather together his elect" (i.e., the spared Jews, who will constitute the restored nation) "from the four winds, from one end of heaven to the other." Such is, as it were, the *final* scene of the rehearsal of Israel's fortunes; and *here* we look back to the *opening* scene, and descry the same parties, Israel and the angels; only, now, the latter stationed at the four corners of the earth,† as though ready to fold it up like a vesture, are employed in holding in the ordained agencies of judgment; while, meantime, a first fruits of the former are being discriminated and sealed for preservation, when the judgment bursts forth. In the one scene, we have presented to us the *consummation* of the Divine purpose, the chosen nation collected; in the other, we have the *process* rehearsed, which gives a happy augury of it.

Ver. 2. This is a commissioner of mercy to an election from Israel presently defined; and, therefore, he is fitly represented as coming from the east, or the *sun rising*—as it is literally given in the margin; for the

[* The reader will please have the verses before him, as to save space we omit them. ED.]

† Quære, "*land.*"

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irradiation of light is continually used in the Scriptures, as the emblem of joy and gladness; and, especially, of the festivity associated with Messiah's day. Thus, amongst the last words of the sweet Psalmist of Israel, testifying to his Son and Lord, we read:—"He that ruleth over men must be just, ruling in the fear of God; and he shall be as the light of the morning when the sun riseth, even a morning without clouds." (2 Sam. xxiii. 3, 4.) And to the same effect was the advent of this Holy One hailed by Zacharias, when he uttered the words: "Through the tender mercy of our God, whereby the day spring" (literally, as in the place before us, the sun rising—it is the same word) "from on high hath visited us." (Luke i. 78.)

Having the seal. This is after the manner of earthly rulers, who have seals as the impress of their authority, the use of which they delegate to chosen servants acting for them. The introduction of such emblem here, is to signify that an act of Divine discrimination is about to ensue, by virtue of which there shall be insured, in the midst of Israel's apostasy, and the impending judgments coming on them, a seed to serve the Lord.

Ver. 2, 3. Thus an arrest is put upon the agencies of devastation ready to be let loose, till this angel and his fellows ("we") fulfil the trust assigned to them; from whose formal recital of the same, we learn through what objects in nature, mankind, and especially Israel, will be plagued,—the earth, the sea, and the trees; as, also, that the sealed ones will *manifestly* owe their immunity, amidst all this scene of judgment, to their being acknowledged of God as the people of his choice; for they are spoken of as being to be sealed *on their foreheads*. This expression, doubtless, further implies, that they will openly confess Jehovah in that day as the God of their salvation; and, in the ninety-first Psalm, we have the prophetic celebration of both their piety and preservation; they will say of the Lord:—"He is my refuge and my fortress: my God; in him will I trust." "He will deliver them from the snare of the fowler, and from the noisome pestilence. They shall not be afraid for the terror by night, nor for the arrow that flieth by day. A thousand shall fall at their side, and ten thousand at their right hand, but it shall not come nigh them. Only with their eyes shall they behold and see the reward of the wicked." (Vers. 3, 5, 7, 8.) This Psalm, it is obvious, applies not to the present Church dispensation; for, in seasons of epidemic suffering and mortality, the saints, now, are not exempted; nor is it promised that they shall be.

It may be well to add, that the spared remnant, in Ezekiel ix., are commanded of God to be distinguished in like manner as the sealed ones here, from the devoted inhabitants of Jerusalem, whose unblushing idolatry is shown in vision to the prophet:—"And he called to the man clothed with linen, which had the writer's inkhorn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." (Ver. 3, 4.) These parties, it is to be observed, have their lot cast in the corrupt *city*, and not in the Jewish land at large, or among the nations. But that they belong to the sealed ones, viewed in this wider aspect in the chapter before us, is highly probable, inasmuch as it seems to be the same future crisis of latter day apostasy, from which both are delivered.

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At all events, the notion that Ezekiel's vision has had its realisation in the past, cannot satisfy the careful inquirer; whereas, the analogy between it, and the rehearsal here presented to us is strikingly obvious.

Ver. 4. Thus the number of the sealed is given in the gross. It is told off as it were in the hearing of the apostle. Twelve times, twelve thousand of every tribe—a full square number—denoting completeness; representing, perhaps, as the multiple of the twelve patriarchs and twelve apostles, not only so many units of individuals, but their relation, as nucleus, to the entire nation eventually to be collected. For, it is not to be supposed that 144,000 constitutes all that shall survive of the seed of Abraham, to inherit the promises made to the fathers; but that, first of all, the proportion, selected from all the tribes, will be chosen of God to confess him, and be confessed by him, in the midst of the nation.

The connexion which we discerned between the vision of the rainbow round about the throne in the fourth chapter, and the visitations following—as designed to guarantee the recovery of the earth, notwithstanding the convulsions that it was to undergo, has its counterpart, here, in this sealing of the tribes in relation to the infliction of the trumpet plagues. Israel will be the subjects of these heavy woes; but still the nation will survive, indicated by the earnest of these sealed ones; and so a special allusion to this comes in at chapter ix. 4, where the locust torment is said to affect only those men who have not "the seal of God in their foreheads." The whole history of the period through which these sealed ones pass, and which is here given in detail, seems shortly summed up in the angel's communication to the prophet Daniel:—"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." (Dan. xii. 1.) May we not regard Michael as answering to the commissioned angel with the seal of the living God; the unprecedented time of trouble, to the period of the trumpet woes; and the people found written in the book and delivered, to that ingathering, of which the twelve thousand, sealed out of every tribe, constitutes an impressive earnest?

Ver. 5, 6, 7, 8. Here the names of the tribes and the number of those sealed out of them, are accurately specified in detail, as though the Divine faithfulness would subject itself to be abundantly tested, touching the event of their preservation. And, accordingly, in chapter xiv. of this book, we have this very company presented to us, in attendance on Messiah, when he appears; with the distinction attaching to them of having passed unharmed, morally as well as physically, through their ordeal of fierce temptation: "And I looked, and, lo, a Lamb," (or, as it should be,) "*the* Lamb stood on the Mount Zion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads. And I heard a voice faom heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps; and they sung as it were a new song before the throne, and before the four beasts," (living creatures,) "and the elders,—and no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth. These are

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they which were not defiled with women; for they are virgins. These are they which follow the Lamb withersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb." From this last expression—"first fruits"—we collect what has been already hinted, that, however these sealed of the tribes may constitute an honoured portion, yet, to them will not be limited *all* that shall be eventually saved of Israel. Their character, as first fruits, rather involves the ingathering of many others, as the harvest.

It appears that before Israel entered the land of Canaan under Joshua, Balak and Balaam, a king and a false prophet, like the enemies we find in the Apocalypse, conspired against them; but the open method of cursing not succeeding,—the Lord having turned the curse into a blessing, —the device at length prepared was to send Midianitish women into the camp of Israel to corrupt them, which, alas! prevailed, and drew down God's wrath upon the hitherto favoured people. But after chastening them, God did not forget the Midianites. Accordingly, we read at the beginning of this chapter:*—"And the Lord spake unto Moses, saying, Avenge the children of Israel of the Midianites; afterwards shalt thou be gathered unto thy people. And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the Lord of Midian." Now, observe how the detachment is drawn for that expedition: "Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war. So there were delivered out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war." The army thus formed, we may naturally regard as incensed, not only against the Midianites, but against their wicked licentiousness, which had proved so fatal to Israel; for, when the Midianitish women, who ought not to have been spared, were afterwards brought to the camp, we find Moses thus inflaming the zeal of this army against them:—"Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor, and there was a plague among the congregation of the Lord."† Thus between the number and spirit of this host of old, and that of the hundred and forty-four thousand before us, an analogy obtains, such as we might look for between type and antitype. And the correspondence, in regard to exemption from hurt in the case of both parties, is equally remarkable; for, as the hundred and forty-four thousand are seen to survive through all their terrible encounters, so with the detachment of twelve thousand sent against the Midianites, not one was missing when their census was taken:—"And the officers which were over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses; and they said unto Moses, Thy servants have taken the sum of the men of war which are under our charge, and there lacketh not one man of us."‡ Surely all this is significant of some typical relation being designed between the two histories.

On one other point it may be well to remark, before leaving the exposition of this vision—the omission in the enumeration of the tribes of that of Dan. Some have accounted for this as a mark of retribution toward that tribe, because, it is thought, of the Antichrist being to issue

* Chapter xxxi. † Verse 16. ‡ Verses 48, 49.

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from it. But this is scarcely tenable, for, when we look at the forty-eighth chapter of Ezekiel, which enumerates the tribes afterwards to be settled in the land, we find the tribe of Dan included. Perhaps the simple solution is this, that, after the division of Joseph into two, when the tribes are mentioned seriatim, one is generally suppressed; for instance, Simeon is omitted in the blessings of Moses (Deut. xxxiii.), as Dan is here; while Levi, which is inserted here, is omitted in Numbers xiii; but still, in every list, *the integral number twelve is always maintained.* At the same time it should not pass unnoticed, that in this final enumeration of the tribes, the list is so adjusted as to merge those tribes which were formerly signalised by idolatrous associations; as though to indicate, that now all their sins and iniquities were remembered no more. And this principle of the Divine dealings, if recognised here, enables us to account *precisely* for the omission in this chapter, not only of the tribe of Dan, but of Ephraim, for whom the name of Joseph the father is substituted. For both these tribes were rendered ignoble by their participation in *Micah's* idolatry under the Judges—see Judges xviii. 2, 30, 31; and afterwards by Jeroboam's—see 1 Kings xi. 26, and xi. 28-30;—Jeroboam, an *Ephrathite*, having devised the idol-insignia of the golden calves, whilst the tribe of *Dan*, in their territory gave entertainment to the abomination.

In the light of this vision, thus considered, how expressively is the glorious truth commended to us, that "the gifts and calling of God are without repentance," that is, *change of mind.* There is no fickleness in God. "God is not a man, that he should lie: nor the son of man that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" (Num. xxiii. 19.) "God hath not cast away his people which he foreknew." Their worthlessness, indeed, shall be demonstrated to their own experience, and the observation of all intelligent creatures; but, when this end is achieved, God will effectually vindicate his own faithfulness. That assertion of his character—"I change not, therefore ye sons of Jacob are not consumed," (Mal. iii. 6,) will then be understood to the enlightenment of mankind at large. It will be revealed in Israel, in illuminated letters, so that all the world will read it; and—"the Lord hath done great things for them," i. e., his people Israel, will be reverberated unto the ends of the earth. And, oh! what interest ought we to take, if believers, in the contemplation of this glorious issue; for, what are *we* but poor changing creatures, and whence our preservation unto the better inheritance than even Israel's—the inheritance incorruptible, undefiled, and that fadeth not away, reserved for us in heaven—but in the immutable love of our God, from which, in Christ Jesus, we may exultingly say with the apostle:—"Neither death nor life, nor angels, nor principalities, nor height, nor depth, nor any other creature, shall be able to separate us." But, if that love shall have failed in *Israel's* case, as some would teach, why not in ours? Christian reader! see how practical in its import to yourself, is the literal interpretation of Jewish prophecy.—*The Apocalypse Interpreted in the light of "The Day of the Lord."* By Rev. James Kelly, M.A. Vol. i. pp. 379-396, (London: James Nisbet and Co.)

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THE SEPARATE STATE.

IF popular belief has gone to one extreme in giving life and activity to the spirit of the Christian in the separate state, is there not a danger that our zeal against this error may carry us too far in the opposite direction, when we sweep away the belief in a separate state altogether? Such, at least, has been my fear when reading some very ably-written papers upon this important question; and, as a firm believer hitherto in the separate state, I am anxious not too quickly to give up that belief, until, indeed, it can be shown that it has no foundation in the Scriptures.

Hitherto my belief has been that, when the Christian dies (namely, when his body returns to the dust, and his soul, or life, ceases to be), that his spirit still exists, and, under the especial care of God, is preserved in an "unclothed" state until the day of resurrection.

Not that I have looked upon this spirit as a separate entity, or as being capable of any activity when "absent from the body" (unless, perhaps, in some peculiar and exceptional cases), nor considered it to be inherently immortal or indestructible, nor that this existence, in absence from the body, is a natural state of things, but that God *causes* it so to exist for the special purpose of uniting it to a new and glorified body on the day of resurrection.

Personally, I have never felt any degree of dread or dislike when thinking upon this separate state, because, should it be my privilege to fall asleep in Jesus (as I hope it will be), I will commit my spirit into his hands, feeling confident that there will be no consciousness of a long period of waiting, because, so perfect and unbroken will be the sleep, that there can be no knowledge of any time *whatever* elapsing between the moment when the eyes close in death, and the sudden joyful awaking at the sound of his voice, who is "the resurrection and the life."

But the belief in the separate state is swept away entirely by a view of the case that seems now entertained by many, and which (as far as I at present understand it) teaches that man has no spirit at all that can properly be called his, but that the spirit which animates him while living, and is withdrawn from him at death, is an emanation from God; indeed, is essentially God's Spirit, lent, so to speak, to man while living, but not in any case to be considered as belonging to, or as part of, man.

One of the strongest passages in support of this view seems to be Job xxxiv. 14: "If he gather unto himself his Spirit and his breath, all flesh shall perish together, and man shall turn again unto his dust." This passage seems plainly expressed, and, no doubt, is correctly given, as the opinion of Elihu, son of Barachel the Buzite; but, however much we may respect him as an ancient philosopher, surely we may be pardoned if we take some exception to his theology. Does not the one hundred and fourth psalm express a somewhat different idea in verse 29?—viz.: "Thou takest away *their* breath (*ruach*), they die, and return to their dust."

The word רוּחַ, *ruach*, is used as a noun about three hundred and eighty times throughout the Old Testament. It seems often used for

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simply "breath," "wind," "tempest," &c., and also as spirit in such phrases as "spirit of prophecy," of wisdom, anger, jealousy, &c., as well as for "spirit," in what appears to be quite a different sense in the passages quoted below. This diversity of sense in the same word presents (to my mind, at least) a serious difficulty in the study of this question; but this paper is written in the hope that there may be found some believer in the separate state who may take this view of the subject, and, with a knowledge of the Hebrew language, discuss the question more deeply than I am able to do.

In the passages quoted below, I have endeavoured to select those only that use the word *ruach* in the sense of a living, personal spirit, in order to show that in this sense it does not appear to be used exclusively for the Spirit of God. For the same word, translated "spirit" in the following instances,—Gen. i. 2: "And the Spirit of God moved upon the face of the waters;" and also "the Spirit of God" and "the Holy Spirit" in many other places,—is also used when speaking of subordinate spirits, viz., Ps. civ. 14: "Who maketh his angels spirits," &c. The same word is used even when speaking of *evil spirits;* viz., 1 Sam. xvi. 14, 15, 16: "An evil spirit from the Lord;" 1 Kings xxii. 22: "A lying spirit in the mouth of the prophets." So also, when speaking of *man*, we read Zech. xii. 1: "The Lord . . . formeth (יֹצֵר) the spirit of man within him."

The Greek word πνεῦμα is used in the New Testament in much the same way: while it is used when speaking of πνευμα ἅγιον, "the Holy Ghost," and τὸ πνεῦμα, "the Spirit" of God, it is also used in speaking of subordinate spirits, viz. Luke xxiv. 37: The disciples "supposed that they had seen a spirit," &c.; Luke xxiv. 39: "A spirit hath not flesh and bones," &c.; Acts xxiii. 8: "The Sadducees say, There is neither angel nor spirit;" Heb. i. 14: "Are they not all ministering spirits?" Also when speaking of "evil," "unclean," and "foul" spirits, in many places. Also when speaking of *man*, viz., 1 Cor. v. 5: "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus;" 1 Cor. ii. 11: "For what man knoweth the things of man, save the spirit of man which is in him?" 1 Thess. v. 23: "And your whole spirit, soul, and body be preserved blameless," &c.; Heb. xii. 23: "The spirits of just men made perfect;" Jas. ii. 26: "For as the body without the spirit is dead;" 1 Pet. iii. 19: He "preached unto the spirits in prison" (which, I believe, are generally thought to be human spirits).

From these passages, I gather that, so far from there being only one spirit, the Spirit of God, there are *many* spirits, differing much from each other in some cases, and yet all truly *ruach*, spirit; and that "God is a Spirit" (John iv. 24), "the Father of spirits" (Heb. xii. 9), also "the God of the spirits of all flesh" (Num. xvi. 22); that all other spirits are made by, and dependent upon, him, but no more part of himself than our bodies that die, and "turn again to their dust." If this be correct, then I think it will follow, either that the Christian's spirit dies with his body, or that there is a separate state. Hitherto, I have not been able to find Scripture implying that the spirit dies with the body, while there are Scriptures that, I think, imply its existence afterwards, viz.:—What are we to understand by "the spirits of just men made

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perfect," if those spirits did not exist before they were made perfect? So also when the disciples "supposed that they had seen a spirit:" our Lord did not tell them that the idea of a disembodied spirit was an absurdity, but said, "Handle me and see; for a spirit hath not flesh and bones as ye see me have."

Again: Death is spoken of as "yielding up the ghost" (i.e., spirit), and returning to life as the spirit coming back; viz., in Luke viii. 55, speaking of Christ raising the ruler's daughter from the dead, we read: "And her spirit came again, and she arose straightway," &c. Is not the natural inference from this that the spirit does not cease to exist at death, but only "departs," to return at the command of the "Father of spirits?"

Once more: is not the doctrine of the intermediate state taught in the 2nd Corinthians v. 4? viz.: "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

If it be objected that perfect inactivity (as my belief concerning departed spirits has been) is incompatible with the existence of a spirit, may I ask, What becomes of the spirit, in this present life, when rendered inactive through some injury of the brain that proves only temporary? A short time since, I received a severe shock, that caused me to be perfectly unconscious for a little while. Some of us have known instances where such unconsciousness has lasted a considerable time: what becomes of the spirit during this interval?—does it not still exist?—but in an inactive state, because the organisation through which it usually acts is impaired, and it will continue to be inactive till the organisation be to some extent restored; and even then the manner and measure of that activity will much depend upon the measure of this restoration.

How distorted does the whole of the intellectual man become through a physical defect of the brain! What, then, if this organisation be destroyed altogether, and return to dust? On the one hand, must the spirit perish with it? or, on the other, will it, by some new law, prove suddenly independent altogether of that medium which seemed so indispensable before, and rise (as some teach), like a bird uncaged, to a higher and more perfect life? Is there not another alternative yet?—a middle line between the two?—one that does not consider this intermediate state to be a "*life*" at all, pointing forward to the resurrection for the time to "live again," when the spirit will be "clothed upon" with a new organisation, which, by so far as it excels this poor dying body, will become the medium through which the renewed activity of the Christian's spirit will find wider scope for loftier and more perfect service to render unto him, through whom may it be ours to sing, "O death! where is thy sting? O grave! where is thy victory?"

ERNEST A. UNDERHILL.

Oxford.

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ON THE NEW YEAR.

AS on the dial of thy life, Time's finger
Points that another year hath passed away,
Say, doth thine earth-bound heart still fondly linger
Amid the shadows of life's fleeting day?

Art thou, from poisoned sources, madly drinking
The soul-destroying draughts they ever give,
While, from the purest, best of fountains shrinking,
Thou wilt not draw to quench thy thirst, and *live!*

Do dreams of wealth and splendour still enthrall thee,
Or glory's visioned wreaths adorn thy head?
Doth pleasure, with alluring accents, call thee,
And in her chains a captive art thou led?

Awake! awake from this thine idle dreaming;
Rise from the dust, and lift thine eye above;
Behold the Star of Jacob brightly beaming,
Whose silent voice proclaims that "God is love!"

Go to that golden mine, which, ne'er decreasing,
Will yield its store to all who seek it there;
Go, and partake of joys which, never ceasing,
Will teach thee to forget thine earthly care.

There is a stream, from God's own presence flowing,
Where they who drink shall never thirst again:
Go to that river, clear and *life-bestowing*,
And Christ will cleanse thee from thy deepest stain.

Then he to whom thou wert so long a stranger,
Whose voice, though often heard, thou didst not heed;
That Saviour will be *thine* in every danger,
A Friend omnipotent in time of need.

Yes! when within the fold, with Jesus near thee,
The roaring lion seeks thee for his prey,
Cry to the tender Shepherd; he will hear thee,
And give thee strength according to thy day.

Then faint not—fear not! firm, and still pursuing,
Fight the good fight of faith, nor dare to rest,
Till, with the Spirit's sword each foe subduing,
Thou shalt attain to peace among the blest.

And when the archangel's voice, the world confounding,
Shall wake the sleeping saints to meet their Lord,
His ransomed ones, the King of kings surrounding,
Shall from his hand receive a full reward.

Then shall be death no more, nor sin, nor sorrow,
But life with Christ throughout an endless day.
Oh! for that blessed time,—that glorious morrow,
When God himself shall wipe all tears away! S.

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"EVERLASTING DESTRUCTION."*

IT is because we are told to contend earnestly for the faith once delivered to the saints, and because error is so pernicious, that we notice a book of some bulk and pretension, written by a Colonel Bell, in favour of endless torments; a dogma this which came not from the Father of lights; for it is not in the Bible, nor was it taught in the primitive church, neither, indeed, can it be upheld except by the traditions and rationalism of man; both which, wherever they have prevailed, have made the word of God of none effect, though in different ways. For many centuries, the various peoples of Christendom have been educated in the belief of this heathen notion, and they have put a kind of faith in it, without any serious inquiry into its truth, though some have protested against it, and many more have always stood in doubt of it. In most cases, where the Bible has been consulted at all upon the point, a meaning has been brought to it, and then fancied to be extracted from it; a confusion of ideas which our opponents can perceive, when a papist quotes, "This is my body," &c., to prove transubstantiation; but which they cannot, or will not, perceive in their own case; though they have no more foundation to quote their usual texts to prove their dogma, than he has to prove his. In both cases the alleged suitable passages are quoted in a traditional sense, and not in the sense of the Spirit, as gathered from the lexical meaning of words, and from the grammatical force of sentences. Protestants, in spite of their principles, are hampered by the tradition of the elders, and, on this point, are led astray by its fallacy; Colonel Bell has deeply fallen into this snare. In fact, he is a traditionalist and a rationalist; for he prefers to be led by the opinions of men, and by his own reasonings, rather than by the simple, unadulterated Word of God. No doubt he, as well as thousands of others, is not aware of this; and on this account it is the more delusive and dangerous. "The faith" is that only which is written in Holy Scripture: whether held by many or few; and infidelity is that which is contrary to it; whether on Colonel Bell's side or our own.

The proposed plan of the book is, to attempt to show that the soul, whether of the wicked or righteous, must live for ever; and then it is inferred, that as the soul of the wicked cannot live in the bliss of heaven, it must endure for ever in the torments of hell. This being settled to the satisfaction of Colonel Bell, he seeks to show that death and destruction do not necessarily mean "an end of existence." We say destruction means an end of that to which it is applied, whether it be to a person or thing; and that death is the end of life, or of *living* existence, whether it be applied to the end of bodily, or mental, or spiritual life. But, notwithstanding our frequent protests, our opponents will represent us as holding that these and similar words denote an end of existence; and then they proceed to overturn their representation of our definitions, and leave their readers to suppose that they have completely disproved our doctrine; whereas they have not even touched us; but only beaten the

* "Everlasting Destruction." (2 Thess. i. 9.) Being the complete Testimony of Scripture on the future Judgment of God. By J. H. Bell. London: John F. Shaw & Co., Paternoster Row.

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air. Applying his definition to Matt. x. 28, he attempts to show that though God has power to destroy the soul, as well as the body, in Gehenna, yet he will never exert that power to "annihilate" the soul; and that therefore destruction cannot mean annihilation. Here, again, is a misrepresentation of what we hold. We say that the destruction of the body and soul of a man in Gehenna is the *extinction* of him, or the end of his organised, living existence; so that he is a man no longer. Their way of mis-putting our argument, furnishes them with a show of triumph in the eyes of the unthoughtful; but in the interests of truth we are distressed that Christian men should deal so unfairly. If they are aware of the misrepresentation, then where is their heart? If they are not aware, then where is their head? Annihilation is the destruction of the particles of which an organised being is composed; extinction is the destruction of the parts in that organism. Throughout nature there is no such thing as the former. Particles or molecules change and enter into new combinations; but not one is ever annihilated. Extinction is a universal law in nature, and is such a misplacement or destruction of the parts of an organised being, as brings it or him to an end as an organised being. That organised creature, which we call man, was not designed for extinction, but to live for ever. His sins, however, have cut him off from God, the only source of life, like a branch from its tree, and how then can the branch live? "It is withered," saith Christ, "and men gather them and cast them into the fire, and they are burned."

The false advantage which our opponents gain by misstating our case is this. When persons, unacquainted with our real sentiments, read in Colonel Bell's book that we believe in the annihilation of wicked men, they say, "How ignorant those men must be: there can be no such thing as annihilation: it is impossible: their opinion is too foolish to deserve a thought." Thus the old trick of throwing dust into men's eyes is resorted to, and a stumbling block is put into the way of the spread of truth. How will they who do this "be ashamed before Jesus at his coming!"

In trying to establish his points, Colonel Bell quotes numerous texts, numbering each one and grouping them under various heads. The impression of the mere looker-on must be that they are all on the side of endless torments, and he must feel some surprise that any can question a dogma in behalf of which so many inspired passages can apparently be advanced. But, in reality, not one is in Colonel Bell's favour; and he makes the common mistakes, 1, of not distinguishing between the interpretation of a text and the text itself; and, 2, of substituting the interpretation for the text, making the two identical; whereas a considerable part of his labour is expended in trying to show that those texts which he selects for examination do not mean what, without explanation, they would obviously mean; as for instance destruction with him means preservation; and death means life in misery.

In the observations which Colonel Bell makes on the various groups, he argues from those which he thinks will serve his purpose, whilst he does not weigh those which are a difficulty in his way, nor those which are against him. Thus he quotes passages where *nephesh*, the word translated soul, means "a dead body," but he does not attempt to show how it can mean also "a never-dying soul;" nor does he appear to per-

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ceive any inconsistency between this and his own views of the immortality of the soul.

His method of professed proof from the Bible of this immortality, is to endeavour to show, "that, whatever may be the distinction of soul and spirit, they are not distinct substances." This being, as he thinks, proved; he argues that, what is said in the Bible of spirit, may be said also of the soul; and thus, as no one can say that spirit dies, so neither can he say that a soul will, or can die. In conducting his argument, he exhibits as great a lack of correct logic, as of knowledge in the sound sober exegesis of sacred Scriptures; and indeed the whole book is an example of how easy it is for a man to convince himself of what he already believes. Colonel Bell should never have yielded to the suggestion of his friends to write a book, on such a subject, unless he had been as good a logician as he doubtless is a soldier; and until he had acquired as much insight into the sense of the Bible, as, no doubt, he has of the rules of military tactics and manœuvre. If he had met a foe in the field he, no question, would have been the victor: but he has entered the lists against the truth of extinction, and he has not touched it with a single blow or shot.

Let us now follow Colonel Bell in some of his groupings, by which he attempts to prove that what is predicated of the spirit, is said also of the soul; and that therefore, as the former is immortal, so also is the latter.

1. "Jesus yielded up the ghost [or spirit]."
   "Into thy hands I commend my spirit."
   "His soul was not left in hell [or hades]."

From this group he infers that, for purposes of his argument, soul and spirit are the same, but it will not at all serve his purpose unless he can prove the two points he has taken for granted; viz., 1, That by the word spirit Jesus meant the same thing as Peter did by the word soul; and 2, That Jesus meant the same place, by the Father's hands, to which he commended his spirit, as Peter did hy hell, hades, or the grave; where he says the soul of Jesus was consigned, or, as Peter further expresses it, where the flesh of Jesus was consigned. Will Colonel B. undertake to demonstrate these two points? It will not be enough for him to think that Jesus and Peter expressed the same idea by the different words spirit and soul; or that he thinks the Father's hands, where the spirit of Jesus went, was the same place as hell, where the soul of Jesus went. He must prove this; for it is an absolutely essential part of his argument. Does he not see that he takes for granted the very point he undertakes to prove? He aims at proving that spirit and soul are the same thing; and yet he groups texts where spirit clearly means one thing, and soul another!

This will be evident if the whole context of the third line in group No. 1 is considered. St. Peter first cites a passage from Psalm xvi.: "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption" (ver. 27). Here a few points are clear. 1. The words "my soul," and "thine Holy One," refer to the same person—Christ Jesus. 2. Hell, or hades, is the place where corruption naturally goes on. 3. "My soul," and "thine holy one," would there have seen corruption, but for the intervention of the Father. 4. Seeing spirit cannot be corrupted, therefore the spirit of Jesus was different from "my

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soul" and "thine Holy One," which would have been corrupted if the Father had not interfered. Now let us read verse 37, where Peter applies the words of David, "He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." Here St. Peter says, 1, That the words of David are a prophecy of the resurrection of Christ. Colonel Bell knows that resurrection from the dead cannot refer to spirit, but to the body, of Jesus. 2. This resurrection, thus restricted to the body, is equally applied to "my soul," "thine Holy One," and "his flesh." 3. Each phrase refers to that which was dead and buried in the grave; that is, to the body. Indeed the comment of Peter is express on this point, for with him "my soul" and "thine Holy One," in David, are the same as "his flesh" in his own comment. Thus, according to Peter, soul, Holy One, and flesh, refer to the body of Jesus exclusively; to that which did die, which was capable of corruption, but which the Father raised from the dead. According, however, to Colonel Bell, the soul of Jesus is the same as the spirit of Jesus; and, on this supposition, he infers the immortality of the soul, and all the tremendous consequences of endless torments. Was ever an argument more flimsy? David well knew that, in his language, *nephesh*, or soul, often stood for a dead body, that had been alive; and he thus applied it to the dead body of Jesus in the grave; and Peter, who was also a Hebrew, followed his example; but, lamentable to say, what the inspiring Spirit applies to the body of Christ, and to nothing else, the rationalism of man daringly perverts, in order to uphold a God-dishonouring and soul-destroying doctrine, which had its origin in the darkness of paganism.

We pass on to group No. 7.

"They have refreshed [given rest to] my spirit."

"I had no rest in my spirit."

"His spirit was refreshed [obtained rest] by you all."

"Ye shall find rest unto your souls."

Here again he argues as before. The spirit is said to rest: and rest is offered to souls; therefore spirit and soul are the same, and each immortal. There is, too, the same lack of logic. The same quality may be predicated of many things, and yet that does not prove these many things to be one in nature, and the marvel is, that so sensible a man as Colonel Bell does not see this. St. Paul predicates this same rest of the flesh; and yet neither the apostle nor Colonel Bell would allow the flesh to be immortal. Here are his words (2 Cor. vii. 5, 6): "For when we were come into Macedonia, our *flesh* had no rest. . . . Nevertheless God, who comforteth those that are cast down, comforted us by the coming of Titus." From this passage the following points are clear. 1. Paul's flesh had rest at some time before he came to Macedonia. 2. There, this rest of the flesh was disturbed. 3. The comfort which God administered by Titus restored the rest to his flesh. Will Colonel Bell be consistent with himself, and true to his method of professed proof? If so, then he must hold that the flesh is as immortal as the spirit, and that when it is put into the grave it is as much alive as he says the soul is. Will he not rather, as a man of large and candid mind, abandon his method, and own that it is fallacious, and indeed utterly worthless? To own this would be noble, and one step towards

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repentance. We ask special notice from him, and from those whom he may have confirmed in error, to 2 Cor. ii. 13, where the apostle refers to the same restlessness as he speaks of in the above passage; but where he designates it in very different language: "I had no rest in my *spirit*, because I found not Titus my brother: but taking my leave of them [of Troas], I went from thence unto Macedonia." What he designates "no rest in my *flesh*" in the one passage, he designates as "no rest in my *spirit*" in the other. In each case, too, he refers to the same time and the same circumstances; and we repeat, that if Colonel Bell's mode of reasoning be correct and conclusive, then the flesh is as immortal as the spirit. He cannot get over the difficulty he has created for himself. He must hold that the flesh is immortal, though dead and buried; so that his argument by no means proves the immortality of the soul. This statement of the case is so obvious, upon the surface, that the wonder is that Colonel Bell needs to have it pointed out to him. We venture to say that his best and most Christian course will be to come over to the side of truth, and preach the faith which he has endeavoured to destroy.

We have hitherto fought the battle with the gallant Colonel on his own ground, and in his own chosen entrenched position; and we have shown that his tactics cannot succeed. We must now meet him on the ground of Bible exegesis. We do not allow that his groupings are composed of parallel texts. He seems to be guided rather by the jingle of sound in words than by their lexical meaning, and the way in which they are used in Holy Scripture. Modern perversions of Christian doctrine make it necessary to take soul and spirit as meaning the same thing; but the Bible makes them widely different, and never uses the one for the other. From Colonel Bell's book, which speaks of "five peculiar and metaphorical meanings" of a Bible word, we might be led to suppose that the Divine Spirit is a most inaccurate Author, and that He uses words in a very loose way. It is this treatment of God's word which is one great cause of infidelity and of indifference to its holy religion. If, as our opponents affirm, important and leading words are used in many different, and even contradictory senses, how can revelation be revelation to us? and how can we ever arrive at any certainty respecting its meaning? The fact is, as we may well suppose, the Holy Spirit is a perfectly precise and accurate Author in the use of words on the subject before us. He led his servants to use the words, denoting spirit and soul, above a thousand times; but in no instance does he employ the words which stand for spirit to denote that part of man which he calls *nephesh* in Hebrew and *psuche* in Greek, and which we sometimes render soul; nor does he ever use the words which stand for soul instead of those which stand for spirit. It is human systems of theology which have introduced this looseness into the meaning and use of sacred words, and which have educated the public mind into the belief of this looseness; and incalculable is the mischief they have done to the cause of Christ; and some of those who pique themselves on their exactness of thought, and their linguistic criticism, are among its greatest victims. Theologians have framed their systems, and to harmonise them with the Bible, they have been obliged to introduce into their works these alleged different meanings in Bible words. If human

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authors were treated thus, who could understand them? This, however, is the treatment which the Divine Author meets with, and who need wonder at the variety of sects and the differences of opinion? The education, above alluded to, has corrupted the source of our thinking powers, and the masses cannot think of other things with the same accuracy and clearness which they would otherwise do. The Augean stables of our human theology are full of corruption, and we have no Hercules to turn in the purifying waters of life; even if we had an Augeas who would allow it. "What will ye do in the end thereof?" Colonel Bell is an advocate of these systems. He begins his book by wishing to prove the immortality of the soul in order to maintain endless torments, and to do this he had to advocate also the different, and even contradictory meanings of the same word, and the synonymous meaning of other words which are really different.

As the other ten groups in Chapter I. might be shown to be inconclusive, and as the other may be taken as examples of the rest, it will not be needful to go into them. Let us, however, as far as a short article will allow, consider what is the Bible teaching concerning the spirit and soul of man.

Whenever the word spirit is applied to man in the Bible, it refers to that part of him which was breathed into him by Jehovah who is the only source of all bodily and mental life to all men, and of spiritual holy life to the regenerate. When this spirit is looked at, as to its source, it is called "the Spirit of God;" but when looked at as dwelling in man, it is called "the spirit of man." This spirit of Jehovah is the sole Author and Sustainer of all life, whether animal, vegetable, mental, or spiritual. Wherever he is, there is life, though the manifestations of it may be various, and without him and his immediate workings, not one of the operations and laws of nature could be carried on. Were he to withdraw himself, into himself, so to speak, and be as he was before anything or person was created, all nature would be at a standstill; there would be no motion, no cohesion, no attraction, no life any where in nature. When, ever he is pleased to withdraw himself from any living thing, or person, the material part of that thing or person falls into its original state of unorganised matter. To every living thing he imparts a portion of himself, according to the necessities of each; and when he leaves it, death necessarily ensues. Now this "portion" of God's Spirit, thus imparted to each living thing, or person, can never die; but when it leaves the thing, or person in whom it has dwelt, it "returns to God who gave it." Because man was made in the image of God—was capable of his immortality, of knowing and loving him, of almost indefinite progress, and of union and communion with him, therefore that large portion of his Spirit which he imparts to every man, as much allies him to the Deity, as his body does to the earth. It is this spirit of man, and not his soul, which returns to God who gave it, when his body "returns to the earth as it was." Each goes to its own source, earth to earth, and spirit to Spirit. It is impossible here to display the evidence which is contained in Holy Scripture on the subject of human pneumatology, and reference must be made to the "Twelve Discussions on Extinction" by the writer of this article. But let any one find out the many passages, parallel to 1 Cor. ii. 11, where there is as much distinction made between the spirit of man,

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and man himself, as there is between the spirit of God, and God himself; and yet as we know that the Spirit of God and God himself do not make two Gods, so man and the spirit of man do not constitute two men.

Colonel Bell will perhaps think that we here make to him an important concession; and he will say, that if we allow any part of man to be immortal, that will be sufficient to show that he must live for ever; and that as a wicked man is not fitted for the happiness of heaven, he must be consigned for ever to pains of hell. The inference however is not just, and it is here that the teaching of the Bible so happily comes in to correct the popular error concerning human pneumatology. At, and after the judgment of the great day, the spirit of the righteous will be "saved" or preserved to them in consequence of their union with Christ as the branch to the vine, but, as the wicked are not members of Christ, they will be deprived of that spirit which gave them a temporary resurreetion life, and at their second death by means of the lake of fire the spirit will again return to God who gave it, as at the first death; only this second death will be eternal; for there will be no second resurrection. Their doom will be final and irreversible; death and destruction, and consequently, neither life nor preservation. On this point, the following passages deserve serious attention and faith: "They shall lie down together, they shall not rise; they are extinct, they are quenched as tow." (Is. xlii. 17.) "They shall be as though they had not been." (Obadiah 16.) "For yet a little while, and the wicked shall not be," (Ps. xxxvii. 10,) or "There shall not be a wicked man." "The spirit of a man is the candle of the Lord." (Prov. xx. 27.) "For there shall be no reward to the evil man; the candle of the wicked shall be put out." Thus it is clear that the Spirit of the Lord, who alone can keep life in a man, will take his final departure from the wicked, and with respect to them the spirit will be quenched and lost to them for ever. A wide distinction should be made between the loss in itself of the spirit of man, and the loss of it to the man. The first can never occur; the second can; just as heaven can never be lost in itself, though it is certain to be lost to the wicked. The revival of this Bible and primitive way of looking at this point, will perhaps at first a little perplex the minds of those who have been brought up in the so-called orthodox mode of thought; but as sincere seekers after the truth, let them impartially reflect upon it, pray over it, and read the Bible about it, apart from rationalistic and traditional fetters.

The teaching of the Bible respecting the soul of man, is totally different from the above. It never represents the soul as a part of Deity, or as an emanation from him. Man's philosophy says it is so, and those who embrace it are obliged to try to make it appear that the Word of God says the same thing. Colonel Bell has exercised, if not any logic, yet much ingenuity in his endeavour to accomplish this impossible object; and, of course, he has failed. The Bible makes the soul to be the effect of that portion of the spirit which God breathes into man; and like all other effects, it ceases as soon as the cause is removed. The soul bears the same relation to the body of man which the flame does to the wick of a lamp; which flame goes out when the oil is removed. We have read some of the many texts which declare that the candle, or lamp, or flame of the wicked shall be put out; and one text where this candle is said to be lighted by the Spirit of Jehovah. As believers in the divine revelation of

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the Bible, it is our duty and interest to follow just where that infallible book may lead. We are told that God made man, that is the wondrously organised body, of the dust of the ground ; but as the organisation could not beget life, God breathed into his nostrils the *neshamah* or spirit of lives, and then it was, and not before, that man became a living soul or creature. The inbreathed spirit was the cause; the living soul the effect. The Hebrew is *chayah nephesh*, and is precisely the same phrase which, four times in Gen. i., is applied to all animals, from creeping things upwards. Indeed, it is the constant phraseology by which Holy Scripture expresses animal life in the Old Testament, whilst *psuche* expresses the same thing in the New. So little affinity has *nephesh*, or soul, to *neshamah*, *rooach*, or spirit, that soul is at least once applied in the Bible (Is. x. 18) to vegetable life ; and can the soul of a tree be immortal ? In addition to this, it has the following applications. As *chayah nephesh* denotes a living human being, as well as the lower animals, therefore it is applied to him as a person, and in many cases it is so rendered when by a natural Hebrew idiom it was made, with an appropriate suffix, to stand for the personal pronouns. And the use of this idiom was not restricted to the soul, but the words denoting the other parts of man are used in this same way, and not uncommonly in scripture "my flesh" and " my spirit " are used instead of I, myself. Nor is this idiom restricted to the Hebrew, for it is found in the other ancient Oriental languages. It may cause surprise to the English reader to be told that *etsem*, the Hebrew for bone, is used to denote, self, or same ; and that it is often rendered " selfsame." If the idioms of the sacred languages were thoroughly understood and correctly applied, floods of light would be thrown upon the Holy Scriptures. Then as *nephesh* was applied to the living human body, and, as it was by means of the visible body that invisible life was made manifest, it came to be applied to the dead body, and thus it is often rendered. As, too, it denotes animal life, it is constantly applied to beasts, and it is so rendered in the Bible. Then, as the *nephesh* is the seat of animal desire, it is often applied to the animal appetites, or desires ; but it is not applied to mental desire, still less to the spiritual desire of the regenerate. These mental and religious applications of the word soul, is the perversion of God's Book by human philosophy. It is also applied to what we mean by inclination ; and, as in English, we loosely use mind for inclination, *nephesh* and *psuche* are sometimes translated mind, which, strange to say, has been enough to make some think that these sacred words denote the mental faculties ; and a little more stretching of this looseness has made them suppose that they may be made to mean those holy aspirations which the Holy Ghost infuses into the regenerate man. Lastly, *nephesh* is applied to those dead dumb idols which were made after the image of man.

Now it might be, *a priori*, supposed that, seeing he had other and appropriate words, the All Wise Spirit would not take a word which he applies to dead bodies, beasts, and idols, and make it mean what in modern phraseology is called the immortal soul which can never die. Nor indeed has he ever done it ; and Colonel Bell has utterly failed in adducing a single instance where the Spirit uses soul, for what we call spirit, or spirit for soul. In the meaning, use, and applications of these words, the Bible ever keeps them wholly distinct. It was ancient

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heathen philosophy which confused them. Some of those who are called fathers of the Christian Church were thoroughly imbued with it before their conversion, and, as they retained it afterwards, they daringly twisted scripture to its form and pattern. These were "the leaders of thought" in those days, and the babes, who held fast their simplicity in Christ, were silenced, and counted as nobodies. The influence of their false philosophy has extended to these times, and all our commentaries, treatises, sermons, and almost all our hymns and forms of prayer, are leavened by it. This has continued so long, that now we put darkness for light, and light for darkness; and they who see and lament this, are put down as ignorant infidels and heretics. To show that a soul can be destroyed, we quote "Fear him who is able to destroy both body and soul in Gehenna;" and orthodoxy says, God can destroy a soul, but he never will. When we quote "The soul that sinneth, it shall die," and "He which converteth a sinner from the error of his ways shall save a soul from death," we are told that die and death, in such texts, do not mean die and death; but to live in pain, and life in misery. To prop up man's refuges of lies, can the perversion of Bible words be carried further? and how thick must be the darkness which prevents this from being seen!

But Colonel Bell thinks that long ago he discovered an argument for the immortality of the soul which he has not "found in any author," "which to his own mind is so decisive, that, after years of reflection, he cannot even conceive that anything valid can be adduced against it." He states it thus: Souls are in existence, none can deny this. The burthen of proof that they will ever cease to live, lies with those who deny the natural immortality of the soul. Lest we should mistake him, he says, "As an illustration of the argument, we may take the first law of motion in physics, namely, that a body at rest will remain at rest, and a body in motion will remain in motion unless in either case acted upon by some external force. These are axioms which are indispensably necessary as the basis of mechanical argument, and the burden of proof would be with any one who would deny them. For, as in the momentous matter under discussion, to deny them would be to deny that a fact remains a fact."

Now we will leave out of account at present that Colonel Bell holds that the laws of matter cannot apply to spirit. We grant that souls are in existence. This is a fact, and a fact must ever remain a fact; but we deny that this proves that what was once in living existence must always be in living existence, which is the sole force of the Colonel's argument. It proves only that it was once in living existence and that that fact must always remain that fact; but it proves no more. The body of every dead man was as much in living existence, at one time, as the soul; and this is a fact which must ever remain a fact; but who will argue that because the body was once in living existence, and because this is a fact, therefore to deny that this body will continue to exist is to attempt to deny that a fact will remain a fact? Yet this is Colonel Bell's mode of arguing; and if it is sufficient to prove the immortality of the soul, it is equally sufficient to prove the immortality of the body. The truth is that he has confounded a fact, with the repetition of that fact. It may be a positive fact, which never can be otherwise than a fact, that a cer-

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tain soul is in existence, and yet that does not prove that that fact shall be endlessly repeated. This endless repetition is the point to be proved, if his argument is to be of any use to him. And yet he not only has not proved it, but he has not even attempted to prove it. He, in reality, takes again for granted the very thing he undertakes to prove. Colonel Bell is not an accurate thinker, and how can he be a conclusive reasoner? What would he say of our logic if we were to argue thus: Colonel Bell wrote a book: this is a fact, which will remain a fact; therefore he will for ever be writing books.

Then as to his illustration, that a thing in rest, or motion, must ever remain so unless it be acted upon by some external force. The thing illustrated is that the soul has been put into the motion of life, and he challenges the proof that any external force has been, or ever will be, exerted to stop this motion of life. He observes that no one has ever known a soul to die. May we ask if Colonel Bell has ever known the opposite of this? Has he, or any one, known that a soul has lived for ever? We ask these questions merely to show how useless such observations are in argument. The only proper question about such a point is, What saith the Scripture? Now truth binds us to maintain that an external force has been brought to bear upon the soul to stop its motion of life. Sin has entered into the world, and death by sin; and unless a sinner is converted from the error of his ways, his soul shall not be saved from death. "The soul that sinneth it shall die." It will be vain for Colonel Bell to say that the Spirit by Ezekiel means the death of the body; for the death referred to is one which man can prevent, by the grace of God, and which God declares he does not wish to inflict; neither of which can be said of the first death of the body; but it may be said of the second death. Besides this, *nephesh*, or soul, includes the whole person, composed of body and soul. It will be equally vain to contend that the death spoken of by James is either the death of the body in this world, or that death in such passages means living in misery. Colonel Bell allows that the penalty of sin extends further than the death of the body, that it extends into the other world, and affects the whole man, both soul and body: and if the death of the body in this world is the extinction of life in the body, how can any one show that the penalty of sin in the next world, which is called the second death, shall not be the extinction of life in the whole man, which shall then be punished; and which whole man includes soul and body? True, indeed, that after the first death of the wicked, there shall be a resurrection of damnation; but it is equally true that after the second death there shall be no resurrection. It will be an eternal death, though not an eternal act of dying—not an eternal process of dying, yet never dead; but an eternal result: death for ever, and life, in no sense, any more. Colonel Bell would never put his non-natural meaning upon the word death, were it not for the necessities of his human system of theology, which teaches the intrinsic immortality of the soul. If this dogma is so true and important, as orthodoxy makes it, is it not most strange that not a single text can be adduced to prove it, although the Bible uses the word denoting soul above a thousand times? Why is it that to attempt a proof Colonel Bell is obliged to resort to his groupings, which turn out to be useless, and to a metaphysical argument, which turns out to be no argument at all to the point? He

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assumes that the soul must necessarily live for ever, and on that account he assumes that death must mean life in misery. He tries to prove one assumption by another assumption; and then he expects his readers to believe that each assumption makes the other a certainty; and, wonderful to say, it is by this kind of evidence that he expects us to be reconciled to the modern change in the meaning of ancient Bible words, and to believe in the pagan dogma of endless torments.

As Colonel B. says that his metaphysical argument is based upon what is called the immortality of the soul, it will not be out of place to examine it a little. The general division of all things in nature into spirit and matter may be here allowed. Spirit may dwell in matter, and act by matter, but it is spirit still; and matter may be animated by spirit, but it is matter still. These two natures may intermingle, but their substances remain distinct; though it would appear that matter is ever the vehicle through which spirit acts, and by which alone its actions can be recognised by us. The ground upon which the immateriality of the soul is argued is mostly that, as to substance, the spirit and the soul of man are one. Sometimes our opponents argue that the soul is immaterial because it is spiritual, and at other times they argue that it is spiritual because it is immaterial; thus inconclusively arguing in a circle, and taking for granted that soul and spirit are identical. Now he only who made us can fully understand our nature, and consequently his infallible word is our only sure guide on this point. In this word *nephesh*, *psuche*, or soul is invariably used for animal life and for no other life, except in the one case when it is used for vegetable life (Is. x. 18). The Bible makes as wide difference between what is *psuchikos*, of the soul in man, and what is *pneumatikos*, of the spirit, and it never confuses them; nor would they ever have been confused but for the necessities of man's theology. The soul is life, and is the production in man of the inbreathed Spirit of Jehovah, and they are as distinct, and must remain as distinct, as cause and effect. Life in man's body is part of that which makes the personality of man; but it is not itself a person—not itself an entity. Now whether we make this animal life of man immaterial or not, depends upon the definition we give of it. For ourselves, we profess our utter inability to define life, of any kind, in the abstract. We know its origin; we see its outcomings and manifestations; but we cannot tell what it is in itself. If immateriality is that which we cannot recognise by any of our senses, except by its operations, or effects, then the soul, or life of man, is immaterial; but on no other supposition. If that which is not spirit be material, then the soul, which is the product of spirit, is material. When, however, we speak of either spirit or matter, we speak of a real existence, and in the case of spirit, of a real living existence; but we cannot say the same of abstract life of any kind. Perhaps the inspiring Spirit applied *nephesh*, or soul, to vegetable life, in one instance, to enable us the better to comprehend what life in the abstract is. Life is as real in the vegetable kingdom as in the animal. It may be a variety: it may continue longer or shorter, yet it is real life. The all-wise Maker has not designed vegetable life to remain for ever in one individual vegetable; nor animal life to remain for ever in one individual among the lower animals; though he did design this soul or animal life to remain for ever in man; and it would have remained for ever but for sin.

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Whether, however, life remains for long or short periods, it is life, real life, and in all cases it can come only from the one source of life—the great Spirit of Jehovah. Now is vegetable life, when looked at in itself, immaterial? If it is, that does not prove it to be immortal; or if it is material, that does not prove that it must necessarily come to an end. The continuance or dissolution of any created thing depends upon the will of the Creator, and not upon any intrinsic quality which belongs to it. The Gospel ensures eternal life to every believer in consequence of his union with God through Christ. Death came by sin, life through Jesus. Let the soul be proved to be immaterial, that will not prove it to be immortal. Let it be shown to be material, it might notwithstanding exist for ever. The human body of our blessed Lord is material, yet it will exist, and exist alive, for ever; and the same may be said of what shall be the glorified bodies of believers. If, therefore, the immortality of the soul is to be proved, it must be contested on grounds independent of immateriality. Again, how shall we class the electric fluid, which carries our messages with such amazing celerity? If it had a path, it would go round the globe in a moment of time. To call it a fluid expresses our knowledge of what it is not, rather than what it is; and we can as little conceive it to be material as immaterial. In itself we know not what it is: we know it only by its effects and manifestations. Those who know most of the systems of psychology, formed apart from the Bible, whether ancient or modern, are those who best know their utter unsatisfactoriness. In fact, our only sure guide on the nature of man is the book of God, and that, as we have seen, denies the intrinsic immortality of the soul, though it ensures eternal life to the believer re-completed in and by Christ Jesus our Lord.

The limits of our article will not allow us to follow Colonel Bell in some other groupings of texts on the soul, and in his observations on death and destruction. They are as illogical and unscriptural as those which have been examined. Whether time can be secured for another article may be questioned; if it can, perhaps it may follow this.

Ashchurch Rectory. H. S. WARLEIGH.

TABLE TALK AT HILLSTEAD HOUSE.

HILLSTEAD. It is very kind of you, my friends, to leave your homes in this melancholy fog, and I am glad you have found, or felt, your way to Hillstead House in safety. Be assured my wife and I tender you a loving welcome.

MRS. H. All the more so, that it seemed cruel to expect you on such an evening as this.

ARNOLD. Locomotives are blind, and consequently run as comfortably in fog as in sunshine. Besides, it is ample compensation for three or four miles of London mist to reach such a haven as this, where the comforts of a warm room are crowned by the welcoming smiles of our kind friends who reside—O dear! I almost covet their house, and thus break the commandment!

HOLTON. You need not do that. There are more to be had on the

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sides of this gentle hill, from every part of which the view is extensive and beautiful.

ARNOLD. Bating the fog.

LENNY. Of course; yet it strikes me that fog does not obliterate, it only obscures for the time, the fields on which it rests. And there is fog on more things than our friend's park—fog on politics, fog on science, fog on theology, fog on—

HILLSTEAD. Hold! dear Lenny. You will get us all in a gloomy mood and spoil the evening. Let us take one thing at a time, and try to clear it from the murky clouds you speak of. What shall it be? Theology?

MRS. H. In that we are more interested than in anything else, and I cherished the hope that it would form the subject of conversation this evening.

LENNY. Mrs. Hillstead's hope, thus revealed, must be considered by us all as equal to a command; and though I do not profess myself a theologian, I have a deep impression, that there are certain points popularly accepted as integral parts of Christanity, of which the writers of our sacred books knew nothing. It may be dangerous to take one's intuitions as oracles to be depended on; but when certain things are proclaimed by the pulpit as revealed declarations against which moral consciousness protests, as utterly at variance with the essential character of an infinitely perfect Being, I do not think that the feeling is either sinful or rebellious. Certainly, if I thought so, I should even try to silence the protest, for I wish to be loyal to Him in whom I live; but in that case, I should be plunged in mystery, which would make reason itself a gift of very doubtful value.

HARRIS. I suppose none of us are strangers to the impression referred to by our friend. It will come at times, and occasionally with great force, causing much perplexity; and I have observed that the devout and loyal, the men who are above all things anxious to honour God, are most liable to be cast down by it. As by a kind of loving jealousy for his glory, they feel depressed when things are said about him,—and that too, *seemingly*, on his own authority,—the most distant approach to which in the case of any human ruler would cause the whole world to cry out against him. But I am satisfied by a careful personal examination of the Scriptures, that they contain no doctrine whatever but such as commends itself to the understanding of the wise and the heart of the loving. The man, whoever he was, who first invented the non-natural sense as the canon of interpretation for the Scriptures, launched a doctrine upon Christendom which has wrought amazing and incalculable mischief. I am sometimes lost in painful astonishment when I think on this subject, and I am positively glad to shake it off. Words by this monstrous non-natural sense—which is ridiculously called "spiritualising"—have been forced to change their meaning; and as words carry doctrines, these too have necessarily been changed, and upon the perverted doctrines schoolmen and theologians have built up elaborate "systems of divinity," which have hidden the sublime simplicity of Heaven's truth from the eyes of men, as completely as a dense fog hides an exquisite landscape. If death had been allowed to mean death, and life life, we should have understood the Bible on

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these subjects, and, consequently, have had *revelation* instead of a perplexing riddle of non-natural definitions which define nothing, and make obscurity more hopelessly obscure.

HILLSTEAD. We are really obliged to the weather, after all! Why, it has helped us wonderfully!

OWEN. Our brother might have added, whilst exposing the mischievous absurdity of the non-natural scheme, that if our theological leaders would only allow us to understand Jew, Israel, Judea, Zion, Jerusalem, the Church, the coming of the Lord, and other words and phrases, as meaning just what the words and phrases literally and obviously mean, we should be able to read the Scriptures intelligently, and know a great deal more about the future. Places, persons, things, the Church and the kingdom, prophecy and doctrine, parable and literal fact, have been so perplexingly mingled and muddled, that, regarding the plainest utterances of Scripture, the Christian man is troubled with the question —"What does this *mean?*" An illustrative case occurs to memory. A humble brother, in the world's sense, but for all that, one of God's nobility, said to me, not long since, "I wish you would help me to understand a passage I have been reading: 'And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north and half of it toward the south.' Now I should like to know what these figures or metaphors mean."

"My good brother," I said, "they are not figures or metaphors, whoever may have taught so. The words very plainly and distinctly, in the most literal sense, describe the actual facts, as they will occur when the Lord comes. By no language, could I tell you what the words mean better than by simply repeating them. Feet mean feet; the Mount of Olives means the Mount of Olives; Jerusalem means Jerusalem, and so forth to the end." You should have seen the beam of joy that danced across my friend's face! "*Now*," he exclaimed, "I shall understand prophecy for myself. What a blessed light this is!"

But I have spoken too long. I merely meant to give, as my small contribution to the evening's conversation, a thought that has taken up its abode with me. It is this, that whenever we think there is anything about God's government concerning which we had better be silent, we may be sure there is something wrong in our reading. If we hold a dogma which we do not like to see the light, the sooner we drag it to light to be consumed, the better!

HOLTON. A fruitful thought. The fair logic of it is that, as the Great Ruler cannot, from the perfection of his nature, do wrong to any creature, when any supposed revelation of his shocks our moral sensibilities, we may conclude that there is no such revelation, or that we have misunderstood the oracle in question.

HILLSTEAD. I understand the thought; but it must be guarded. Is there no danger of setting up our moral consciousness as a standard for the Divine government? or of judging beforehand what revelation *ought* to be? Criminals hate the law that punishes them, and the magistrate who puts it in force.

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OWEN. True enough. But the feeling of criminals is not in question here. I refer, and so no doubt does our brother Holton, exclusively to loyal, God-fearing, Christian men, whose consciences are enlightened, and whose moral nature has been purified by grace—men, in a word, who know so much personally of the Father's marvellous love in Christ that they are anxious to know all that he has said respecting the future, both of the loyal and the impenitent. Now, knowing what God is to them, and remembering that they were by nature children of wrath, even as others, they cannot conceive it possible that he will exact more of the unsaved than the strictly defined penalty of his own law, which is *death*. The introduction of the idea of torture or torment is an additional element not contained in the penalty; and men who know and love God *feel* that *that* is at variance with his character. That is my meaning, and that gives the guarding limit for which Mr. Hillstead justly pleads. Besides, we are overlooking in the argument that which belongs to its essence, namely, that out of Christ men are merely *mortal*.

HILLSTEAD. This is perfectly satisfactory to my mind. Wisdom is justified of her children; and if men will to do the Father's will, they shall know of the doctrine.

ARNOLD. Eternal life only in Christ is certainly a glorious doctrine, the very soul of the Christian revelation; and the whole Church, though as yet she knows not the fact, is under heavy obligation to those good and fearless men who have lately risked all to bring the priceless doctrine to the light of day. Their hearts should be cheered and their hands strengthened, for, amidst numberless difficulties, they are doing a work of incalculable value, the results of which it is impossible to predict.

HARRIS. For myself, I am deeply thankful that the chief weapon of infidelity has at last been taken out of its hands by loyal Christian men. Nothing so remarkable has occurred for many generations. No wonder that those who understand it are so grateful to the Lord!

ELFORD. Those who have patiently examined this great subject, with the necessary qualifications of learning and piety, and have shown as the result that the Church has for many ages been under a terrible delusion, deserve something better of their countrymen than to have their names cast out as evil. To be forsaken and ostracised is a poor reward for services which have rolled a dark cloud from the Christian system, robbed infidelity of its formidable argument, and added fresh glory to the Divine character. But though profoundly sorry that men who love truth better than life should suffer for their loyalty, I am not surprised. I shared the prejudice against these devoted brethren, and, I regret to say, united with others in calling them by hard names. But after a while conscience took me to task, and suggested that to condemn unheard was neither Christian nor manly. So I ordered several books and pamphlets on the subject, together with the Magazine that has fought so brave a battle, that I might see and judge for myself. At the first mention of the thing you would think that Christian people would hail with joy the faintest suggestion that the Bible teaches that sin and suffering are not to be eternal. But this is a mistake. The chief opponents of this great doctrinal reformation are sincere Christians. The fact is easily understood. They have—we all have—been educated

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from infancy in the common belief. To hint that any part, or point, of that belief is contrary to the Scriptures is simply to shock them, even though the thing they believe—or fancy they believe—is infinitely more shocking than your hint. We must not, therefore, be impatient, but bear with our brethren. They will, by and by, and perhaps very soon, come round to us. One thing is very certain—we can never go back to them. Our discovery is too precious for that!

HILLSTEAD. The certainty that that discovery is no speculation of sentimental, but ill-informed, people, but the actual teaching of God's word, harmonising both with its letter and spirit, with his character and the nature of man, gives it such a hold upon the heart and understanding, that we cannot let it go. Besides, what a remarkable and suggestive fact it is that this precious light has been given to men who were faithfully labouring to awaken the Churches to the blessed hope of the Lord's glorious return! Loyal to one great truth, they were honoured with another; and I cannot but think that in the light of the Second Advent many of the difficulties which now perplex Christian men will shortly disappear. And now, dear friends, accept our thanks for your company and profitable conversation. We hope to see you again ere long, all being well, when some other topic of interest may engage our thoughts, and, under the Lord's blessing, make us wiser and stronger for his service, as long as he honours us with permission to serve him.

PIOUS FRAUDS.

THE expression "Pious Frauds" in the following paper is not necessarily meant to convey the charge of deliberate and fraudulent perversion of truth for the purpose of leading men astray. Such things have been, as we all very well know; and the term pious frauds has therefore come to be popularly applied to the entire system of jugglery and legerdemain which has ever been the resort of priestcraft. At present it will be used mainly in reference to sundry mistaken meanings which have become attached to a variety of words or phrases in the Bible,—such mistaken meanings retaining their vitality, or rather their hold on the popular mind, either by the effect of long habit or by virtue of their supposed assertion of some important truth. While uttering judgment in such cases, it may also be well to invite judgment; and as many valuable illustrations of this nature, besides those now under review, must have attracted the observation of our readers, all comers, with Mr. Editor's permission, will be welcome.

Job xiii. 15: "Though he slay me, yet will I trust in him." Commonly understood as the language of resignation, and perpetually quoted as an emphatic expression of acquiescence in the Divine dealings. But not thus was Job reasoning on the present occasion. His surging grief was rather pouring itself out in that self-assertion, of which his conscious integrity was the warranty. "Though he [even "the Mighty One," *Greek*] slay me, yet will I maintain confidence in this, that I can still plead my cause to his face." This meaning is sustained by the Septuagint version; and Job then goes on to say, in the language copied ver-

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batim by St. Paul in the Epistle to the Philippians, i. 19, "This also shall turn to my salvation," The passage in fact is just parallel with that occurring in Job x. 7: "Thou knowest that I have not committed iniquity, but who is he that can deliver out of thy hand?" Job well knew, what his "comforters" were so resolutely bent on denying, that he was a thoroughly honest man. All this hath come upon me, "not for any injustice in my hands; also my prayer is pure" (xvi. 16). "Far be it from me," he continues, "that I should justify you till I die, for I will not let go my innocence; but keeping fast to my righteousness, I will by no means let it go; for I am not conscious to myself of having done anything amiss." (xxvii. 5.) "Not done anything amiss"—the very same [Greek] phrase adopted by the dying thief to delineate the character of the suffering Redeemer. One might almost imagine it had become a popular term to denote a life of spotless innocence.

Haggai. ii. 7: "The desire of all nations shall come." Hymns, sacred odes, sermons, and historical treatises have, time out of mind, been engaged in illustrating the proposition supposed to be couched in the above words; namely, as setting forth the eager longing with which all nations would hail both the first and second advents of the Redeemer. Now, whether that proposition be true or not, and let it be admitted that the affirmative view of the question derives support from Malachi iii. 1, it is not the declaration of the prophet Haggai in this place; for his use of the word "desire" simply points to the earthly objects of the desires of the foreign nations, that is to say, to their choice portions, which should all be brought to Jerusalem; for the gold is mine, saith the Lord, and the silver is mine.—*Minton.*

Matt. xvi. 18: "On this rock I will build my church, and the gates of hell shall not prevail against it." Let the question be asked of the ordinary run of readers what they understand by this promise, and ninety-nine out of a hundred will reply that "the powers of darkness shall not prevail against the Church." As the word "gate" sometimes stands for the high street or main entrance into a city, where the greatest throng of people passed and where kings sometimes sat in judgment, so in this place the term points, say they, to the legionary emissaries of Satan. And then as to the next word "hell," inasmuch as it would be absurd to locate these emissaries in Hades or the grave, where of course they would be powerless, some region of the nature of Gehenna must be invented or imagined as their place of ambush. But Gehenna happens to be one of the terrible features of the future, and is nowhere described as having any present existence. And so it comes to this,—that "the gates of hell," in the sense of "the hostile forces of evil," is a simple absurdity, and a chaos of terms. But let the legitimate word Hades be substituted in its unchanged form for that of hell, and let it take its proper place in our understandings, and the passage is simply a promise of a resurrection. "Because I live, ye shall live also. For as truly as I hold the keys of death and of Hades, no gates or bars shall exercise an overcoming force beyond the hour when I shall summon forth my people to immortality," or, as it is in Hosea xiii. 14, "I will deliver them out of the power of Hades, I will redeem them from death." And in Ezekiel xxxvii. 18, "Ye shall know that I am the Lord when I have opened your graves, O my people, and brought you up out of your graves, and put my Spirit in

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you." Gates of death is a figure of speech familiar to other prophetical writers also, as in Job xxxviii. 17, "Do the gates of death open to thee for fear, and did the porters of Hades quake when they saw thee?"

Psalm ix. 13: "Thou that liftest me up from the gates of death." Psalm cvii. 18: "They draw near to the gates of death." Job xvii. 16: "They shall go down to the bars of the pit, when our rest together is in the dust." For "bars of the pit" the Septuagint has here the single word Hades. Jonah ii. 6, "The earth with her bars was about me for ever," or as the Septuagint gives it, "I went down into the earth, whose bars are the everlasting barriers." It might be objected that the force of the term found in Matthew's Gospel "shall not prevail" is aggressive rather than restraining; and that if reference had been made only to the holding or restraining power of the grave, we should have had the future form, not of *katischuo* the verb actually employed, but of *katischo*, which more properly indicates the force of detention. It is presumed that this difficulty is amply met by recalling the many other passages and phrases in which death is unmistakably represented as an aggressive and victorious power. They are so numerous in fact that recital would be wearisome. Death does exercise an usurping domination, and one too of a most oppressive character, in spite of all illusory verbiage of a popular psychology. One more objection which may possibly arise must also be anticipated. It might be said, "If resurrection only be the theme of our Lord's behest, why is it represented as an attribute peculiar to his people, when he has elsewhere declared that the wicked shall rise?" Alas, alas! what is a promise to one is despair to the other. Is it forgotten that the wicked shall be "re-turned to Hades?" (for thus it seems we are to understand the expression "turned into hell" in Psalm ix. 17). By which it comes to pass that their final doom or second death in Gehenna becomes the superlatively tragic process issuing into their re-consignment to that Sheol, Hades, or land of darkness, oblivion, and contempt, from which there is never again "a coming forth."—*C. L. Ives, M.D.*

Isaiah xiv. 12: "How art thou fallen from heaven, O Lucifer, son of the morning." [Lucifer, the Latin form of the original title signifying the Light-bringer.] The figurative language by which the dead chiefs in Hades taunt the king of Babylon when he has become like one of themselves, has a sort of resemblance to what we might imagine addressed to Satan. By some such process as this it must have been that the prince of darkness has come to be denominated the morning star or light-bringer. How inapplicable the epithet, must be obvious to all. Yet in modern days, the term Lucifer, in the imaginations of the ignorant, is actually associated with the fires of pandemonium. At what period the popular notions first began to prevail respecting Satan's prehistoric career, which found amplification in John Milton's poem, who shall determine? But we may be quite satisfied that no such preconceptions influenced the mind of Isaiah when the above vision received the impress of his inspired pen. Nor, coming down to later days, shall we discover that there was any objection to Lucifer as a Christian name. Why indeed should there be? In the third book of the ecclesiastical historian Socrates Scholasticus, there is a biographic notice of Lucifer, the godly bishop of Caralitanum, in Sardinia, who is described as flour-

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ishing in the fourth century, associating with Eusebius and Athanasius, and suffering banishment from the Emperor Julian. The Greek reading of the passage of Isaiah now under treatment may conclude this note.—"How has Eosphoros [Hesperus] that rose in the morning, fallen from heaven! He that sent [his mandates] to all the nations is himself crushed to earth."

Isaiah lxvi. 24: "Their worm shall not die" (quoted also in the Gospels). How hopeless seems the task of upsetting a popular delusion, especially when that delusion has the sanction of the pulpit! "But surely," says one, "a delusion which for long centuries is sustained for good and pious ends, must have a value in it; independently of the fact that it is not as a delusion that its aid is invoked, but as a momentous truth." Very well, then let us by all means get at the truth, once and for ever, and ascertain where we stand in the matter of this "undying worm" which has found its way into ten thousand monitory appeals and descriptive odes. It is a very terrible statement, this prophetic warning. Let us not lose the benefit of it by misconception. Now, there cannot be the smallest doubt that "*Skoleex*," the earth-worm, whenever used in a poetic sense, either in sacred or profane writings, stands as the invariable emblem of corruption and death. On the very front and forehead of the thing therefore it looks suspicious when just one instance of its use is selected and made to stand for the antagonistic condition of an ever vitalised consciousness; nay more, for the central nerve of mental activity, for the very fountain of exquisite sensation: when pictorial imagery which to any unsophisticated mind can exhibit the victims only as lying under an irrevocable sentence of extinction, is tortured into a metaphor of unending life. And this perversity acquires a more and more damaging, it might almost be said, criminal, aspect, when it is seen to be engaged in the support of an unscriptural premiss. But, alas! how long we are in making the discovery! All-conquering custom still leads us captive; we bow without thought to the cumulative wisdom which has hitherto suffocated us, until at last the oracles of the grove are devoutly supposed to be ratified by the very voice which gives them the lie. Were it possible to doubt the real character of the metaphor now under discussion, some excuse might be allowed for an accidental variation. "A serpent's tooth" fastened to the living flesh might indeed well represent the pangs of remorse, but what carcase on which the earth-worm feeds can ever be supposed cognisant of its touch? Let any reader just turn to the various passages recited in a Concordance under the word worm, and he will be satisfied. The Old and New Testaments and the Apocrypha all tell the same tale. These may suffice, though many other illustrations occur besides those discoverable under the English heading "worm." Here, of course, it would be possible to enlarge on many other kindred misconceptions fostered by those who advocate the eternity of evil men and things; all of them being capable of lucid adjustment in the light of that glorious revelation of life and immortality, of which the RAINBOW, among serials, is the most powerful, consistent, and fearless advocate. But the long-standing despotism which the above metaphor has exercised among preachers and hearers seemed to single it out as a fraud of so mischievous a character that it could not be too severely condemned.

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John iii. 8: "The wind bloweth where it listeth," &c. . . . "So is every one that is born of the Spirit." As the method adopted in this pregnant discourse is to show that like produces like, that whatever are the attributes of the parent such also are the attributes of the offspring, that nature can never rise above her own level, and that spirit alone can generate spirit, the question must often have arisen, Why should not the two keywords "flesh" and "spirit" retain their respective powers throughout the argument? Why should we take upon ourselves to alter one of them, viz., "spirit," into "wind" just in one instance, and immediately afterwards allow it to resume its prior form? As we ordinarily read the eighth verse, the attributes of the wind are understood to resemble, not the attributes of the Spirit, nor the attributes of the Spirit's offspring, but they are supposed to resemble the offspring itself, whatsoever this may mean. Is there not some confusion here? The passage is confessedly difficult. Let us beware of enhancing its difficulty by conjectural treatment. A modern divine of advanced maturity has given us his opinion that this is one of the most difficult verses in the Bible, perhaps the most difficult of all. In such cases it becomes exceedingly hazardous for us to attempt elucidation by chopping and changing the translation. By all means let the uniformity of the original tongue tell its own tale; and if we cannot even then resolve the doubt, how should an ignorant South Sea Islander, for example, understand an ambiguous passage in the Bible which we may have translated for him, when he finds in that passage two different senses in the compass of a single verse, and has no resource but to take them both on our authority? If, therefore, we are resolved to begin verse 8 with "the wind," is there any reason why we should not conclude the verse with "the wind," and say, "The wind bloweth where it listeth," &c. . . . "so is every one that is born of the wind?" What acceptation would such a rendering receive from the majority of Bible readers? Mr. Govett, of Norwich, seems to entertain some such view, and in his treatment of the verse speaks of being "born of water and of the wind." But the difficulty always recurs: Are we right in departing at all from the term Spirit? It is true that in the Old Testament the original word, both in Hebrew and Greek, frequently stands for wind as well as Spirit, though this can hardly be said of the New Testament, where the writers both of the Gospels, of the Acts, and of the Epistles, in their narrative allusions to the wind, always adopt other words, not excepting the illustrious case of the Pentecostal wind. But not to lay a more than legitimate stress on this latter fact, do we not seem to stand in need of a most patent and intelgible reason for varying the translation of a word which rings as a keynote in the very heart of a closely compacted argument like that before us? Well, a reason has been adduced from the Syriac text. In that language, as in Hebrew and Greek, the word for Spirit [Rucho] is also capable of being used for wind; and it has been urged that the verbs in the passage before us, as also the pronominal affix to the noun "voice" being in the feminine, the application of "Rucho" to the Holy Spirit seems to have been contemplated. That version, therefore, reads as follows: "The wind bloweth where she willeth, and thou hearest her voice, but canst not tell whence she cometh and whither she goeth. So is every one born of the Spirit." (*See "The Syriac Churches, and trans-*

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lation of the four Gospels from the Peschito," *by J. W. Etheridge.*) Let those who understand the Peschito make the best of this argument founded on the feminine form. Possibly it may serve to show that this view of the matter is traceable from a very early date; but as the Greek original makes no such sign, and must ever remain our rock of refuge in all controversial cases, we need never live in much fear of error when we abstain from breaking up its uniformity. Lastly, it is worthy of remark that the word required to express the mere inarticulate noise of the wind would (so we might expect at least) have been "Echos," whence our English word echo; whereas "phonè," the word actually used, would in any other position be understood as an intelligent voice. The two words occur side by side in Heb. vii. 19: "The sound of a trumpet and the voice of words." These facts being premised, will any of our readers "show cause" why the Greek original should not be taken simply as we find it, and read as follows: "The Spirit breatheth where he willeth, and thou hearest his voice, but thou dost not perceive whence he cometh and whither he goeth?"

Acts xxvi. 28: "Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian." The "Almost Christian" has long been a familiar pulpit phrase: yet king Agrippa is no fair type either of the waverers, or of the inquirers, hardly even of the compromisers. Dean Alford asserts that the reading of our authorised version is at variance with the most ancient manuscripts; and that even of that reading, the rendering is incorrect. His own version is as follows:—"Then Agrippa said unto Paul, Lightly art thou persuading thyself that thou canst make me a Christian. And Paul said, I would to God, that, whether lightly or with pains, not only thou, but also all that hear me this day, might become such as I am, except these bonds."—*Alford.*

1 Cor. vii. 14: "The unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the husband (or in the brother, according to the most ancient manuscripts). Else were your children unclean, but now are they holy." A great deal of dust has been thrown in our eyes by expositors failing to see that this reference to the children is not addressed to the mixed couples at all, but to universal Christendom; and is what therefore may be termed the *argumentum ad hominem Christianum.* "The law of Ezra x. 3," St. Paul is reminding the Corinthian church, "no longer holds good. All things are holy to you, if accepted with honesty and thankfulness; and I can appeal to the Christian instincts of every heart among you when I assert that intercourse with your children, whether they be older or younger, whether they be believers or not, whether they be baptized or not, is a perfectly holy thing. Then, if this be true, by parity of reasoning a heathen wife may be equally holy or clean to her Christian partner. Both parties, (that is, the children of believers and the wife or husband of a believer) stand on the same footing, both hold the same relation to the church." Such was the simple and common-sense method by which the Apostle swept away the proposal entertained by some of the early zealous converts of withdrawing from their heathen wives or husbands; nor can we doubt that its force was instantly appreciated. But sundry modern disputants, having opposite ends in view, yet both alike missing the apostle's drift, have represented him as reasoning in a circle, something

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after the following fashion,—"Your marriage" (addressing the mixed couples) "is legal, else your children were illegitimate. But you esteem your children legitimate, and they are so;—therefore your marriage is legal and binding." Now, it is no matter of surprise that by the adoption of this mode of arguing backwards and forwards, from the wife to the child, and from the child back again to the wife, no inquirer ever found himself much further forward; nor in fact was it possible for either party to extract much logic out of the passage while thus encumbered; that is to say, while it was understood to refer only to the children of the mixed marriages. Doddridge, Scott, Barnes, Bloomfield, and a score of others, all fight the battle on this ground, some of them imagining that they have gained an important point when they urge that the Christianity of only one of the parents sufficed to sanctify not only the partner, but the children, as no doubt it did, only this was not the point to be proved. Here, as Mr. Govett has luminously pointed out, lurked the unnoticed fallacy. Had the apostle been speaking of the children of the mixed couples only, he would have said "their children," whereas he says "your children," and by this expression he manifestly embraces all the children of all the churches. "Is it lawful," some have asked, "for a believer to live with a heathen wife?"—"Yes," replies Paul, "as lawful as believing parents to live with their unconverted children." What, it may be asked in conclusion, is the lesson which that reply suggests to modern Christians? Let it be adjusted syllogistically thus,—First, those who by an apostle were set upon the same footing, would receive the same treatment at his hands. Secondly, the heathen wife and believers' children are by an apostle set on the same footing. Therefore, thirdly, they received the same treatment. But was the heathen wife admitted to church privileges?—Confessedly not; so then, neither were the children of believers (considered simply as such) admitted to church privileges.—*Govett.*

1 John ii. 19: "They went out from us, but they were not of us'; for if they had been of us, they would no doubt have continued with us." Most readers take the stress of this passage to rest on the words "from us," as distinguished from "of us;" whereas, they are the same in the original. For this our authorised translators are chargeable; who by confounding the prepositions, altering the tenses, and inserting without the slightest warrant the expression "no doubt," have given to the entire passage a complexion, causing it to be often hailed as an apostolic argument in favour of "final perseverance;" whereas its primary design is a caveat against antichristian and ruinous error. John wrote,—"They went out of us, but they were not of us; for if they were of us, they would have remained with us." Should it be replied that the intrinsic meaning remains much the same, our rejoinder is simply this: "Stick to your text, like honest men."—*W. Robinson.*

1 John v. 16: "I do not say that he shall pray for it." Here we are taught, at least by our authorised translators, that there is a mortal sin concerning which, when we have once recognised it in our brother, we are not to intercede for his forgiveness. Whether the apostle's words prescribe exactly this treatment, or are susceptible of some other interpretation, is well worthy our consideration. In verses 14, 15, and 16, occurs an instance of *paranomasia*, the same root doing duty for five

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words, all referring to the act of petitioning and the things petitioned for; and this is the constant sense of "aiteo" throughout the New Testament. But when we reach the expression, "I do not say he shall pray for it," we encounter a different word, viz., "erotao," the primitive meaning of which is simply to interrogate with a view to explanation, and generally so employed in the New Testament. Its secondary meaning undoubtedly is to make petition, in which sense also John not unfrequently uses it. But in deciding which of these two senses should be here adopted, our first duty is to cut off the final words "for it," which our translators have added without any warrant. What will now be the force of the verb, standing by itself? May not the passage be thus understood,—"I do not say that he (that is, the "any man" at the beginning of the verse) shall make inquisition?" "Seek not to investigate thy brother's liability;" or, as another apostle has put it, "Judge nothing before the time."—*Muscutt.* JAMES WAYLEN.

THE GREAT SALVATION.

No. VI.

THE "great salvation," as far as it relates to individuals, is summed up in the Christian disciple sharing with Christ in his inheritance. "If children, then heirs, heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." (Rom. viii. 17.) The disciples are "joint heirs with Christ," who is himself as yet only heir of the Messianic inheritance. In the letter to the Hebrews the apostle describes him, even though now exalted to the throne of Jehovah, as the "heir of all things," and as "from henceforth expecting till his enemies be made his footstool." Hence his peculiar glory is yet to be given him, as seen by Daniel, when "one like the Son of Man came with the clouds of heaven, and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him." And just as Daniel was told by the interpreter that "the kingdom and dominion under the whole heaven should be given to the people of the saints, so Paul informs us that if we suffer with him "we shall be also glorified together." But at present they are simply heirs, "heirs of the kingdom which God hath promised to them that love him," and "partakers of the glory that shall be revealed." (See also Rev. ii. 26, 27; iii. 21.)

Nothing is more evident than that mortal, perishing creatures, must undergo some remarkable change in order to qualify them for the everlasting possession of an inheritance, as "joint heirs with the Christ, the Son of the living God." "Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption:" and no separate or disembodied existence—nothing short of an immortalised bodily nature can by any possibility be qualified to share with Christ his everlasting kingdom. Hence the importance of the resurrection of the dead and that change to be effected on the faithful living when the Lord shall descend from heaven. In fact he is represented as the model, in a physical sense, of that quality of bodily existence to be conferred on his disciples—"Our

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citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." "Now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren."

This joint-heirship with the Christ of his kingdom on the part of the disciple has its root in a relationship which is instituted in the act of becoming a disciple. He is then said to be "in Christ," and that from the earliest stage, for the apostle speaks of "babes in Christ." And not only during life, but even in death, for they are described "them also who sleep *in* Jesus." The idea of one person being *in* another is evidently a figure of speech, and is probably derived from the Hebrew mode of expressing the idea of *in*, which is by the letter Beth, corresponding to the English B, and signifying a *house*. As a house is for the purpose of being *in*, so it was mutual to express the idea of *in* by the word or letter signifying a house. And as the occupant of a house derives all the advantages the house is fitted to yield, so the person who is *in* Christ derives all the advantages connected with such a position.

But if disciples are "in Christ," what is the mode of entrance? or, in other words, how do they get into Christ? It is remarkable that this expression "*into* Christ" occars only in connection with being baptized. Thus:—"Know ye not that so many as were baptized into Christ were baptized into his death?" (Rom. vi. 3.) And again:—"As many as have been baptized into Christ have put on Christ." (Gal. iii. 26.) Some hold that it is not water baptism that is referred to here, but it is so similar to the direction Christ gave to his apostles as recorded by Matthew, that I cannot doubt that it is. "Go ye, therefore, and teach (margin—*make disciples of*) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Here the baptizing into the name of the Father, &c., is evidently the means by which disciples are made; for this initiatory step is followed by an injunction of a more advanced character—"Teaching them to observe all things, whatsoever I have commanded you." This act of becoming disciples is evidently what Paul terms "putting on Christ," which he ascribes to baptism, preceded by faith when he says, "Ye are all the children of God by faith in Jesus Christ: FOR as many as have been baptized into Christ have put on Christ." It is clear that, whatever is the nature of the baptism referred to, it is that by which the disciples at large are brought into relation with Christ, and not that by which the Apostles on the day of Pentecost, and the Gentile believers in the house of Cornelius, were enabled to "speak with tongues." This, in both instances, is termed "being baptized with the Holy Spirit." But these are the only cases to which this language is applied; the only apparent exception (1 Cor. xii. 13) having a reference rather to the one Spirit, as the means by which Jews and Gentiles were introduced into the one Body of Christ upon a footing of equality. This was effected in the house of Cornelius when the Spirit, by the gift of tongues, authorised the baptism of Gentiles, which became a precedent for all time coming.

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We have an illustration of being "baptized into Christ" in Paul's allusion to the Israelites being "baptized unto Moses"—"All our fathers were under the cloud, and all passed through the sea; and were all baptized unto (into, *eis*) Moses in the cloud and in the sea." (1 Cor. x. 1, 2.)

The commission of Jesus to his apostles as recorded by Mark puts baptism in even a stronger light than in Matthew's account—"Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned." The manner in which the apostles carried out this commission, as recorded in the Acts, shows that they regarded baptism as an essential part of Gospel obedience—the first step in what Paul terms "the obedience of faith." This appears where Paul again refers to "his Gospel" at the close of his letter to the Romans—"Now to him that is of power to establish you according to my Gospel and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the OBEDIENCE OF FAITH." (Rom. xvi. 25, 26.) This obedience of faith is sometimes spoken of as "patient continuance in well-doing," by which we are to "seek for glory, honour, and immortality; "adding to our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity; giving diligence to make our calling and election sure; for if we do these things we shall never fall, for so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

It is thus by the faith and obedience of the Gospel that God is pleased to "choose the poor of this world, rich in faith, and heirs (not as yet possessors) of the kingdom which he hath promised to them that love him." Such are spoken of as "called by the Gospel to the obtaining of the glory of our Lord Jesus Christ;" and hence are enjoined to "walk worthy of God, who hath called them unto his kingdom and glory." Being thus only heirs expectant of the kingdom of God, their inheritance is yet in the future. "When Christ, who is their life, shall appear, then shall they also appear with him in glory." Even Enoch and Elijah, although now translated to heaven, are not yet possessors of the promised inheritance; for as is said of them, as of the other ancient worthies who died, "These all, having obtained a good report through faith, received not the promise."

For the more efficient promotion of individual meetness for the inheritance, the disciples (or scholars) of Christ are formed into a society called the Church, which may be fitly termed Christ's school. In virtue of his investiture with Lordship, he is sole Master of this school. The exercise of his Messianic functions being reserved till his return to the earth, he is at present the Head of his Body, the Church; and not only so, but Head over all things to or for his Church. The school-books employed in this school are the "Holy Scriptures, which are able to make us wise unto salvation, and are profitable for doctrine (or teaching), for reproof, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished to all good works." Let us ever remem-

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ber that the discipline of the present is prefatory to the glory of the future. The Church is a "means of grace;" the kingdom is a means of glory and grace too. May it be ours to use the former so as to secure the latter, "giving thanks to the Father, who maketh us meet to be partakers of the inheritance of the saints in light, and who delivers us from the power of darkness, and translates us into the kingdom of his dear Son."

J. CAMERON.

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Literature.

Christ and the Sects. An Address Delivered in Albert Chambers, Paradise Street, Birmingham, Nov. 9, 1873. By H. Brittain, Birmingham. London: Kellaway & Co.

MR. BRITTAIN, in a few appropriate words, rebukes the spirit of proselytism and sect-building, directs attention to Christ as the only source of the religious life, and states that if a man be a Christian he is in the army of Christ, whatever the Church of Rome, the Church of England, or any other Church may say to the contrary. Here are a few good seeds of truth, on account of which we hope the tract mey be widely scattered.

The Mystery Finished; or Prophecy Explained by the Bible. By A. Winter, Esq. With Introductory Remarks by the Rev. C. Swete, D.D. London: William Macintosh.

MR. WINTER is a thoughtful, earnest man, and, although there are some few things in his book which we are not prepared to endorse, it is a contribution to a great subject for which we thank him. He sees clearly that the conversion of the world by the Church is not the doctrine of Scripture, and that the coming of the Lord is our great and blessed hope. For these reasons the volume is well timed, and we hope will find thoughtful readers.

Lonely Queenie, and the Friends She Made. By Isobel, Author of "Days at Millgate." London: E. Marlborough & Co.

"ISOBEL" has written one of the most touching stories for children we have read for some time. It is really an art to write books of this description, so as at once to interest and instruct the little ones, and our fair authoress has that art. Poor little "Queenie" in her lonely island, except when her "grumpy" father was present, is a picture to make one weep.

New Facts Upon All Subjects. By the Author of "Enquire Within." London: Kellaway and Brown.

OF course it is impossible to criticise this book. Enough if we say it contains some 330 pages of small type, with a good index to the multitudinous assemblage of useful facts of which it is made up.

The Guiding Hand: or Authentic Records of Providential Deliverances. By H. L. Hastings. London: Kellaway and Brown, 78, Newgate Street.

SOME of these anecdotes are truly remarkable. How an infidel could account for them is more than we can tell. But we can, because we believe in our Father's care.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

FEBRUARY 1, 1874.

OUR FATHER'S BUSINESS.

WHEN the Divine Child was asked why he had not joined his friends, in their return to the country from the metropolis, he said, "Wist ye not that I must be about my Father's business?" Much, very much of that business was of a character which he alone could undertake and perform. He had a work given him to do which could be entrusted to no one else in the universe. When we think about the nature of that work, it grows before the mind until it fills heaven and earth, time and eternity, with its marvellous and glorious results. To make reconciliation for iniquity and bring in everlasting righteousness; to introduce life and immortality into the region of sin and death; and so to arrange all legal and moral and material things that, as the issue, it will be said, "The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God;" required qualifications which could be found only in him whose name is "Wonderful." But one part, at least, of his magnificent work was to call, from darkness and bondage into light and liberty, a people who should find it their constant privilege and joy to imitate him in devotion to the "Father's business." He did what no one else could, that his followers, thus qualified by him, may do in the world a work which none other of its inhabitants have either the will to undertake or the power to perform. It is perfectly clear that "the natural man" can have no sympathy with Christ in his consecration to his "Father's business," and therefore can have no wish to undertake any share in the subordinate work assigned to Christ's followers during this dispensation of testimony. He does not understand the matter at all when presented to him under the aspect of an "eternal purpose" carried on through all ages and generations, the ultimate result of which will be the manifestation of God to his creatures, and, of course, as an absolutely certain consequence of that, a perfectly happy universe. And when you add

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that the "business" of Christ's friends is to bear testimony by life and speech to this revealed purpose of their Father in heaven, the natural man is, if possible, still more perplexed. His idea is that the business of the Church—that is to say, as he thinks, priests, clergy, or ministers, which you please—is to make men "good Christians;" and as Christianity is a valuable thing for honesty, sobriety, and virtue—in fact a sort of Divine police agent, to whose influence the State is greatly indebted:—he is quite willing to contribute to the salary of the preacher, the erection of a church or chapel, or—although he is not quite sure about *that*—the support of a missionary to the savages of islands whose very names are uncouth upon the lips of civilisation.

But the man enlightened by the Holy Spirit sees all things differently. To *him* there is something more in the "Church" than an order of professional teachers, a helpful auxiliary to national virtue, a number of buildings for public worship, or an organisation for missionary purposes. That it is the best channel of morality and virtue, no argument is needed to prove; for Christianity, of which it is the living embodiment, contains the purest and loftiest ethics ever made known to the world; but the other things could all be dispensed with, and yet the Church, as seen by the eye of the man who has caught a glimpse of the divine ideal of that body, continue to exist and discharge the functions which belong to her present state of being.

It is no complaint wrung from the heart by bitter disappointment, no cynical utterance of a man to whom all the beautiful things of life have assumed shapes of deformity, and no desire to wither the laurels of social distinction which may be legitimately won and worn by others, that dictates these remarks. A higher motive calls them forth, and they are intended to serve a nobler end. We are grateful for our lot in life: it has a thousand blessings, and its troubles are—blessings too! The beautiful things that God has made, as ornaments to the dwelling-place of his human family, have, to us, all the divine poetry of early years, when the earth seemed a temple, with heaven for its glorious dome. We see unholy feet treading its floor, and hear harsh sounds instead of the harmonious and hallowed psalmody that should ascend to its roof; but for all that we cling to our ideal, fortified in this faith and hope by a certain poet who sings of a time coming when "every thing that hath breath shall praise the Lord!" And we have no envious thought regarding the men who storm and take the citadel of "fortune," and make to themselves names of renown in the land. Society is a thing of many units, and must, we suppose, have its princes and millionaires as well as its peasants and paupers to make the social pyramid complete. An enforced socialism would be the ruin of society, and an equal distribution of property would be universal poverty. With this "confession of faith" we cannot be misunderstood.

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No! we have nothing to say against professional teachers, buildings for public worship, and organisations for missionary labour; no word to depreciate commercial activity, diligence in business, and the cultivation of ennobling literary tastes; and no wish to suggest to the man who seeks social distinction at the bar or in the senate, that his energies are wasted or his reward worthless. To us the world is not a howling wilderness, but a vast material platform upon which Infinite Wisdom is solving problems worthy of itself; and to us the human race is not a tremendous mistake from which its Creator can never derive either the love of sons or the loyalty of subjects, but a multitude of intelligent beings under discipline to fit at least some of them for the employments and honours of the new age.

Therefore, let us be about our Father's business, with joy thrilling the heart and beaming in the eye! To wait for the realisation of some Utopian dream, or to wish for some impossible conditions of society, before we earnestly gird ourselves to the hallowed work, is not the way to honour our Father and to act in harmony with our vocation. *The time is fully ripe for* INDIVIDUAL CHRISTIANS, *members of the Church of Christ, men born from above and enlightened by the Holy Spirit, to come forward with their testimony respecting their* FATHER. Let them not wait for clergyman or minister; but, considering their individual responsibility, act upon it. If "the elders of the congregation" are slow to move, let the men and women who compose the congregation, each for himself and herself, bear witness to their neighbours. The delusion that "ordained" men only are to speak on religious subjects, must follow the other delusions which, in the name of him to whom we belong, it is our privilege to expose. Priestcraft and paganism in unholy alliance have, for more than a thousand years, blasphemously slandered the name of our Father, making him a tyrant as much more fearful and inexorable as eternity is longer than a few short years of time.

Brethren! we are HIS "SONS"—shall we not redeem our Father's character from this awfully infamous reproach? Blessed be God, who is "Love" and "Light," and in whom there is no darkness at all, the thick cloud begins to break at last! Long, long has it brooded over Christendom, as the dark region in which the prince of the power of the air has carried on his policy—his object being to prevent the light of the glorious Gospel from shining on the hearts of men. Darkness has covered the earth, and gross darkness the people, involving in fearful obscurity the ineffably attractive attributes of God. But the covering cast over all people, and the veil that is spread over all nations, must be rent some day; for the holy seers have said so, and their word cannot fall to the ground. If it is not for us to accomplish a work so gracious in character and vast in extent, surely we may herald the day when it shall be accomplished; and, if we mistake not, that day comes

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with swifter motion than even those who long for its light deem probable. Be this as it may, in the infinitely wise arrangements of God, surely those whose blessed privilege it is to see the truth should feel themselves called, as if by an audible voice from heaven, to declare that truth to their fellow men. Let the Churchman and the Nonconformist plead each for what he deems ecclesiastically best; let the merchant devote his energies to commercial pursuits; let the barrister, with all the subtleties of forensic rhetoric, plead for his client: and let the party politician, with all the arts of political oratory, plead for his party; but let us plead for GOD! Gratitude for what he has done for us requires this service at our hands; the divine relationship he has graciously formed between himself and us demands it; and compassion for our fellow men strongly urges it upon our hearts. By the misrepresentations of his character and government which have been handed down through many generations, they stand afar off from One whose matchless goodness would attract them if the truth were delivered from the errors which "the world-rulers of darkness" have mingled with it. Indeed the arguments for earnest devotion to this grand service multiply as we think of it. A healthier tone in the churches, a more vigorous and intelligent piety, and a loftier platform for the culture and exhibition of the Christian life, would certainly be among the results, if divine truth were presented in its own sublime attractiveness, unencumbered with the repulsive paganism which has clung to it for more than a thousand years. And we ourselves, if faithful to this holy work of vindicating our Father's character, and trying to redeem it from the terrible reproach which has made more infidels and atheists than anything else, would find an ample reward in an enlarged acquaintance with truth, and a firmly established conviction that all the revealed purposes of God will shortly vindicate themselves before the intelligence of the universe.

Fidelity in stewardship qualifies for enlarged trust. To him that hath shall be given. One truth luminously seen and lovingly proclaimed, though all the churches should label it "heterodox," will prove the herald of another and another, until things new and old from the boundless treasury of God shall enrich the faithful servant. "Them that honour me I will honour," is not a mere general sentiment intended to convict Eli of priestly and parental negligence, but a profound and durable law of the Divine government. Times without number it has been illustrated, and God acts upon it to-day as he did in the years of old; for the blessed MASTER has perpetuated the law by setting it in beautiful Gospel light thus: "If any man serve me, him will my Father honour." And surely it is serving him, and attending to the Father's business, to believe and declare that he is the Light, without which men must walk in darkness, and the Life, without which immortality is impossible. Men do not light a candle to cover it with a vessel; neither does God,

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when he graciously shines upon the hearts and minds of men, give them permission to hide his truth or to conceal his loving-kindness from their fellow men. The sacred trust is betrayed, and the duties of stewardship are neglected, if we do this. It is the duty and privilege of Christians to reflect the light with which they have been entrusted, and thus to be witnesses, like John the Baptist, of whom John the Apostle writes, "He was not that Light, but was sent to bear witness of that Light."

With all Christian courtesy and affection we would commend this subject to the attention of brethren in Christ—and we know that their number is considerable—who have searched and are unable to find the revelation of natural immortality in the Bible, but who, for various reasons, have hitherto kept silence respecting the startling fact that one of the fundamental doctrines of theology is utterly unscriptural. "The immortality of the soul" appears everywhere in religious books, is heard in almost every sermon, forms the argument in evangelistic appeals, is dwelt upon in Sunday-school addresses, interwoven with hymns, and made prominent in millions of religious tracts; and yet the only book in the world that has the credentials of Divine authority to speak on the subject not only does *not* teach it, but uniformly teaches the opposite, while the very heart of Christ's redemption, the impartation of "eternal life," or immortality as a gracious gift, proceeds *upon the very principle* that man by nature is merely a mortal creature. Now, we have nothing to do with the reasons that induce these brethren to keep silence, nor have we any right to ask what they are; but upon the fact itself we may say a word or two in illustration of the position that the sons of God should be about their Father's business.

1. A theological dogma which is not revealed in Scripture should be opposed by every intelligent Christian man who has, by searching the wonderful book, found out the fact for himself. The personal, domestic, social, or ecclesiastical consequences of such opposition to current notions should not occupy a moment's consideration. We have nothing whatever to do with the *results* of service. All that we have to attend to is the service itself. In every case our commission ends with the faithful delivery of our message. Our Father is quite able to provide for his servants, who—be it never forgotten, as it is essential to the argument—are also his "sons," should the message be distasteful to those to whom it is delivered. He who came to reveal the Father has told us that he knows what things we have need of; and this fact, if the filial principle is alive within us, should be enough to make us brave for duty, even though poor human nature should see danger as its sequel.

2. A revealed truth which is not found in current theology should be declared by every man who sees it, on the simple ground that it is a portion of divine revelation. To his children our Father has entrusted his word. They, of all men, should loyally and lovingly see that its

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supremacy among books is maintained. A church that does not make the Bible its standard of doctrine and rule of practice is an imposture and impertinence. A "Christian" that does not make the word of the Lord the guide of his life, has assumed a name to which he has no right. And a theology which refuses to accept a doctrine of Scripture which previous systems of theology had not recognised, thereby forfeits its claim to public confidence. Every true disciple of our blessed Lord is under the most solemn obligation to speak for him. In all that concerns the Master's glory the servant is personally interested. "He that hath my word, let him speak my word faithfully, saith the Lord."

The conclusion of this matter then is obvious. Stewardship, discipleship, sonship unite their argumentative forces in urging us to be faithful to our Father in heaven. Fidelity to him is our first duty, cost what it may in the way of hard speeches, scorn, rejection, or persecution; and if we are faithful to him, sooner or later our brethren who opposed us will embrace the very truths for which we suffered, and unite with us in glorifying God and heartily attending to "OUR FATHER'S BUSINESS."

CONSOLATION.

"Brethren, concerning them who are asleep," . . . . Comfort one another."
1 THESS. iv. 13-18.

"COMFORT one another." We are accustomed to say that the believer needs comfort, specially when suffering from affliction, bereavement, or persecution. But indeed there are no times in his history when the consolation which may be derived from the passage under review may not be suitable.

It contains the "consolation with which we are comforted of God." In it "Life and Immortality are brought to light." Let us open our hearts to welcome the things which are wrapped up in these gracious and prophetic words.

The Thessalonian Church seems to have been greatly approved by the apostle Paul; it was a pattern Church; it embraced men who had turned from the servitude of "idols to serve the living and true God, and to wait for his Son from heaven." They were not waiting for what is termed the out-pouring of the Spirit; not waiting for the fulfilment of predicted troubles, nor for the conversion of the world; but they were waiting for the Son of God, the Lord Jesus Christ; they knew that when He came from heaven their true dignity and happiness would commence, that Christ's waiting, watching, living saints would be changed.

But what of the dead? Paul meets their anxiety: he "would not

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have them ignorant concerning them who are asleep," and proceeds to make the following statements, viz.

1. That those dying in the faith, sleep in Jesus.

2. That these sleeping ones shall arise at the coming of the Lord in the air, and before the change of those then living.

3. That after their resurrection, the living waiting, watching ones, shall be caught up with them to meet the Lord in the air,—and

4. That those raised, and those changed, shall ever be with the Lord.

Other things are also implied which yield material for comfort. But these statements are emphatically made by the apostle as affording great consolation to the church. We will briefly examine them.

1. That those dying in the faith, sleep in Jesus. Such as by the operation of the word of the Lord, and through the power of the divine Spirit have become new creatures in Christ Jesus, have exercised repentance toward God and faith in our Lord Jesus Christ, have turned from the service of idols to serve the living and the true God: these also live in a watchful state, waiting for the coming of the Lord. But whilst the Lord tarries, they die. The Thessalonians died; all of them have long since fallen under the power of death; they were waiting for the Lord from heaven, they expected the angelic prophecy would have been fulfilled in their day. (Acts i. 11.) And multitudes have since their time lived a life of faith on the Son of God, lived praying, hoping, expecting, but Jesus did not come, and they died; and unless there be a resurrection, they have perished; the apostle clearly shows this. (1 Cor. xv. 18.) And if so it be with them, they are unconscious, for they are at least as though perished until the morning of the resurrection. Is not this a legitimate conclusion? There can be no consciousness in anything which is as though it had perished. But there will be a resurrection. Yes; and it is because there must be a resurrection, that therefore they are said to be asleep. Beautiful figure, not spoken of the body; that absolutely perishes, and at the resurrection God will give a body as it pleaseth him. (1 Cor. xv. 38.) But the spirit "sleepeth;" at death, it is taken charge of by Jesus, as Stephen's was (Acts vii. 59); it returns to God who gave it, remains hidden in God with Christ, and is, though living,—as we are whilst in deep slumber during the night's dark hours,—unconscious, knowing nothing of aught that passes in the heavens or upon the earth, until recalled by the voice of Jesus. We are at death in the same state and condition as was Lazarus, of whom Jesus said, "Our friend sleepeth." Just such a sleep was that of Lazarus, as a heavy slumberer's after a long day's toil, unbroken by all the din and bustle that may perchance take place around, and at the moment of awaking like Lazarus, utterly ignorant of anything which had occurred during his slumber, and ready to take up life's action from the moment of that life's arrest by death. And so we may, on the great Master's

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authority, change the words and say, the believer does not die, he only sleeps.

Jesus died for us—he died, and this death he feared, not the suffering; no, but death he feared, or perhaps more correctly we should say, the result of death; he feared to be left in a state of death, and "he cried with strong cries and tears, to him that was able to deliver," that he might not be left in death; not left to remain dead; and he was heard in that (thing which) he feared. For our sakes he placed himself under the law to which humanity was subject, put himself on a level with mortals: he who knew no sin "was made sin for us," took upon him our sins, was treated as a sinner on our account, became amenable to the law against sin—to the penalty of non-immortality, or death. But as the result of his life, which was an embodiment of God's righteous law, and of his death, which was the God-demanded atonement, and as the apostle adds, on account of his strong cries and tears, which were based upon his life, and the atonement which he was about to make; he was heard in that thing which he feared; and though he died, which he came from heaven to do, he was delivered out from death, and rose the conqueror, robbing the grave of victory, and taking the sting from death. He ascended, the Immortal One, with power to give immortality to whosoever believeth in him; and thus, when the Christian dies, he does so knowing that he also shall be delivered out from death at the morning of the resurrection, and therefore in the mean time, he only sleeps—only sleeps—has entered a state of REPOSE after life's toil—a state of SAFETY from every foe; a state predictive of RESTORATION at the commencement of the millennial day.

The doctrine of the Resurrection we have not now to prove. Paul has settled that question in his wonderful writing to the Corinthian Church, in the fifteenth chapter of his epistle.

2. That these sleeping ones shall arise at the coming of the Lord into the air, and before the change of the living (v. 15, 16). That the Lord Jesus is coming from heaven to earth, that he will remain for a while over the earth, and summon his saints to meet him there, and farther, that the time of such coming is now approximately near, is the aspect of sacred truth generally accepted by the readers of the RAINBOW.

That the coming of the Lord does not mean death, we think to be clearly shown by the fact that the sleeping ones to whom the apostle alluded had died, and had not arisen, but were predicted so to do at the advent of the Lord.

The apostle alludes to the personal manifestation of Jesus to his saints at a time prior to the millennial age, for the early Church hoped it would take place in their day. The Thessalonians were "waiting," and were full of anxious thoughts relative to those who had died, but Paul assures them that the dead saints must rise again before the living should be

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changed. And note well the fact; the apostle did not chide them for their expectation, or intimate that it was a premature hope which must be cut off; neither did he inform them that the world must be converted to Christ before he could come again, but only in his second epistle, did he warn them that they were not to consider the trials to which they were then subjected as indicative that the crisis was upon them, but showed that certain definite and worse troubles would befall the Church before the manifestation of the personal Antichrist. All the teachings of Paul in this, and throughout the whole of his epistles, go to show that he thought the coming of the Lord might be near, and that all Christians were justified in, and to be praised for, such expectation. See the conclusion of the first chapter of his first epistle to the Thessalonians, and also his commendation of the Church at Corinth, that "they came behind in no gift, waiting for the coming of our Lord Jesus Christ," and this because "the testimony of Christ was confirmed in them." (1 Cor. i. 6, 7.)

It would appear from the language of the apostle that those to whom he wrote were sorrowing, even as those might sorrow who had no hope; for whilst the Thessalonians knew that the living believers should be changed at the coming of their Lord, and at once enter upon the glory, and partake of the dignity of Christ, they seemed to think it possible that the dead might be left in the grave until the general resurrection; but to all such erroneous surmises the apostle gives an emphatic negative, "he would not have them ignorant concerning them who slept,"—though a glorious truth that Jesus was coming, and that the living, watching ones, should be changed and raised into his glorious presence; yet, before they could be thus blessed, the dead must rise; those who had fallen asleep in Christ, must have the pre-eminence; "the dead in Christ shall rise first."

3. That after those sleeping ones have been raised from among the dead, the living, waiting, watching ones shall be caught up with them to meet the Lord in the air. (v. 17; 1 Cor. xv. 51.)

The testimony of the apostle is very clear upon this point also, and for this, the rapture of the church, they were waiting; they were "looking for that blessed hope, the glorious appearing of the great God and Saviour of us, Jesus Christ." This is very blessed.

There are many believers who profess to realise pardon and acceptance in Christ, and find it in their hearts to serve the living and true God; but comparatively few see it to be their happy privilege to wait for his Son from heaven.

Many are waiting for the conversion of the nations, and misquoting and misunderstanding the prophetic word; are expecting the heathen to be given to Christ as his inheritance, as the subjects of his grace before he comes to reign.

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Many are looking for the return of the Jews; the manifestation of Israel; the open showing and rule of the personal Antichrist.

But not so the Thessalonians; not so the Corinthians, who were God-gifted to "wait for his Son;" not so many of the Church of Thyatira, who expected "the Morning Star;" nor many of the Church of Sardis, who had not defiled their garments," and had to watch lest their Lord should come over them as a thief; and yet again, the Church of Philadelphia was on the alert, for they had a measure of divine strength, and kept Christ's word, and therefore to them the especial promise that because they had kept the word of his patience (had patiently done his will and waited for him), therefore he would keep them away from the hour of tribulation, which should come upon all the world to try them that (love to) dwell upon the earth—"love to:" such is the force of the Greek text.

How is it that so many professing attachment to Christ shrink from the thought of his return? Is it not because their hearts have yet too great affinity to earthly things? And from this, or for some other reasons, their faith in their own security is not strong? They are not grasping with firm tenacity that their acceptance and faith in the Lord Jesus, as God's unspeakable gift, with all the heart, renders them secure. They love not the sound of the Lord's second coming.

The Thessalonians knew they were delivered from the "wrath to come;" they were so, if we view these words—"the wrath to come"—as referring to the terrors of the second death; and they were so if we read these words as more consistently referring to the time of fearful tribulation which is yet to come upon the world. They were delivered from it, for if they should, as they did, fall asleep before the Master came, they were free from it; or if living at the time of Christ's coming, they would have, in consequence of their faith in Jesus, and the promise of their Lord, been called up to meet him in the air before that time of trial came; and knowing this, they patiently waited and watched, and whilst watching they fell asleep, and that falling asleep is to them the moment of awaking. How so? Because to them time ceased. Because they slumbered, and still slumber, in deep sleep. Their works have stopped; their thoughts have perished; they know nothing, and, in accordance with Scripture, are conscious of no device, and no imagination. When they awake, they will know nothing of history from their day till ours, nor of the rise and fall of kingdoms, or the changing dynasties which have passed away; so that, virtually, to the true believer in Jesus, the day of death is the day of the Lord's coming. "Blessed are those servants whom the Lord when he cometh shall find watching;" and if they fall asleep, dying in the faith, whilst watching, they are also watched by the Omniscient and Omnipotent Redeemer, are accepted as his waiting ones; and when

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he comes into the air, to hurl thence Satan to the earth, and to welcome his watching ones into his presence, these, the slumbering ones, shall rise first. "Then we who are alive and remain shall be caught up together with them in the clouds." Yes; rapt up from the earth at some most unexpected moment. Watch!

Of the nature of the rapture, much has already been written in the RAINBOW. We will here only refer to the Saviour's prophetic words in the twenty-fourth of Matthew, vers. 27, 28: "For as the lightning cometh out of the East and shineth even unto the West, so shall also the coming of the Son of Man be; for wheresoever the carcase (slain body) is, there will the eagles be gathered together:" showing that his coming shall be as the lightning's flash, at once noted by all the watching ones, and that as instinctively as the eagles scent and rise to grasp that which they are ever loving, waiting, watching for,—their prey,—so his Church shall instantaneously renew their strength as the eagles; or more literally, "change (their natural weakness) for strength;" as instantaneously as the eagles scent their prey and hasten to it, so the watching ones, whose eyes have been steadfastly fixed on "the blessed hope," and whose hearts have been longing for the change, will, at the first signal, ascend to meet him who is all their salvation and all their desire.

The Bride of Christ knows no true happiness apart from the Saviour's presence, and therefore waits.

4. That those who are raised out from among the dead, and those who are changed, shall be ever with the Lord.

Those raised out from among the dead, for the apostle says "the dead in Christ rise," and these only. Of all others it is written, "The rest of the dead lived not again till the thousand years were past." (Rev. xx. 5.) Those raised from the dead, and those changed from among the living, shall be ever with the Lord.

1. They will be ever in life. Whatsoever may be said of others, these must live for ever. The second death cannot touch them; into smoke they shall never consume away. He who now "only hath immortality" will constitute them also immortal.

2. They will be ever holy; made inherently holy; never know temptation to sin.

3. They will be ever with Christ. They are the Bride of Christ; will share the dominion and dignity of Christ, with him the inheritors of the unsearchable riches of Christ. These are they who shall rule the nations on the earth, reign over the earth, and then over the universe; they are the true nobility of the Father's kingdom, the real aristocracy of heaven.

Other things are also implied in this passage of divine truth which would yield material for comfort. We can only note a few, such as—

1. The gathering together of Christ's saints to dwell in the great city

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of God—a multitude numerous as the leaves at autumn falling, type of Christ's dying saints, to re-appear in the spring, type of the resurrection from every dispensation, out of every nation.

2. Perfect harmony and congeniality of character, happy fellowship, notwithstanding probably much variation in mental power.

3. Everlasting rest, yet incessant thought and action.

4. Mutual recognition of friends, even as Paul (to quote only one scriptural reason from among many) regarded his converts as his joy and crown, here and in the presence of the Lord.

5. Constant and uninterruptible intercourse with Christ.

"For ever with the Lord;
Amen—so let it be:
Life from the dead is in that word—
'Tis immortality."

Exeter. E. H. Tuckett.

THE BEREAN CASKET.

I. "AS a reader of your highly valued magazine, the Rainbow, will you favour me by answering in your Berean Casket the three following questions:—

"1. In the twenty-fourth paragraph of Mr. Constable's book, 'The Restitution of All Things,' he says, 'Adam knew what death was in one sense, and in one only. He knew it to be the law of the lower creatures, and to consist in the loss of their being and existence. Now, I read in Rom. v. 12 that *death* entered by, or in consequence of, sin; and, if so, how could Adam be familiar with it when he was in a sinless state?

"2. I read in 1 Kings iv. 20, that under the reign of Solomon, 'Judah and Israel were many as the sand by the sea in multitude.' Was this the case? If not,—if it is a figure of speech merely, may not the prophecies that in similar language predict such greatness yet to come to the children of Israel, be also figures of speech?

"3. In John viii. 51, I read that Jesus said, 'If a man keep my word he shall never see death.' How is this to be understood?' Your exposition of these will greatly oblige, as I have not yet been able to remove the difficulties which they present.—John Reid."

1. Of course Mr. Constable is right, for every body knows that through uncounted epochs the lower creatures were subject to the law of death. But Paul is right too, for he is not speaking of the inferior animal creature at all, but of man. He is accounting for the fact that *man* died. It was by "sin;" a clear intimation that had he remained

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loyal to the Creator he would have escaped death. Paul is not a geologist in Rom. v.; he is dealing exclusively with mankind.

2. 1 Kings iv. 20 records an historical fact; but instead of giving the population in numbers, it uses the proverbial oriental phrase for a great multitude—"as the sand which is by the sea." Speaking of the peaceful reign of Solomon, Josephus says (*Antiq.*, bk. viii. cap. ii. sec. 3), "Now the people of the Hebrews, and particularly the tribe of Judah, received a *wonderful increase* when they betook themselves to husbandry and the cultivation of their grounds, for as they enjoyed peace, and were not distracted with wars and troubles, and having besides an abundant fruition of the most desirable liberty, every one was busy in augmenting the product of their own lands, and making them worth more than they had formerly been." To speak of an *un*numbered multitude, which is just what the historian does in Kings, is not a figure of speech, but the declaration of a fact, and even if it were a figure, it must have *fact* to rest upon to make the figurative mode of any value. So unfulfilled prophecy points to the future greatness of Israel, not by giving us the millions summed up by census, but by the broad idea of a great and prosperous people filling the world with blessing.

3. In John viii. 51, read, "he shall not see death-for-ever;" the proper rendering of the passage, and of others of the same kind, implying the glorious doctrine of the resurrection, so frequently taught by our Lord. The believer, "the keeper of Christ's word," shall not "remain in the congregation of the dead." The gates of Hades, or the grave, shall not prevail against our Saviour's Church.

II. "How can the letters to the seven churches refer exclusively to the day of the Lord, when there are in them such promises as Rev. iii. 21, and chapter ii. 28? Will the Church then be on earth in that terrible day? for surely no other body will share the Lord's throne?—M. A."

The second promise, "I will give unto him the Morning Star," is but an enlargement of the former, denoting that it is the preliminary part of our Lord's reign which is specially referred to. The Lord, as the offspring of David, seated upon his throne, is also "the bright and morning star"—indicating that in his career as the Man of War, ridding his kingdom of his enemies, he will be like the morning star—the harbinger of the brighter day, the reign of peace, when he shall be the antitype of Solomon. The star is introduced in connection with judgment on enemies. In fact, the Jewish people, when their deliverance is consummated, will bless the world at large; and as a work of destruction on their adversaries will precede that portentous deliverance, participation in this work is naturally accompanied by a reference to the final issue, the symbolical earnest of which is "the morning star." "My

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throne" (iii. 21). On this throne the Lord Jesus will be seated at the Second Advent. The glory of this is that which is called his own glory. And during the interval which will then succeed, inclusive of the dispensation of the Millennium, he will exercise the absolute authority of God, throughout all creation, subjugating all things, and harmonising them with the Divine will. The promise to his martyred servants in Laodicea is that at his coming they shall sit with him on his throne as *the King of the Jews*; but to God's saints, called under this dispensation, the glory appertains of reigning with Christ in the highest sense; for they are called "the body of Christ, the fulness of him who filleth all in all," that is to say, without whom he could not be complete—the rib as it were taken out of the side of Adam, and converted into another self; in conjunction with whom, as the mystic Eve, the mother of all living, he, the Father of the ages to come, will replenish with blessedness the universe of God. K.

III. "What proof have we that 'these my brethren,' in Matt. xxv. 40, are the pious remnant of the Jews? I should not have thought that the Lord would so identify *them* with himself. Is he not rather alluding to his own body, the Church? (Heb. ii. 11; Eph. v. 30.) All nations are before him, and are divided into two classes only. Each class is addressed respecting 'these my brethren.' There seems no other party present but those of verse 32. And as 'when Christ our life shall appear, then shall ye also appear with him in glory,' may not there be the whole 'body' perfected and identified with Christ? Kindly say a few words on the subject.—E. M."

Rev. xii. 10 reads, "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ, for the accuser of our brethren is cast down." That in this celebration of praise, the glorified saints, who are now translated to the heavens, took a leading part, cannot be doubted; and well may they raise such a triumphant hymn, rehearsing, as it does, the no longer delayed achievements of their glorious Head, to which they shall have borne glorious testimony in the days of their pilgrimage. In the heavenly choir's contemplation of the happy issues of Satan's downfall, its bearing upon a particular party called their "brethren" is especially regarded. Who are these? Zechariah may contribute information. "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" Thus the Jewish people on their return from Babylon, represented by Joshua their high priest, are the objects of Satan's malevolence, and the place of the accuser is assigned

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to him—"the right hand." Nor has he been deposed from it since. Accordingly, when the time draws nigh for their final restoration, we can easily imagine that their great adversary, who has never intermitted his avocation as accuser, will be then employed in it. Hence we may conclude that the "brethren" in this vision are the Jewish people, to whom the honour of witnessing to God upon the earth reverts after Gentile failure, when the present dispensation ends in the rapture of the elect. And, no doubt, the Seven Churches in Asia, Jewish gatherings as we believe—distinct from the other remnants of the nation—who will sustain the full shock of Antichristian malice and persecution, are especially included. "They overcame him by the blood of the Lamb" is one index to the inclusion amongst "the brethren" just named of the members of the Seven Churches; especially the martyred portion of them—for these latter are addressed as overcomers—"to him that overcometh." The past tense "overcame," which is here used, signifies that the triumph in question is as vividly before the eyes of the celestial choir, as though it were already achieved—the intermediate perspective being passed over in their inspired survey of the happy issue. K.

LIGHT IN THE ORIENT.

(FROM AN INDIAN MISSIONARY TO HIS SON IN ENGLAND.)

MY DEAR BOY,—Your welcome letter, of August 15th, reached us in due time. We were rejoiced to find that you were thoroughly enjoying your vacation, and recruiting your energies for future and deeper studies.

I was very interested in learning from your communication, that you have recently turned your thoughts to the consideration of the very important subject of "Immortality by Christ only," and though you have not arrived at any definite conviction of mind in favour of the doctrine, yet, I trust that you will one day do so, for such a matter when once introduced to a man's serious and prayerful attention, seldom leaves him, so far as his view of eternal life and eternal death is concerned, an unconverted man.

With so many excellent pamphlets and books in existence, elucidating the doctrine of immortality, and how it may be secured, I cannot undertake to write a treatise for you upon the topic; I will, however, as briefly and clearly as I can, endeavour to clear your path of the two difficulties which you have alluded to, viz.:—

First. The word "*eternal*" is applied to the punishment to be awarded to the wicked, as well as to the reward to be conferred upon the righteous; and

Second, *Destruction* cannot be intended by eternal *punishment;* such a punishment would seem to me to be no punishment at all.

To these your two objections, I reply:—

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In determining the meaning to be attached to the word "eternal" or "everlasting," when applied to a person or thing, it is requisite to ascertain first of all, whether the nature of the person or thing to which the word is applied is possessed of recognised and demonstrable qualities, such as to warrant the association of the word with it, at all events in its fullest and primary meaning. If I were to speak of a horse's immortal spirit or eternal life, the words immortal and eternal would be obviously misapplied, for no one believes (save Hindoos and a few stray philosophers) that horses have eternal life; or if I were to use the word eternal in relation to a range of mountains, the statutes of the Jewish economy, or the Gospel, as the Bible does, all that I could possibly mean by such a term would be that the mountains would remain as long as the present order of nature continued, that the statutes of the Jewish dispensation would cover as long a period of time as that dispensation lasted, and that the Gospel would be good news to sinners, as long as God's arrangements permitted it to be declared to the inhabitants of earth. The mere prefixing the word *eternal* to a thing or being which has not in itself the elements of perpetuity, does nothing whatever *towards making* it eternal.

Now as regards mankind, where is the proof that the whole race is essentially immortal? I will even take lower ground; where is the evidence that God, *as a boon to humanity*, has invested every man with a nature that will live on for ever? Reason does not demonstrate it, and certainly Holy Scripture does not affirm it. It appears to be rather the adoption of the Platonic notion, that the soul *must be immortal*, simply because the souls of men being particles of the divine nature, if the *whole* is eternal, then the parts which compose the whole must be so too.

One can understand the Greek argument, but how Christians arrive at the conclusion, whilst rejecting the basis on which the philosophers reached their conviction, does not very satisfactorily appear.

Be this as it may,—before concluding that unrepenting wicked men will be tormented in hell to all eternity, it is surely imperatively necessary to know definitely, from God's own revelation, that immortality is every man's inalienable possession.

If this cannot be demonstrated, the doctrines built upon it at once collapse. It is like a house built upon a foundation of sand.

Now where are the proofs of man's natural immortality, or the bestowment upon the race of endless existence, set forth in the Bible?

That eternal life (in other words being for ever) is repeatedly affirmed in the holy book is at once conceded; but then, this eternal life is not affirmed of mankind, but of those only among them who believe in the Lord Jesus; *eternal being* constituting the reward God has attached to faith in an atoning Saviour, whilst destruction in hell after the resurrection and declarative judgment of the great day will be meted out to them whose disobedience and faithlessness when on earth rendered them unworthy to be honoured with perpetual existence.

When once this idea is allowed to take root in the mind, it is marvellous to observe how strikingly God's Word agrees therewith. What a new light is shed upon such texts as,

"God so loved the world that He gave His only-begotten Son, that ***whosoever believeth in Him might not perish***, but have eternal life."

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"The wages of sin is *death* (to body and soul), but the *gift of God is eternal life*, through Jesus Christ our Lord."

"This is the record that God hath *given unto us* (believers) *eternal life*, and this life is in His Son."

"He that hath the Son hath life, and he that hath not the Son of God, hath not life."

On the other hand, the punishment to be awarded to the wicked is described by such terms as "Death," "Perishing," "Destruction," "Uprooting," "Rotting," "Cutting off," "Cutting to pieces," &c., the primary idea of all which terms is a ceasing to be; a termination of existence.

To bend down all these terms from their original simple meaning, and make them to mean instead thereof something figurative, that shall not clash with the assumed notion of the soul's natural immortality, is both unjust and unnecessary; unjust because in all other matters, men do not thus pervert the meaning of plain language; and unnecessary, bacause the doctrine of immortality through faith in Christ, and deprivation of being in the case of those who reject him, commends itself to the reason which God has given us, as being very much more in harmony with our conceptions of a perfect and divine character, than the current doctrine of universal immortality and hopeless unending torment of the disobedient in hell.

Many Christian people not seeing their way to light, may endeavour to fortify their minds in the belief that God visits the disobedience of threescore years with unending punishment, by adopting the sophistical, worthless argument that because God is an infinite being, therefore, sin against him is infinite sin; but in spite of all their efforts to heartily believe the terrible dogma, deep down in their nature is a spring of feeling, which though not sufficiently vigorous to rise and drown the idea of endless torments, is neverthèless copious enough to produce in the mind the wish that some way of escape could be found, and the hope that eventually *perhaps it may*.

The current idea of the eternal punishment and consequent misery of the wicked is based either upon the uninvestigated acceptance of the doctrine of natural immortality, or upon a misapprehension of the meaning of the Hebrew and Greek words which, in our English Bible, are translated "*soul*."

Almost scores of times have I, when arguing upon this subject, heard Gen. ii. 7, referred to; "God breathed into his (man's) nostrils the breath of life, and man became a living soul;" and interpreted in such a way as to intimate that "living soul" is legitimately interchangeable with "immortal soul,"—whereas all that it means is *a living person or creature*.

Indeed the same Hebrew word which in Gen. ii. 7, is rendered "living soul," is in Gen. i. 21 (where it refers to whales and water fowl), translated simply "living creature."

I am happy in being able to tell you that our Bengali, Hindoosthani, and Hindi versions are free from this defect which marks the English translation. In Bengali the following is a literal rendering:—"Afterwards God, by means of particles of earth having made man, giving a puff into his nostrils caused the air of life to enter; whereupon he became a living creature."

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Moreover, in the New Testament, the Greek word, which is translated soul (ψυχη) *does not mean soul* as the word is now commonly understood (that is, an equivalent for spirit), but simply *life*. Nine persons out of ten understand the passage: "What shall it profit a man if he shall gain the whole world and lose his own soul?" as being a text most impressively setting forth the incomparable value of the spirit, whereas all that it was intended to mean, and all that the words can make it mean, is—"What shall it profit a man if he gain the whole world, and lose his life? what shall a man give in exchange for his life?"

In proof of the truthfulness of this remark, if you refer to the Greek Testament, you will find that ψυχη is used in just the sense I contend for. Jesus says, "Take no thought for (not your soul or spirit—that would have been bad advice, but) your life; what ye shall eat," &c. &c.

The fact appears to be this:—The translators of our present English Bible, having the ordinary bias in favour of the doctrine of the soul's natural immortality, translated ψυχη "soul" (instead of life) in all passages where it would make any kind of sense, but whenever they came upon sentences in which the word could not possibly be thus rendered, they were necessitated to fall back upon the true translation of the word.

Let any seeker after truth take all the words in the New Testament where soul occurs, and instead of soul, read *life;* and he shall see with wondering surprise how much new and interesting light is thus thrown upon the doctrine of immortality to believers only.

To come back however to the starting argument; the word "eternal" is applied to the punishment of the wicked (unbelievers in Christ), not because in their case active and conscious punishment is to go on for ever, but *because its effects upon them, will be irremediable and everlasting.*

If reason does not irrefragably prove that all souls are immortal, and if revelation does not assert it, but rather by many plain words appears to teach the very contrary, what proof is there for the belief of such a doctrine? And if there is no proof, why should it be believed? especially when the belief of it carries such a dreadful dogma as the everlasting punishment of unbelievers in the fire of hell.

As Protestants, we refuse to credit the dogma of purgatory, because, however much reason may suggest the probability of such a state, we fail to find it stated in God's Word; but in the matter of the immortality of the human race, though it has really less to warrant its reception that the notion of purgatorial sufferings, it has become with millions, such a vital article of faith, that ministers of the Gospel who do not profess to believe it are deemed to be too heretical to minister to God's heritage.

Surely this state of things is not as God would have it!

That the word "eternal" *is* used in the New Testament to indicate that which is *eternal as regards its effects*,—and not actual as a point of fact, you may see by referring to Heb. vi. 2, and Jude 7, where the judgment is called "*eternal* judgment," and the fire which consumed Sodom and the cities of the plain is described as "*eternal* fire." The phrase "eternal punishment" (as general immortality cannot be proved) must be understood upon the same principle of interpretation. Without a tremendous assumption, I do not see how any other conclusion can be arrived at.

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This brings me to your second difficulty, viz.: "that if punishment is not a conscious punishment, it is not punishment at all."

I can readily conceive that this appears to you to be a most weighty argument, but in reality it is begging the whole question at issue; for until you have demonstrated the natural immortality of the entire human race, you have no right to assume upon the mere strength of common consent that such is undoubtedly the case; but if it cannot be proved that all men are endowed with eternal life, they cannot anyhow be capable of endless conscious punishment; consequently your statement from sheer inherent weakness collapses.

To contend that human spirits will be condemned to everlasting conscious punishment when the Holy Scriptures no where declare the race to possess an eternal existence (but on the contrary declare that God only hath immortality, and that unbelievers in Christ perish), is as illogical as it would be to sentence a criminal to ten thousand years' imprisonment; inasmuch as in neither case has the condemned the natural capacity for enduring such a punishment.

I am aware that multitudes of unthinking persons have assumed the truthfulness of the dogma of general immortality, simply because in the New Testament the adjective "everlasting" or "eternal" is prefixed to the nouns "life" "death" "joy" and "punishment," hastily concluding that, because in the case of the righteous the word everlasting carries its full meaning, therefore it necessarily covers the same area of significancy when applied to the wicked. This would be true enough if immortality could be proved to be man's inalienable birthright, or even birthgift; but when the New Testament affirms that eternal life (which I take in its natural sense to mean perpetual existence) is the gift of Christ to those who believe in him, whilst they who do not believe in him are to "perish"—to "be destroyed"—to "be punished with everlasting destruction"—to endure the "second death"—(death of both body and soul in hell), such a dogma as eternal conscious torment is in my opinion utterly unwarrantable and untenable.

Hereupon some one may ask—If the wicked are not to be in reality everlastingly punished, why do the Scriptures say that such a fate awaits them?

I reply, the Scriptures do not extract from the words "everlasting destruction" the same idea which men have extracted from them. They nowhere intimate that the lost are to consciously experience everlasting torment, the only passage (as far as I can remember) which even seems to allude to it (Rev. xiv. 11), referring not to hell at all, but to temporal judgments on the upholders of the apostasy, which will take place, as the context shows, before the harvest of the earth is reaped.

Between the Scripture statement, "these shall go away into everlasting punishment," and your *ipse dixit*, that of the punishment alluded to does not mean experimental conscious punishment, it cannot be called punishment at all, there is, as it appears to me a very conceivable and most rational distinction; inasmuch as the words of the Lord Jesus may admit of a solution without the unwarranted assumption of natural immortality, whilst your assertion in relation to a consciously felt punishment imperatively demands the immortality of the whole race, which doctrine God has not revealed, and man cannot demonstrate.

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But let us, my son, advance to a closer consideration of the matter.

Punishment is, I admit, usually thought of in its active, direct sense, rather than in its passive and merely receptive aspect: but no one surely can deny that punishment is to be seen in the *disgrace and infamy which gather around the memories of the departed reprobate*, as well as in the occasional self-reproach and general condemnation of his actions by others, which gave him more or less of distress and remorse previous to his decease.

Take as examples such notorious characters as Nero, Rush, or Tropman. What execration rests upon their unhallowed names and memories! True, dead men (whether good or bad) may not be cognisant of, and consequently, not personally affected by, either the praise or disgrace which attaches to the memory of their life-deeds; nevertheless the memories of their acts in the minds of those who outlive them, and the opinion entertained by society in relation thereto, is most substantially and undeniably a portion of their reward and punishment.

Indeed, in thousands of cases, men, *purposely*, and with an eye simply to the favourable opinion of posterity, act in such a way as to secure for themselves fame or honourable mention after they are dead. They regard it as a part of their obtainable reward, and calculatingly set to work to secure it.

The founding of charities, princely gifts to existing institutions, the establishment of people's parks, the naming of streets and squares; indeed our very law of primogeniture, are all evidences of the fact.

And as it is now, so it has always been. The pillar which the childless Absalom erected to perpetuate his memory proves it; as do also the apostolic names, which, with a view to the sacred remembrance of the apostles, are bestowed upon our modern Episcopal churches. There is nothing new under the sun; and all this is but a continued illustration of the pious Psalmist's observation in the 49th Psalm: "They call their lands after their own names; their inward thought (intention) is that their houses shall continue for ever, and their dwelling-places to all generations."

In numerous instances the Bible recognises the opinion of posterity in relation to the dead (whether bad or good) as constituting a portion of their reward.

Thus in Ps. cxii. 6, we read: "The righteous shall be held in everlasting remembrance."

Again, Prov. x. 7: "The memory of the just is blessed."

The good man, tranquilly waiting in Hades for the day of the body's redemption, may know nothing of this "everlasting remembrance" and "blessedness," which, attaching to his memory, renders his name fragrant upon earth; *but it is there*, nevertheless, and in the opinion of all who knew him, or who have been informed of his goodness, his praise is his earthly reward.

And if this be so, then by parity of reasoning will not the same ground of argument hold good in relation to the wicked? If a blessed remembrance is the reward of the good, is not a detestable remembrance, and finally no remembrance at all, the reward of the bad?

The following passages in God's book must have some substratum of meaning. If it is not that a stigmatised memory, ultimately fading

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away into worthy eternal oblivion, is real punishment, then what is it?

Ps. x. 7: "The name of the wicked shall rot."

Ps. xxxiv. 16: "The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth."

Deut. xxxii. 26: "I said, I would make the remembrance of them to cease from amongst men, were it not that the enemy should say, *Our* hand is high, and the Lord hath not done this."

Isa. xxvi. 14: "Thou hast visited and destroyed them, and made all their memory to perish."

From such Bible extracts, the inference is but natural, that an accursed or stigmatised memory, sinking into the quicksand of eternal forgetfulness, is both a recognised and a real punishment. It is, in short, a hopeless and eternal removal from all the ennobling pleasures and unspeakable joys which give worth to the boon of endless life.

And *this*, in my judgment, is the kind of "eternal punishment" into which the wicked are to "go away." A stigma will attach to their individual memories as long as they are individually remembered, whilst in the historic future they will be remembered in the mass, as a multitude of human beings, who, though having the offer of immortality, guiltily rejected it, and perished in their sins.

The punishment itself will be the destruction of soul and body in hell (see Matt. x. 28; 2 Thess. i. 8, 9; and Rev. xx. 15), whilst the eternal reproach and disgrace connected with their deprivation of being, when by faith in Christ eternal existence might have been secured, is that which may be termed "everlasting punishment." The sentence which dissolved the soul and body will never be reversed; there is no hope of the re-creation of the soul; the doom is eternal.

In the absence of a divine communication, we have no right to conclude that our souls are essentially immortal; but if not immortal (unless specially made so by faith in Jesus Christ), *how is it possible* that they can be subjected to the kind of eternal punishment which most people conceive of? and if the carrying out of such a sentence is purely impossible, owing to the non-eternity of ordinary spirit-life, what other conceivable interpretation can be put upon the Bible words "everlasting punishment" than I have attributed to them?

Unthinking or timid Christians may deem the destruction of the soul incompatible with their only idea of punishment; may even regard it (as you do) as being no punishment at all, but rather an escape from punishment; but Paul, in his second letter to the Thessalonians, not only regarded the two things as compatible, but evidently thought of "everlasting destruction" as a fearful calamity. If he could receive the doctrine as a reasonable one, it need not prove a stumbling-block to Christians of the present day. We have only to overcome the bias of our theological teaching in the matter of inherent immortality, for everything to become plain and believable to our faith so far as the outline of this glorious doctrine is concerned. If pressed in relation to details, I frankly acknowledge that this doctrine (in common with all doctrines) has things connected with it which I cannot undertake to explain; but one thing I know, that when Paul declares concerning the enemies of the cross, "*whose end is destruction*," it sets forth a doctrine ten times more free

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from difficulties, and harmonising incalculably better with the character of him whose essence is love, than does the doctrine generally received; which, whilst men profess to believe it, does violence to their natural feelings, and generates a secret hope that "eternal punishment" may eventually turn out to be less dreadful than it is in this life believed to be.

In conclusion, I submit for your careful and prayerful consideration the four following leading thoughts.

1. In the absence of any positive Bible teaching, or any incontrovertible deduction from reason, to coolly assume that the souls of all men are indisputably possessed of eternal life, and then raise upon the assumption the dogma of eternal conscious punishment, is not only unwarrantable, but detrimental to the reception of Christianity, inasmuch as it sets forth God's justice in an aspect revolting to the instincts of our nature, thereby leading men of little understanding either to think harshly of God or to stifle their feelings; and men of more enlarged, but unsanctified intellect, to reject alike the religion of Jesus and the book which reveals it.

2. If the human race cannot be demonstrated to be a race of deathless spirits, then *how can* the dogma of eternal conscious punishment be true? It is an impossibility for a man with a non-eternal nature to undergo an eternal conscious punishment.

3. The doctrine of *deprivation of being*, after the *declarative* (not vital) judgment of the great day, in the case of all not found trusting in Christ Jesus, sets forth God in a most unobjectionable aspect of world-ruler; gives us a comprehensible and reasonable idea of justice to which our intuitions and convictions can consent, and is compatible with the revealed precious fact, "God is love." On the other hand, the commonly received notion (until educated to receive it) wrings our natural feelings, which are constrained either to attempt vindication of the doctrine by espousing the rotten argument that sin, being an infinite wrong, because committed against an infinite God, is worthy of infinite punishment, or to take shelter in the hope that eventually some mitigating element will be brought into exercise which God has not in the present life thought fit to reveal.

Both these refuges I regard as vain refuges, for (1st) common sense can decide that, in God's sight, it is no greater sin for a thief to steal the queen's purse than it is to steal mine; and (2nd) working upon the fears of men, by threatening them with a punishment for sin which it is previously intended shall not take full effect, may, by scheming minds, be regarded as astute policy for earthly kings, but cannot commend itself to honest minds as a policy worthy of the King and Judge of the whole earth.

4. I fail to see how the word "everlasting," in connection with the future punishment of the wicked, can be consistently explained upon any other principle of interpretation than that which I have adopted, inasmuch as the immortality of the race being a dogma unproven, no argument for eternal conscious punishment can be based upon it.

So far from being antagonistic to Holy Scripture, the doctrine of "life only in Christ" is in perfect accord with it. From henceforth, my dear son, read the Bible with the idea pervading your mind that *life means*

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life (that is, existence, and not happiness), *death means death* (deprivation of being, and not eternal punishment), and that eternal must be understood in a sense not based upon natural immortality, and you will see how richly pervaded is the New Testament with the doctrine of life in Christ only. Such is the advice of your affectionate father.

THE POWERS OF THE WORLD TO COME,
AS REVEALED IN THE MIRACLES OF JESUS.
No. V.

"BUT some of them said, He casteth out devils through Beelzebub, the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation, and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? Because ye say that I cast out devils through Beelzebub. . . . . But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace. But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils."—(Luke xi. 15-21.)

We cannot conceive of anything worse than a throned oppression, a dominion of evil force, a kingdom of cruelty and darkness. No wind of freedom can blow, no sun of glory can shine. There is a contaminating steam over nature and society, and the things which are generous and lovely cannot blossom or ripen into fruits of life. There are spies watchful over every sigh or aspiration for liberty, and dungeons for true men, whose ponderous grim walls and unclean floors will never disclose the horrors and infamies which they have witnessed, until the last revealing fire is kindled, and that trumpet sounds by which death and hell are shaken.

The wickedness of a tyranny may be seen in some of the Asiatic monarchies—say China for instance, where the ancient civilisation is sterile and cold-blooded, never running in the direction of love or life; where human creatures swarm enormously like weeds, and are considered of little more value; where men are beasts of burden to draw the chariot of some deified man, and to feed him by continual sacrifice of blood and treasure. But why travel so far? Have we not known the beautiful Naples under the corrupt and cruel rule of a Bourbon; when the prisons were crowded with pure, high-minded men, yoked by heavy irons to felons and malefactors, the chains never to be loosed for *any* purpose. It was an awful fact that in the midst of modern illumination the paradise of Europe should be the theatre of such abominations and horrors, where a gloomy, ferocious, and cowardly king, in league with dark-minded priests, exercised his evil power, until it became unbearable, and the locusts were driven into the sea by a great blast.

There might be a state, crowned with many material glories, resounding

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with enterprise and fulness of natural life, professing to lead the vanguard of liberty and progress, yet it might be receiving unhealthy nourishment from millions of slaves, beneath manhood in ignorance and barbarism, sweltering on plains of death, under skies of intolerable fire. We have known such things in human history.

Now, we have an evil king painted in holy writ, the god of this world, the prince of the power of the air, who was a liar and a murderer from the beginning, abiding not in the truth, but finding his element in falsehood, and reigning in terrible force in a kingdom of darkness and depravity. As the ruler of this fallen world, he has an organised dominion of wicked spirits in high or heavenly places, by whose agency he makes his malignant presence felt in all places, and perpetuates the despotism of darkness, delusion, and sin.

There is a covering cast over all people, and a vail spread over all nations, and under that vail the deeds which may be named, and the deeds without a name, are almost equally revolting. But besides the things of high-handed violence, of masterful force and cruel pride, and insolent plunder, the seething miseries are not to be uttered, the great cry of the human is without articulation,—though there is one Interpreter who hears and understands all.

The strong man had the palace fortified, but a stronger One came upon him and took from him all the armour in which he trusted. He—the Lord Christ—was manifest that he might destroy the works of the devil, and deliver them who by fear of death were all their life time subject to bondage. Hence, in the wonderful language which the Lord addressed to Paul, he was, in his mission, "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."—(Acts xxvi. 18.)

The unreasonable imputation of the unbelieving Jews was as feeble as it was malicious. In the first place, there was no evidence, past or present, that God had ever committed his signet ring to the keeping of any diabolical force to seal and endorse imposture and falsehood. The fair presumption rather was, from the testimony of the ages in revealing the procedure of God, that if works superhuman were undeniably in the field, the Creator was calling to his creatures with an authentic voice to receive some mission of everlasting importance.

But in the second place,—supposing that Satan was the possessor of miraculous force,—he would never employ that energy in the ruin of his own bad monarchy, for if he cast out demons, his own evil ministers, how could his kingdom stand?

And in the third place—if the Lord were casting out demons by the finger of God, then the kingdom of God had descended upon them. Doubtless it had, for the King, the chief element and prime glory of the kingdom, was present, with all the powers and grandeurs of the world or age to come, quickening and gathering material for the substantial monarchy of truth, freedom, and holiness, of life, power, and incorruptibility.

The stronger man was in manifestation, the armour was hacked and torn away from the ancient enemy, the palace doors were shaken open, and the spoil taken away. And notwithstanding that he still lingers in mortal fields, with power to blight and destroy, yet he has received a

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mortal blow; he will fall "like lightning from heaven," and never rise again: his end like that of his victims and co-workers being a death from which there is no resurrection,—everlasting destruction from the presence of the Lord, and from the glory of his power.

By necessity the demand was great for the revelation of essential power. To thwart and counterwork the gigantic spirit of evil and all co-ordinate infernal forces, to disarm human ferocity and subdue every evil will, and all hostile things, and after the tempestuous uproar and awful tragedies of long bad ages, to restore the ancient and perfect peace, and make that peace eternal; to accomplish such results, indeed, called urgently for power,—and it came, in sublime, in triumphal manifestation. "They were astonished at his doctrine, for his word was with power." "What a word is this,—for with authority and power he commandeth the unclean spirits, and they come out."

Perhaps the centurion most vividly realised the grandeur and comprehensiveness of the power which was in operation. "Lord, trouble not thyself, for I am not worthy that thou shouldest enter under my roof. Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it."—(Luke vii. 6-8.) Our Lord might well say that he had not found such faith, no, not in Israel, for the faith was not only rooted and established like the old mountains, but was found in harmonious combination with clear vision and profound humility. The Being stood before his soul who had "life in himself," whose "abode was in heaven" even while he walked on earth, under whom all forces, material or spiritual, were trained soldiery and willing servants, waiting the voice of authority. All the great forces and all the ancient laws were waiting in his service. Angels or demons, stars or trees of the forest, winds and waves, and powers still more subtle—all ready to move when his volition went forth.

Power is always impressive, though dreadful in some of its aspects. The midnight thunder-storm awakens awe, when fire and flood and windy tempest mingle their voices, or seem contending for mastery. There is solemn dread when the vexed ocean is stirred from fathomless deeps, boiling as a caldron filled with elements of wrath, or breaking in terrible force upon some iron coast.

There is, however, power still greater, when no gorgon faces appear, and no voices of lamentation or agony are heard. How wonderful and how gracious the power of some stately noiseless river, diffusing freshness and life, wealth and happiness, as it flows to the great deep. How immense and how gladdening the power of that sun, which often, as Bailey words it,

"Calmeth tempests with its mighty light."

He shakes the golden splendour from his tresses, and the warm glory spreads impartially over hills and plains, and forest and river, and there is nothing hid from the heat thereof. In the regal procession from Orient gateway to the western wave, what affluence springs in field and forest, and what joy is prevalent in nature and society!

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That which gives the miracles of the Lord Jesus such unspeakable charm is the pervading goodness and benevolence. We find majesty and mercy in wedlock, and power the most august and wonderful springing and flowing in fountains and rivers of love.

What a benignant march through Judea was that of the divine One, the Son of the living God, revealing the heart of the Father. The disease, the storm, the demon, the gates of death, all shapes of deformity, pain, and terror vanish from his sublime presence, and life becomes love and worship. "We know that thou art a Teacher come from God, for no man could do these miracles that thou doest, except God were with him." In this confession there is doubtless reference not merely to the supernatural and superhuman character of the works, but likewise to their moral character. In some abnormal day of darkness, there might be wonders diabolical to increase the blindness of unrighteous men—the woe descending upon them in judicial glooms; but such works as those of Jesus were manifestly from God, for the light of His face was in them, and the joy of His presence was with them in power and benediction.

G. GREENWELL.

INFANT SALVATION.

THE dispute about Infant Salvation has again come to the front. The fitfulness attending these manifestations on a point where the Divine Wisdom may well be supposed to have made her utterances sufficiently definitive to silence our fretful doubts, is a phenomenon well worth investigation. Our own opinion is, that it is a topic which will be ready to start into unhealthy prominence only so long as the plain declarations of Scripture on some other points are tortured into conformity with foregone conclusions. When the language of that wonderful book shall be accepted in its natural sense, infant salvation, like many other problems, will fall into its right place. Superstition on the one hand, may continue to corrupt this process, and a false philosophy may strive to retard it. In the meanwhile, it is impossible but that offences will come. What then remains but that we search and try our ways? and if it should appear that unanimity among modern Christians is as far off as ever, a more diligent study of Pauline theology may peradventure lead to the discovery that the rival disputants are foundering on a common quicksand where victory is unattainable by either party. In furtherance of such investigation, and in order to see just where we at present stand, it is proposed to commence by briefly examining the thesis maintained by the large class represented by Charles Spurgeon. The sermon quoted will be that entitled "Infant Salvation," delivered 29th September, 1861.

"All infants," Mr. Spurgeon declares, "from whosesoever loins they may have sprung," that is to say, whatever be the character or creed of their parents, and "dying before the intellect can work," "are saved by Election, by Redemption, and by Regeneration." . . . "The child enters into glory by the self-same door by which every believer in Christ Jesus hopes to enter, and by no other way." And this proposi-

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tion is based on the following considerations;—*First*, "Upon the goodness of the nature of God;—the opposite doctrine, viz., that some infants perish and are lost, being altogether repugnant to the idea which we have of Him whose name is Love." *Secondly*, "Upon the utter inconsistency of such doctrine with the known character of our Lord Jesus Christ:"—the fact that one third of the human race die in infancy, and in heathen countries where infanticide prevails, perhaps one half, before they reach adult age, imparting great force to the saying of our Saviour "Of such is the kingdom of Heaven." *Thirdly*. "The ways of grace, if we consider them, render it highly improbable, not to say impossible, that an infant soul should be destroyed; for what saith the Scripture? Where sin abounded grace did much more abound." The *Fourth* is "an inferential argument found in the fact that the number of saved souls at the last will be very great:" To which is added *Lastly* another group of "inferential matters occurring in Scripture," such as, all the children coming out of Egypt along with their parents,—God's terming the victims to Moloch "my children,"—the expressions, "sanctified from the womb," "out of the mouths of babes and sucklings he hath perfected praise," "feed my lambs,"—and David's language about going to his dead infant child, though he could not say the same respecting Absalom; the inference being that the infant was in heaven, but that Absalom was in Gehenna. [Which is here mentioned last, for the purpose of adding that in respect of David's rejoining his child, Mr. Spurgeon must surely have forgotten at the moment the Apostolic declaration that David has not yet ascended into heaven. And then as to his not rejoining Absalom, David's case would hardly be worse than that of Abraham who, we are repeatedly told, did rejoin his ancestors, though those ancestors were idolaters.]

Such is the solatium offered to bereaved parents by one who opens his subject with a very distinct declaration that innocency cannot save children, stained as they are, like all the rest of Adam's posterity, with original guilt. Well, he that can receive it, let him receive it. But how is the bereaved parent to know whether his child had or had not stepped over that undefinable threshold separating the two domains of "before the intellect can work," and after the intellect can work? At what stage in the gradual dawning of the reason does the necessity for unconscious regeneration cease, in order to give place to personal responsibility? Was John Stuart Mill, for example, while studying Greek between the ages of four and five, liable to the penalty of unending misery, or was he still an object of the Divine compassion? Is there not reason to think he had outstepped the period when the Ægis of Election alone would suffice to secure his well-being, and that he had already entered on that stage where faith was to become the essential passport? Surely Mr. Spurgeon has here landed us in a grave difficulty;—or rather, shall we not say, that by his unqualified repudiation of the necessity of faith in those who have not the opportunity for its exercise, he opens a wider door than his words intimate?

The hypothesis presented in the above sermon is designed to allay the fears of those parents who have been taught to think that the only possible alternative of their children is endless bliss or endless misery. Such may be the Roman Catholic alternative, but such is not the Biblical

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alternative. The Biblical alternative from first to last is life or death: and as our Saviour's loftiest attribute is that he is the Lord and Giver of life, and as he giveth life to whom he willeth, and as moreover he has unmistakably told us what he thinks of the children, we may surely with entire confidence leave in his hands the bestowal or the withholding of the ineffable gift.

But, "We must have all the children," exclaims Mr. Spurgeon. Does his wish stop here? No verily. To one who has already enjoyed so many of his Master's smiles it surely would be no effort to embrace the whole human family if he but saw it to be that Master's will. He has made a gallant attempt to rescue the children of the heathen from everlasting burnings. Is there no escape for the heathen parents? Are we to believe, as hinted above, that infanticide is the Divine method for saving some, while in respect of all the rest judgment must go by default? Or, to put it in another light,—How appalling soever to the heart of a parent may appear the absolute loss of existence to his child, is not this a contingency which may be contemplated with infinitely less anxiety than the fate which Calvinists ordinarily assign to the heathen parents?

Such is one aspect of the difficulty presented by the above discourse. As a message of consolation it does but bring a thimble-full of sentiment to quench the conflagration of a world. Still it is a welcome instalment, and indicates an heroic though hopeless struggle to fulfil the royal law, "Be ye merciful, even as your Father which is in heaven is merciful." Mr. Spurgeon will one day wake up to the conviction that God is a great deal more merciful than many of his servants represent him, and such an awakening cannot be too speedy.

Those of us who are Baptists have lately been assured, in the celebrated Nottingham protest of Dr. Landels, that the ritualism practised by Pædobaptists vitiates their action as allies in the great contest with Rome. But supposing that the practice of infant baptism were brought to an end among Protestants, does any one imagine that we should then be all of one mind? Far from it. Something else must come first. The watchword silently passing among the early Christians was not, "Were you baptized as a believer? do you uphold a presbytery or a single overseer?" These and the like may all have had their importance as questions of obedience or discipline; still they were secondary to the vital inquiry, "Have you accepted the gift of immortality, and the consequent promise of a resurrection?" A society bound together by the common inheritance of a hope like this would be far more prompt in witnessing to one Lord, one faith, and one baptism. Outsiders would again say, "Let us eat and drink, for to-morrow we die." No outsiders ever dream of saying such a thing now. And then, as to our playing cudgels with the ritualists; while we ourselves persist in shrinking from the strong ground of literal Scripture statement, and again hold commerce with Rome in her doctrines of demons and disembodied ghosts, what sort of testimony can we uplift against invocation of saints, Mariolatry, and masses for the dead? Men, brethren, and fathers, consider of it, take advice, and speak your minds. JAMES WAYLEN.

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CONSOLATION FROM THE "RAINBOW."*

I STOOD and wept, not many months ago,
O'er the remains of one just ceased to be,
Whose trembling soul had gone to realms of woe,
Which moved my heart at such a destiny.
I wept because I thought, nor could refrain,
That such were doomed to everlasting pain.

I pondered o'er this never-ending woe;
I tried to gaze along the endless path—
Eternity, and seemed to mark the throe,
The wails and groans from victims of His wrath,
Who, when they die, consigns, with awful ire,
The guilty soul to everlasting fire!

Well might I weep, believing this were true;
I wonder how my tears could ever stay.
The direful thought has pierced me through and through,
Till frighted reason shook her house of clay!
Begone, foul nightmare! nor my God blaspheme,
Or worse than all earth's cruel tyrants deem!

A moment's thought just stemmed the honoured tide
Of vain theology; for now I see,
Comparing Scripture with it side by side,
To mark and learn wherein these two agree,
Reason advanced her plea between the twain,
Demanding how a soul could suffer pain.

I tried to reconcile the awful thought
Of pain unceasing, and that God is love.
No soothing balm imagination brought
To stay the pangs tradition 'tempts to prove.
At length, while musing on, there dawned a ray;
I grasped the truth, and threw the lie away!

For I have heard, and glad was I to hear,
A voice that came across the troubled sea;
A "Bow" I've seen, which spans the chasm clear,
Bright with the truths of God conveyed to me.
Thanks be to Heaven! these pages amply prove
My fears were vain, and God indeed is love!

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* Dear Mr. Editor,—The enclosed verses are the production of one whose education compels him to confess his entire ignorance of what is termed good grammatical composition. If this testimony of a poor and illiterate man, who has received great comfort and enlightenment from the pages of your very valuable journal, should be worthy of a place in your much-prized publication, he will be thankful, inasmuch as the simple production of one so obscure may, under God's blessing, help to stem the tide of popular theology, which impugns some of the most important of Scripture truths. Praying that a blessing may rest upon you and your endeavours in the cause of truth,

Australia. Yours in the faith of Christ, A. W. E.

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I'm told that sin and suffering will increase
As ages roll their everlasting round;
Then where, O where, in universal space,
Will such an awful hell of hells be found?
Where's the glad tidings which the angels brought?
And where's the victory which our Lord has wrought?

They say the lost will ever curse, blaspheme,
Give vent to every passion vile and strong;
Reason declares 'tis all a madman's dream!
Come, tell, ye mighty wise! say, how the tongue
And lip can shape blasphemous words—come, tell,—
Wrapped in the blistering, charring flames of hell!

Oh! man, "immortal," whence thy vaunted pride
That thou must live for aye beyond the tomb?
How came thy soul to be thus deified?
Where out of Christ is thy eternal home?
Wilt thou adhere to Satan's fearful lie,
And spurn the truth, "The soul that sins shall die?"

Dost thou aspire to be immortal? then
Look unto Christ; for he hath life to give.
No other life did sacred writers pen
Throughout God's wondrous volume! "Look and live!"
For sin is death, in God's unchanging word,
And life's a gift through Jesus Christ the Lord.

A. W. E.

TABLE TALK AT HILLSTEAD HOUSE.

HILLSTEAD. I hope you will take it for granted, dear brethren, without any verbal assurance to that effect, that you are more than welcome. We have looked forward to this meeting, I may say, with some degree of impatience, because there are many subjects of deep importance which, as it seems to me, ought to be examined afresh by those who honour and love the Lord Jesus—examined, I mean, just as freely as if they were entirely new things, about which theology has said nothing.

HARRIS. Undoubtedly there are; but the great difficulty is to shake ourselves free from the teachings of theology. True or untrue, they have grown with our growth. We have received and believed them. They have assimilated themselves with our mental and moral constitution, have, in fact, become parts of us, and are as it were our right eye and right hand, so that to rid ourselves from their influence seems a task too much for ordinary mortals.

LENNY. Our friend is right so far as regards the powerful influence of education. We all feel that. Things which have been pressed upon our attention as Divine truths every Sunday of every year since our childhood, cannot be separated from faith and memory at will. But at

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the same time my brother's metaphor reminds me of an authority which we all reverence, and before which, consequently, we all wish to bow at once. Our Lord has said, "If thy right eye offend thee, pluck it out and cast it from thee: and if thy right hand offend thee, cut it off and cast it from thee;" so that the thing *can* be done, however painful the process. And I am quite sure those brethren who have felt themselves compelled, out of pure loyalty to revelation, to abandon the faith of their fathers on such subjects as the immortality of the soul, the doom of the wicked, the kingdom of Christ, and the future of mankind, have found it a *very* painful process. It seems the very essence of folly in obscure men, whose very names are unknown in the great worlds of philosophy and theology, to set themselves against the teachings of the great doctors of the Church for more than a thousand years—a few floating straws against the mighty sweep of Niagara! And we must not forget that these men have deliberately chosen to bear reproach from their neighbours, their Churches, their friends, aye,—worst of all!—their own families, rather than keep silence when the honour of Divine truth was involved. I maintain that plucking out an eye, or cutting off a hand, is nothing to this.

ARNOLD. Well said, brother! Domestic and ecclesiastical martyrdom at the hands of those whom we love is worse than momentary physical pain, even though it be followed by physical inconvenience; for in the latter case sympathy and friendly help are always at hand, but in the former, he who hits the offender hardest is the ablest witness for God. Thus the man who is moved by zeal for doctrines which in all probability he received without examination from his parents or pastors, becomes the petted champion of orthodoxy, whilst the laborious searcher, who has been exploring the mines of revelation with the candle of the Lord in his hand, is branded as a traitor to truth and an enemy of the Church.

HILTON. It does not require much wisdom to defend orthodoxy.

HARRIS. I suppose by that you mean that a man has but to say, "Whatever is is right."

HILTON. Something like it. I met a really amusing instance of this the other day. A gentleman, who has long held the pastoral office, was mourning over the heresies of these days, so unlike the years of his youth, when all went smoothly, and to every proposition which I advanced in support of the sublime truths that have just been recovered for us from the rubbish of paganism and popery, he replied, "I don't believe it!" Of course the iteration of a negative like this may be continued as long as one has breath for it, without proving anything.

HARRIS. So your eloquence was lost on that good brother?

HILTON. Utterly! But I was reminded of a remark made by our friend Mr. Hillstead when last we met, which struck me at the time as a profound truth. It was to the effect that the doctrine of the Second Advent, when clearly perceived, sheds light upon other Scripture truths. Will our friend oblige us by developing that thought?

HILLSTEAD. I did not mean to intimate that all who profess to believe in the promised return of our blessed Lord see with us in relation to immortality only in him, for that is not the case; but I am very much mistaken if all who hold the latter doctrine are not also looking for the Second Advent; and my argument would be, if the thought were put in

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the form of argument, that those who realise the "blessed hope" as a powerful light shed upon the Bible are prepared for disclosures in connection with *this world* and mankind for which they cannot be prepared who deny the advent, and hold the notion that "the souls of the righteous do immediately pass into glory," while the souls of the unrighteous are sent to the fires of hell. What need is there for the coming of the Great Judge, if rewards and punishments respectively are the immediate sequels of death? If heaven and hell are peopled with conscious entities—material or immaterial has *nothing* to do with the question—as men die, then it is with those worlds that our Lord has to do, *as Judge*, and not with this. And the result, of course, is thick darkness over a great portion of Holy Scripture. But suppose this earth the destined locality of the kingdom, suppose that *here* the Lord is to exercise judgment and righteousness, and suppose that instead of men going to other worlds to reap as they have sown, the Second Adam comes back to take possession of his inheritance and to deal judicially with the living and the dead *here*, then it seems to follow as a necessary and obvious consequence that the righteous and the wicked alike are to be "recompensed in the earth." These are merely a few hints in the direction of what might be made a conclusive argument; and I need not say that the things I have supposed are no suppositions of mine, but clearly revealed truths of Scripture.

SMITH. I really should keep silence, for I am a novice in these great things. I was fairly bewildered when they were first brought to my notice. The idea of the Saviour coming from heaven, personally, to reign over the world, seemed to me not only incredible, but absurd. I always thought that when his coming was spoken of it was meant that at the death of his people he comes to take their souls to heaven, and that he comes in his kingdom when the Gospel is spread through the earth by Christian missionaries. But now I know not what to say. You will think that I have very much to learn.

OWEN. I hope we are all too polite to contradict our friend in his last remark. But here again, in the belief he has described as his, we have another illustration of the injury done to Christian minds by that non-natural sense of words to which reference was made at our former meeting. O how that evil thing has corrupted the Gospel! Verily it has handled the word of God deceitfully! But I wished for a moment to refer to Mr. Hillstead's admirable argument regarding locality. This is a point of remarkable interest in connection with the coming of the Lord, and you never find the slightest hint that he will go away again. On the contrary, the summing up, so to speak, of the work of all the dispensations, the glorious climax of the preparatory ages is—"The tabernacle of God is with men, and he will dwell with them——"

SMITH. I beg your pardon. Do you take *that* literally?

OWEN. Certainly. I see no possibility of understanding it otherwise. How does it strike you?

SMITH. That when the world is converted to Christ, God will dwell with men by his Spirit.

OWEN. Blessed be his name, there is no need of prophecy on that subject, for the Holy Spirit has been in the Church, that is to say, in the elect body of Christ, ever since the day of Pentecost. But let us read

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the passage. "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Now, Brother Smith, would you not *like* that to be taken literally?

SMITH. O, yes, yes! it is wonderful and glorious! It is "God himself" that is spoken of. Surely I have been in a dream all my life! I hope, Mr. Hillstead, you mean to continue these blessed meetings, and that you will not forbid an ignoramus to attend.

HILLSTEAD. My heart and my house are open to all who love our Lord Jesus Christ, whatever variety of teaching may have given them their religious opinions. There is but one Church in the world, though its members are scattered through a great number of denominations. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." This is an unspeakable comfort amidst ecclesiastical divisions; and if Christians would think of their family relationship, in consequence of their union to Christ, they would give more evidence of family affection, and less of sectarian narrowness. "Sirs, ye are brethren; why do ye wrong one to another?" said Moses to a couple of Hebrews in Egypt; as Joseph long before had said to his brethren, "See that ye fall not out by the way." Of course I need not refer to New Testament admonitions and arguments on this matter, for they are so abundant that no one can miss them.

PHILOSOPHY BASED ON TRADITION.

WHILE true philosophy is in agreement with the Bible, there is a kind of philosophy that is founded on theological tradition, which is at war with the Bible. Men may reason logically and powerfully from a given premise, but if the premise is wrong, the conclusion is also wrong. We cannot reason correctly from an anti-scriptural premise; so the world is filled with philosophy which owes its origin to tradition; and thus the word of God is put to philosophical torture to make it appear in harmony with tradition. We propose reversing this practice by showing how sadly traditional theology is out of harmony with the Bible.

1. Men reason and speculate about soul-immortality, because *tradition* says the soul is immortal. Where did tradition get its information? Not from the Bible, for the Bible says just as much about it to-day as it ever did, and that is just nothing at all. It however teaches the reverse of this theory, and here tradition and the Bible clash. Shall we exalt tradition above the Bible, and then try to twist the Bible into harmony therewith? Never. Let God speak, but let tradition hide its head.

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The identical "man," which God formed "out of the dust of the ground," instead of receiving an immortal soul, "became a living soul" (Gen. ii. 7), so the physical man is called a soul. In a secondary sense, this term often means *life*, or *mind;* but neither life nor mind is personality. Life is an *attribute* or property of a living being, but is never an entity in man or beast: while *mind* is the *result* of a living organism properly developed; and parts of this organism can be so operated upon as to temporarily or permanently destroy the mind, which could not be true of an immortal entity. Tradition *assumes* without proof and contrary to fact, that the soul *is a man inside of a man*, and then philosophy speculates about its nature, pronouncing it invisible, indivisible, without interior, exterior, or weight, &c. On the same principle the Mohammedan might speculate about the nature of the "seventy wings" of Gabriel, and it might all sound pretty, till the beauty of the claim vanishes before the discovery that those wings never existed except in the imagination. So with this theory of bodiless personal souls. They never existed in reality; hence all the eloquence spent on them is wasted.

2. Moral philosophy is expended in applying the resurrection to the soul, instead of the body, simply because tradition sets up the claim that the soul is the man proper, and that the body is only a prison-house for it, and that death liberates it from the prison. So men reason that it would be both useless and detrimental to the man proper to rebuild the prison, and re-imprison the right man; hence the conclusion is reached that the resurrection takes place at death, and consists in the release of the soul or spirit from the body, these terms being claimed as two names for one inside personality. But this theory is unfortunate in its selection of the time for the resurrection to take place, for Christ, "the first fruits," was not raised till "the third day," while "he gave up the ghost," or spirit, at the hour of his death; so the resurrection of Christ could not have consisted in the release of his spirit from his body, that having occurred three days previous to his resurrection. Furthermore, after Lazarus had been "dead four days," Jesus said to Martha, "Thy brother *shall rise*,"—not thy brother *did* rise four days ago. These facts refute the claim that the resurrection takes place at death.

More than this, the Apostle affirms "the *dead* shall be raised;" hence, souls or spirits cannot be subjects of the resurrection unless they previously *die*, and that would disprove their assumed immortality. To make the matter still plainer, the prophet Isaiah affirms, "Together with my *dead body* shall they arise." (Isa. xxvi. 19.) Here we learn (1) that the "*body*" is to rise, instead of the spirit; and (2) that it is a "*dead* body," instead of a deathless spirit-body to be substracted from the material-body. Says God: "I will open your graves, and cause you to come up out of your graves . . . and ye shall *live*." (Ezek. xxxvii. 12, 14.) The very personality that goes down into the grave a lifeless being, shall come up and live again.

3. Theological philosophers speculate about the judgment of the disembodied soul, because tradition presents such a picture before their minds—a scene undescribed in the Bible, and contrary to its teachings. The theory of a judgment for disembodied souls conflicts with the scriptural programme in two prominent particulars: (1.) It locates the judg-

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ment at the hour of death, while the Bible locates it at Christ's future return from heaven. (2 Tim. iv. 1.) And (2.) the Bible represents the physical man as being judged, instead of a disembodied soul: "And the sea gave up the *dead* which were in it . . . and they were judged every man according to their works." (Rev. xx. 13.) The very man that is buried in the sea must hereafter be "*judged*;" and who will claim that it is a disembodied soul that goes into the sea, instead of the physical man? And if that claim should be made, it would involve the conclusion that such souls were "*dead*" while there, thus clashing with theology, for the statement—"gave up the *dead*"—cannot be construed to mean, gave up the *living*. With these facts before us, it is vain for tradition lovers to philosophise about a judgment for disembodied souls at the hour of death. The picture may be painted in impressive colours, but the trouble is, it is not a faithful and truthful representation.

4. Tradition also portrays a reward for disembodied souls, and theological philosophers eloquently speculate upon the future condition of souls untrammelled, and transported to some remote realm, and their reaping the result of their doings on earth. Inspiration, however, presents the question of future reward in a different light from that of tradition. The time of reward is not at death, as tradition claims, but at the resurrection (Rev. xi. 18), in agreement with Christ's promise: "Thou shalt be recompensed at the resurrection of the just." (Luke xiv. 14.) This reward of the saints being due at the resurrection, it will be received by literal men released from the power of death, instead of disembodied souls. This time of reward, when soul and body will be together, even if they previously had a separate existence, is frequently mentioned by the Saviour: "For the Son of Man shall come in the glory of his Father with his angels; and *then* he shall reward every man according to his works." (Matt. xvi. 27.) At a later date, after his ascension, he affirmed: "Behold, I come quickly, and my reward is with me, to give to every man according as his works shall be." (Rev. xxii. 12.) This promised reward comes when Jesus comes to raise the dead; hence it will be given to raised men, and not to men without bodies, even if such men were in existence.

5. Tradition insists that there is somewhere a home for *disembodied* men, after assuming that such men exist; but where to locate that home has been a hard point to settle; hence, theological philosophers are all in confusion on this point. This home has been located by tradition in various regions at different times: sometimes on a remote sea-shore, sometimes in the bowels of the earth, and sometimes in the skies. But against all this vacillating tone of tradition the voice of Jesus is heard: "When the Son of Man shall come in his glory . . . then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. xxv. 31-34.) The time here specified is that of resurrection, and the place of inheritance is this world. This agrees with the angel's affirmation to Daniel: "But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. . . . And the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High." (Dan. vii. 18, 27.) This will be a world-wide kingdom, when the "kingdoms of this world"

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shall have "become the kingdoms of our Lord and of His Christ.' (Rev. xi. 15.) The kingdom promised by tradition is an uncertain realm for immaterial men—men that exist only in imagination—while the Bible promises a real kingdom for real men, after the resurrection; a purified earth for immortalised saints. "Blessed are the meek; for they shall inherit the earth"—not the sky.—*Bible Banner.* (New York.)

PIOUS FRAUDS.

(*Continued from page* 45.)

"THE wind bloweth where it listeth." In the article under this heading, the feminine forms of the verbs in verse 8, adopted in the Syriac version, are represented as indicating that the Holy Spirit is referred to: whereas it should have been printed that the Holy Spirit is *not* referred to. As the subject is one of great importance, this correction will not be deemed unnecessary.

"Let your moderation be known unto all men. The Lord is at hand." (Phil. iv. 5.) "Here we have," remarks Dr. Fairspeech, some of whose relations figure in the Pilgrim's Progress, "an apostolic recommendation to avoid extremes, to steer the safe and middle course of an honest man, to tread on no one's toes, and to see to it that no one tread on yours. While abstaining on the one hand from the use of fire and sword in propagating your private faith, take care of yourself by accepting and interpreting the precepts of Christianity only in such sense as shall square with your rights as a citizen. Above all things, never be pointed at as a religious enthusiast. It may have been all very well for a madcap like Francis Xavier to dignify his renunciation of property and other extravagances by the habitual response, 'All for Jesus;' but a little of the wisdom recommended by the Apostle might easily have convinced him how much wider would have been his influence for good had he kept his patrimony in his own hands. Stick therefore to Ovid, and rejoice that Paul has quoted his wholesome maxim,

"'*Medio tutissimus ibis.*'"

Meanwhile, a divine of a very different complexion, a total alien, in fact, from the college of Messieurs Fairspeech, Anything, or Facing-both-ways, has given another meaning to the Apostolic language which it may be worth our while to examine. The late Henry Craik, copastor and coadjutor to George Müller, of Bristol, remarks on the Greek term here translated "moderation," that "strictly and properly it denotes that disposition of mind which would lead an individual not rigidly to exact even that which lawfully belongs to him, but to yield up his right to others; the fact that the Lord is at hand operating as a powerful motive to produce such a beautiful feature of character in those whose affections are set on things which are above." (*Improved Renderings of the New Testament*, p. 30.) All the other instances of its use in the New Testament favour Mr. Craik's view. Oliver Cromwell, no mean graduate in the school of Christian experience, read it in the same light:—"If the day of the Lord," says he, "be so near as some say, how should our moderation appear! If every one, instead of contending,

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would justify his form of judgment by love and meekness, wisdom would be justified of her children; but alas . . . ." (*Letter to Fleetwood.*) Such was Oliver's habit of thought towards tender consciences; his political action will be noticed presently.

But of all men, the early Quakers seemed resolved to make full proof of this principle of "yieldingness," and to push it to the utmost limits of endurance. Strong in the belief of final victory, they never for a moment shrank from laying themselves open to be systematically plundered and ruined by any legal, municipal, or clerical harpy who found pleasure in striking the unresisting. Theirs was an heroic mission, and their martyr-honours were fairly won; nor will there be a single word of disparagement adopted in this place to prove that the position which they took up in that experimental age was illogical, illusory, or fruitless. For indeed this "yieldingness" to men was but the expression of their obedience to a higher law; and he that has found the courage to suffer wrongfully has made an important step in the art of reigning. We may not forget that the Apostolic precept to yield to others in matters only personal was uttered by one who "gave place by subjection no not for an hour" in matters which concerned his Master's honour.

And here we begin to see that the question is one which has many sides. The Quakers were called to exhibit the omnipotence which lay in simply suffering for Christ; but they comprehended not such a mission as that of Cromwell. Yet the motive power in both was identical, and subjection to the unwritten law the one rule of life. Oliver, who knew his vocation as none other might know it for him, felt that he had no alternative but to fulfil it. And so at last we all come round to the same issue.

But let the medium-mongers, the advocates of the moderation-scheme, be well assured of this,—that while no one extreme has anything in it more heroic than another, any extreme, undertaken as Francis Xavier undertook it, is better than the coward-resort of silence. St. Paul was the last man to exhort his friends to beware of becoming fools for Christ's sake. What he did say was this:—Be trodden down as the mire of the street, if Christ command it; lead the van in storming the topmost citadel of error, if Christ command it: but as for the middle path of safety, scorn it as the Lord of the Churches scorns it. Thomas Carlyle has here a word of power for us, crashing like artillery amongst the worshippers of a stereotyped formula, amongst the men who, fearful of thinking for themselves, are half disposed to go to heaven by proxy; which, let us listen to for a brief space.

"Love of power, if thou understand what to the manful heart power signifies, is a very noble and indispensable love. And here and there, in the outer world too, there is a due throne for the noble man,—which, let him see well that he seize and valiantly defend against all men and things. God gives it him; let no devil take it away. Thou also art called by the God's-message. This, if thou canst read the heavenly omens, and dare do them, this work is thine. Voiceless, or with no articulate voice, Occasion, God-sent, rushes storming on amid the world's events, swift, perilous, like a whirlwind, like a fleet lightning-steed;—manfully thou shalt clutch it by the mane and vault into thy seat on it, and ride and guide there,—thou! Wreck and ignominious overthrow, if thou have dared, when the Occasion was *not* thine;—everlasting scorn

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to thee if thou dare not, when it is,—if the cackling of Roman geese and constitutional ganders, if the clack of human tongues and 'leading articles,' if the steel of armies and the crack of doom deter thee, when the voice *was* God's! . . 'Thou shalt,' is written upon life in characters as terrible as 'Thou shalt not.''—(*Cromwell's Letters and Speeches*, iii. 276.)

And now for the practical result towards which this short essay has been steering. It is an appeal to the readers of the RAINBOW. "No one," says Professor Max Müller, "who at the present moment watches the intellectual atmosphere of Europe, can fail to see that we are on the eve of a storm which will shake the oldest convictions of the world, and upset every thing that is not firmly rooted." (*Frazer, for May*, 1878.) What then is our position? Is it rock, or is it sand? Is it lasting, or is it ephemeral? Is it an arena for internecine warfare, or is it the mere proscenium of an intellectual pastime? Now, we have no hesitation in declaring, and abiding by the issue, that the only philosophy promulgated in the pages of the RAINBOW is a system based on the Jewish Scriptures, and culminating in the character, in the message, in the works, and in the words of the Lord Jesus. When this fails us, our magazine may go to the moon.

The advocates of this system, are men who have searched the Scriptures for themselves,—who believe that language was designed to be a medium for truth and not for delusion, and who have the courage to declare that all God's declarations to his poor creatures have been made in good faith. It is a system sublime in its simplicity, beneficent in its embrace, and strong in its integrity. What then will we do with it?

Has it never occurred to some of us, that he who rightly apprehends the inspired declarations on human life and human death, wields an engine of terrific power? Then should the arm also which guides it be irresistible and "cunning of fence." The wisdom requisite to know when to strike, where to strike, and how to strike, will not be given to anarchists, but it will be given to faithful men, and that before long. And then shall be discovered how mischievous, heathenish, and profound is the ignorance which has so long been permitted to usurp the simple philosophy of Life in Christ. In this conflict, fear neither hard names nor hard knocks. When confronted with spiritualists (so called), remember that you yourselves have quitted the world of pagan shadows. If they think to blacken you with the title of materialists, show them that the "matter" of Jesus Christ's "materialism" contains potentially the sublime elements which make up the Divine nature, and that higher than this you desire not to ascend. A little honest study of the Bible, will soon convince them that they have been raising a spirit which they cannot lay. But there is another class,—the fearful and unbelieving around us. These are everywhere saying,—"It is no great matter, this crusade of yours,—a mere unimportant difference of opinion,—a little cloud of dust which will speedily subside." But surely we know better than this; and, well aware, as we must be, of the issues which wait on victory: our manifest duty is, without any further flourish of trumpets, to precipitate the illustrious crisis. Ours will not be the latest battle in the world of thought, but it will rank as a very important one in the list of what are denominated "decisive battles;" and, like the thunderstorm in nature, it will clear the atmosphere for Heaven's directer rays.

(To be continued.)

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THE COMING OF ELIJAH.

THE following paper was written in reply to the inquiries of a Christian soldier, who had become deeply interested in the study of the Word of God. In the course of his reading he encountered some difficulties. His difficulties and queries, in his own words, were as follows: "To whom had Christ reference in speaking of Elias in Matt. xi. 14? The conclusion I first came to was that it was of himself he spoke. This conclusion was strengthened by the words of John the Baptist, in John i. 21; he says, 'I am not Elias.' Then it could not have referred to John the Baptist.

"Again, at Christ's transfiguration before Peter, James, and John (Matt. xvii.), Elias appeared unto them (ver. 3). This confounds my conclusion. For if Elias appeared there, how could Christ be Elias, and he also there conversing with him? Now in ver. 12, he manifestly refers to John the Baptist. This also confounds my first conclusion, and at the same time seemingly contradicts John's words (John i. 21). Now the difficulty is to reconcile these two passages, and to find out who Elias was that the scribes were looking for (Matt. xvii. 10), and I suppose the Jews to this day expect. Christ repeatedly says that 'Elias has come already.' So we believe as Christ could not be, and as he also refers to John the Baptist as Elias, as at least the disciples understood (ver. 13), we are to consider it so, unless we can understand his words differently. If, now, we come to the same conclusion the disciples did, how are we to dispose of John's words, 'I am not Elias?'"

Such were some of the difficulties presenting themselves to one evidently no caviller, but earnestly desiring to know all the truth. And as we know that these and similar difficulties are encountered on the threshold of prophetic inquiry by many others, the writer submits the reply sent to the above queries, in the hope that, through the divine blessing, it may be helpful to such as are beginning to examine "the things to come," as these are revealed in Scripture, especially as this paper, while making no pretension to anything more, offers an elementary exhibition of some parts of prophetic truth connecting naturally with the questions respecting Elias.

Your difficulty with reference to Elijah (the Elias of the New Testament) arises from your not seeing that the Scriptures fully reveal to us that there are two comings of the Lord Jesus Christ to this earth; and two comings of Elijah to prepare his way before him.

Many prophecies of the Scripture have a double fulfilment; first a partial, then (centuries afterward it may be) a complete fulfilment. One of these prophecies we have in Isaiah xl. 1-12: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it. The voice said

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Cry. And he said, What shall I cry? . . . . O Zion! that bringest good tidings, get thee up into the high mountain; O Jerusalem! that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with a strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."

This prophecy received its first or partial fulfilment in the coming and ministry of John the Baptist, as we learn from John i. 21-24. The priests and Levites sent from Jerusalem asking John, "Who art thou? Art thou Elias?" And he saith, "I am not. . . . I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." But, as we think will be apparent from other passages to be quoted presently, it will be completely fulfilled by the coming of Elijah before the second appearing of Christ, as it is said in the passage just cited, "The glory of the Lord shall be revealed, and all flesh shall see it together." Then "the cities of Judah shall behold their God." (See verses 5, 9, 10.) The revealed glory of the Lord, in this passage, and indeed through all the Scriptures (as Isaiah ii. 10, 19, 21), means the brightness of Christ's personal appearance, a pre-exhibition of which was given to the three disciples in his transfiguration, to the end that, having been "eye-witnesses of his majesty, they might make known the power and coming of our Lord Jesus Christ." (2 Pet. i. 16-21.) That second coming will be as personal and literal as was his first.

Another such prophecy concerning Elijah occurs in the third and fourth chapters of Malachi. "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." (Mal. iii. 1-3.) "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. iv. 5, 6.)

Thus in these chapters we have Elijah as the messenger sent before the second coming of Christ. That coming the prophet describes as "sudden," and as ushering in a day of "refining by fire," "a day that shall burn as an oven," that shall "burn up all the wicked, and leave them neither root nor branch," as "the great and dreadful day of the Lord." (Mal. iv. 1-5.) And Elijah is to be sent to the Jews before that day, as John the Baptist was sent to the Jews before Christ's first coming. Now, we know that the first coming of Christ was not a day of vengeance, burning up all the wicked, and purifying the tribe of Levi for future priestly functions; it was not a "dreadful day," but a time of grace and mercy, in which he received sinners, and in which he says of himself, "I judge no man." And so far from being received by the Jews, he was rejected and crucified by them. Yet, in John the Baptist, this prophecy,

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too, had a first fulfilment, as we learn from our Saviour's words in Matt. xi. 7-14, Jesus began to say unto the multitude concerning John, this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee." And also from the words of Zacharias (Luke i. 76), "Thou, child, shalt be called the prophet of the highest, for thou shalt go before the face of the Lord to prepare his ways." John the Baptist, then, came "in the spirit and power of Elias," according to the prediction of the angel before his birth (Luke i. 17), to prepare the way for the first appearing of Jesus in humiliation. The true Elijah shall come to herald the day of his appearing "in power and great glory," the day when "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance." (2 Thess. i. 5-12.) Thus the words of our Saviour may be quite plain to us when he says (Matt. xvii. 11, 12), "Elias truly shall come and restore all things; but I say unto you that Elias is come already, and they knew him not."

You are quite right in supposing that the Jews still have a right to expect Elijah. The Church of Christ has no such expectation. Before Elijah is manifested the Church will have been "caught up to meet the Lord in the air." For the Scriptures teach us that the Lord shall descend from heaven to receive to himself in the air the sleeping and living saints who compose his body, the Church. (1 Thess. iv. 13-18.) And when He comes again to the earth, when his feet stand upon the Mount of Olives, when he comes in power and great glory to sit upon the throne of his glory, and to judge "the nations" gathered before him round Jerusalem, all the saints will come with him. (Zech. xiv.) The saints will judge with him, and sit with him upon his throne to reign over all the earth.

"When Christ who is our life shall appear, then shall ye also appear with him in glory." (Col. iii. 4.) The Church will be owned before all the world as the Bride, the Lamb's wife, the sharer of his throne and glory. So we learn from Rev. xix., especially verses 7-17, where we have a view of "the glorious appearing of the great God our Saviour," and learn that the "fine linen, white and clean," is the righteousness (justification) of saints, and that after the marriage of the Lamb, those thus clothed come with him to the judgment of the nations. The unity of the Church will then for the first time be manifested to the world, the words of Jesus being completely fulfilled: "The glory which thou gavest me I have given them, that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me."

"The nations"—always in Scripture distinguished from the Jews; and from the Church—"the nations," or rather the remnant of them who escape the fearful judgments consequent upon the coming of Christ to reign in righteousness, will be brought to know the Lord, and "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." The godly remnant among the Jews (that is, among the two tribes—"the house of David"—Judah, Benjamin, and a part of Levi), those who are then "waiting for the consolation of Israel," as were Anna and Simeon before the first coming of Jesus, those who are like unto men "that wait for their lord when he will

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return from the wedding, seeing him whom they have pierced coming with clouds, will in him behold their God; "and all the tribes of the land shall wail because of him."

The fact made known by Peter to the Jews "dwelling at Jerusalem," "out of every nation under heaven," that the Pierced One was their Messiah, that he whom they had crucified was both Lord and Christ, produced a like contrition. "They were pricked in their heart, and said, Men and brethren, what shall we do?" And three thousand of them gladly received the word of salvation. This ingathering at Pentecost was a first fulfilment of Joel ii. and an earnest of the great ingathering when, the day of Israel's rejection being past, the Lord having again gathered many of them in an unconverted state out of every nation under heaven to their own land, the spirit of grace and of supplications will be poured "upon the house of David, and upon the inhabitants of Jerusalem;" and they shall look upon him whom they have pierced, and they shall mourn, and "be in bitterness;" and the land shall mourn, every family apart. In that day, the blindness which has in part happened to Israel having been taken away (Rom. xi. 25, &c.), "there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." (See carefully the twelfth, thirteenth, and fourteenth chapters of Zechariah.) Then "it shall come to pass that whosoever shall call upon the name of the Lord shall be delivered; for in Mount Zion, and in Jerusalem, shall be deliverance as the Lord hath said, and in the remnant whom the Lord shall call."

The Jews must indeed, previous to all this, pass through a season of great tribulation. "Alas! for that day is great, so that none is like it. It is even the time of Jacob's trouble; but he shall be saved out of it." In the time of their deepest contrition and greatest need, even in the midst of "the battle of that great day of God Almighty, shall the Lord of Hosts come down to fight for Mount Zion, and for the hill thereof." "Then shall the Lord go forth and fight against those nations." He will then and there plead with, and judge, and punish those who have maltreated his people, and he will destroy those who have assembled against Jerusalem. It is interesting to compare with Joel iii. the judgment of all nations gathered "before him," when the Lord shall come in his glory, for their treatment of his "brethren," described in Matt. xxv. 31-46. Only it is necessary to observe that Matt. xxv. describes a judgment of all the nations in formal session, "when the Son of man shall sit on the throne of his glory;" while Joel iii., though it has allusion to this session of judgment (as in ver. 12), is more fully occupied with a judgment of summary vengeance on the embattled hosts gathered, at the moment of his coming in glory, against Jerusalem. The Lord will bring his remnant "through fire, and refine them as silver, and try them as gold." "They shall call on my name, and I will hear them. I will say, It is my people; and they shall say, The Lord is my God." Death having been "swallowed up in victory" by the resurrection and translation of the Church, the Lord God will wipe away tears from off all faces; "and the rebuke of his people he will take away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him; we will be glad, and rejoice

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in his salvation." The judgments being past, the scattered of Judah, and the lost ten tribes of Israel, shall be restored to the land given to Abraham "for an everlasting possession." They shall be united in one kingdom, and shall be the dominant nation upon earth. From them shall go forth blessing and evangelisation to all other nations.

They shall all be righteous. The physical condition of the land shall be greatly changed during the natural convulsions which attend the coming of the Lord, and shall be restored to its state of beauty, fertility, and healthfulness before the fall. The animals, also, shall be restored to their original harmlessness. And "the time of restitution of all things" being come, the whole earth shall be again of "one language," that they may "serve the Lord with one consent."

The "accusation" written over his cross was, "This is Jesus, the King of the Jews." They had said, "We will not have this man to reign over us," and so the restoration of the kingdom to Israel was postponed. But now he comes to sit upon "the throne of his father David," and to "reign over the house of Jacob for ever." "And the Lord shall be King over all the earth in that day." "And he shall establish his throne in Mount Zion, and all the nations of the earth shall come to worship the King in Jerusalem. Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem." "Yea, many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord."

During this, the millennial age, the sources of light will be changed; at least, in Israel's land. "Then shall the moon be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." "The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. The sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." "And the Lord will create over every dwelling-place of Mount Zion a cloud, and smoke by day; and the shining of a flaming fire by night: for above all the glory shall be a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain."

Of the resurrection of the wicked dead at the close of the "thousand years," of their judgment before "the great white throne," and of the eternal state, I will say nothing. With the hints which I have given, you may see much of what is revealed respecting the future of Israel, and of the world. It is to prepare the way among the Jews for "the coming of the Lord Jesus Christ with all his saints;" it is to preach, "Repent ye, for the kingdom of heaven is at hand;" it is to "comfort" the Lord's remnant, and to cry unto Jerusalem that her warfare is accomplished; it is to say unto the cities of Judah, "Behold your God," that Elijah will be sent.

If you care to pursue this subject, you may be much instructed by comparing the miracles wrought by Elijah (2 Kings i. 8-15; Kings xvii. 1; and James v. 17) with those of the "two witnesses" in the eleventh chapter of the Revelation. The "forty-two months," "one thousand two hundred and threescore days," being "the space of three years and six months."

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It is the part of faith never to let any discrepancies in the Word of God stumble us. If we search the Scriptures daily, with the prayer of faith for the fulfilment to us of the promise concerning the Holy Ghost—"He shall guide you into all truth;" "He shall show you things to come" (John xvi. 13)—we shall soon find our difficulties melt away. And should we never understand all that others understand, there is comfort in this, that, at no very distant day, "we shall know even as we are known."

Correspondence.

THE SCEPTRE OF JUDAH.

DEAR SIR,—I have to thank you for giving my paper a place in your *Rainbow* for November, and also the two notices which appear in December number, which it has called forth.

Although Mr. Cameron's remarks on Gen. xlix. 10 were the immediate cause of my paper being written, it was never intended as a criticism on his remarks. On the contrary, it dealt rather with the oft put forward claim that the regal power, indicated by the sceptre, continued in the tribe of Judah till the birth of Christ. Mr. Cameron admits that my argument against that idea is conclusive; but says, that he expressly confined his position to the tribal existence of Judah, and the succession of tribal princes; and that, in quoting his remarks, I omitted three sentences in the middle of what was quoted. It is quite true that three sentences were left out from my quotation, and I am well aware how easy it is to misrepresent a man's most clearly expressed sentiments by such a course: but Mr. Cameron will believe me, when I say that the omission was wholly with a view to save space, and with no intention whatever either to conceal or misrepresent his position. And I think, neither was done by my quotation. And although, in his notice in the December number, Mr. Cameron says, "The fact that Judah became the royal tribe, is not necessarily implied in Jacob's prophecy. And the fact that the line of succession to the throne of David, and the line of princes of the tribe of Judah, consist of the same individuals, does not necessitute the sceptre spoken of to be the kingly sceptre;" still, the words quoted by me, seemed plainly to imply that, Mr. Cameron regarded the sceptre spoken of by Jacob to be the kingly sceptre. My quotation embraced these words:—"It is perhaps worthy of notice here, that the continuity of the royal line of David's family seems to have been intimated in Jacob's prophecy, concerned his twelve sons contained in Gen. xlix. In speaking of Judah, the ancestor of the royal tribe, he says—'The sceptre shall not depart from Judah, nor a Lawgiver from between his feet, until Shiloh come,'" &c. And I only quoted what seemed sufficient to show that the same application was made of this prophecy, as in the quotations I had made from other sources, in so far as continuity of succession was concerned. What kind of succession was claimed, did not materially affect my purpose.

The chief object of my paper, was to show that the continuance of regal, or sceptre-power in Judah until Christ's birth could not be maintained: historical facts and

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prophetical testimony being both alike against the idea. But it was also suggested that, in seeking for the fulfilment of Jacob's prophecy, the search had been prosecuted in the wrong field; "The last days" being distinctly stated as the time when to look for fulfilment. We therefore look for no chain of succession, either in tribal princes or regal descendants as being required for the fulfilment of Jacob's prophecy; and consequently have no "missing link" (as another suggests) to seek after, nor any which we wish to supply. But in order that the idea which is intended to be conveyed regarding this prophecy may be better understood, perhaps we may be allowed to paraphrase it thus:—"Judah, in the last days, thy brethren shall praise thee; thine enemies also shall be put under thee; thy father's children shall bow down before thee. Like an old lion that has seized the prey, and gone up to his lair, and couched down, and none will venture to raise him up; so none will venture to trouble thee or make thee afraid. But the law—of the Lawgiver, and the sceptre of the sceptre-bearer shall not go forth from Judah (to bring about this state of things) until Shiloh come, and the people are gathered unto him."

This view of the prophecy is at least in agreement with other prophecies of "the last days," and is independent of any succession of kings or princes; requiring only the existence of the tribe of Judah, out of which tribe the Shiloh should spring.

Before concluding, however, it may be as well to notice Mr. Cameron's objection to my application of this passage. He says:—"The supplement required by Mr. Mill's application of the passage, seems to me entirely beyond the proper sphere of what is represented by a sceptre, which is simply authority; whereas Mr. Mill represents the sceptre as going forth to bring his enemies into subjection. This is not rule, but war; not the function of the sceptre, but of the sword." To this, it may be remarked that, in some respects, the function of the sceptre, and the function of the sword may be similar; and the thing to be accomplished attributed to either the one or the other. But the function of the sword is to kill, rather than to bring into subjection,—which is simply bringing under authority,—and the sceptre is a symbol of authority and power. We are under the impression, however, that originally, the sceptre was not a *mere symbol* of authority, but a rod actually used to punish the disodedient, for insubordination and to enforce submission. Hence, "*Strong rods* for sceptres to bear rule,"—"Rule with a *rod* of *iron*," &c., indicating authority and power that none need rise up against. And to show that my application is fully warranted, a reference to a few other passages will be sufficient. "A sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession; Seir also shall be a possession to his enemies; and Israel, shall do valiantly." (Num. xxiv. 17.) "The Lord shall send the rod (sceptre) of thy strength out of Zion; rule thou in the midst of thine enemies." (Ps. cx. 2.) "Thou shalt break them with a rod (sceptre) of iron; thou shalt dash them in pieces like a potter's vessel." (Ps. ii. 9.) These applications of the sceptre, "sent out to rule in the midst of enemies," "to smite," "destroy," "break," and "dash to pieces," more than warrant any application I have made. They

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may not prove my application to be correct, but they agree so well that, they make it at least plausible, and worthy of some consideration in the absence of a better. J. MILL.

JOHN III. 8.

DEAR SIR,—Mr. Waylen's admirable and suggestive criticisms in your valuable number for January prove that he is a clear thinker, as well as an earnest advocate of truth. Will you allow me to call his attention to the following extract on John iii. 8? It is from a Dialogue on Inspiration between a Christian and his Pastor: a shilling book of great value, published by Nisbet & Co. Yours faithfully,

DELTA.

The main point is to determine the force of this word *God-breathed*. And here we have an analogy to help us, instituted by our Lord Himself, between Inspiration and Regeneration. It occurs in His dialogue with Nicodemus, as given in John iii. But we must look at it in the Greek, as our translators have, in one verse (8), arbitrarily and unaccountably changed the rendering of the word το Πνευμα, (the one Divine agent alluded to all through,) into "*the Wind*," making the comparison to be between *two agents*, instead of between two subjects of the same agency—the inspired man and the regenerate man.

It may be well to run through the dialogue from the commencement. Our Lord had insisted on the necessity of regeneration, in order to entrance into the kingdom of God, the kingdom which constituted the hope of Nicodemus and his nation, At this teaching, Nicodemus evinced his bewilderment by asking, "How can a man enter the second time into his mother's womb, and be born?" Hereupon, (ver. 4,) our Lord adds that the regeneration in question was a spiritual change, to be operated by the Spirit; and of such operation, after the manner of the Prophet's teaching, (Ezek. xxxvi. 25-27,) he adduces the cleansing element of water as a similitude: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (ver. 5.) But besides this explanation, our Lord goes on to say, "the Spirit breatheth where he willeth, and thou hearest his voice, but canst not tell whence he cometh and whither he goeth. So is every one that is born of the Spirit." With the case of *Inspiration*, Nicodemus as a Jew was familiar, and now he is told that like unto it is *Regeneration*.

Christian. This emendation of our translation certainly gives an altered view of the passage, and removes an incongruity which I have always felt to attach to our Lord's winding up of His comparison, taking that comparison in the usual way, as between two agents —the wind and the Spirit. For, with this, we ought to expect His following words to be, "So is the Spirit in producing regeneration." But they run differently, "So is every one born of the Spirit;" that is, another *subject* is spoken of, not another *agent*. Still I must say I feel a demur to admitting your emendation, because of its taking from us the beautiful and expressive symbolism which our version sets forth between the wind and the Spirit.

Pastor. Well, I am happy to say, I can at once relieve you from your demur. For the symbolism you value is still left to you, if only you are content to have it couched in a metaphor, instead of formally expressed in a similitude. For the verb πνει contains it, and the clause may read thus: "The Spirit *breatheth as the wind*, where He willeth."

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THE PUBLISHED LIST OF BRETHREN.

DEAR SIR,—I was much pleased to hear of the publication of this list, because I hope to make the acquaintance of all the brethren in my neighbourhood; so that we may meet and discuss the subjects which, by a kind of inspiration, seemed to take possession of our minds, until your most valuable publication showed us that we were the simple ones, unspoiled by vain philosophy, "who took God at his word;" the little children, whom our Saviour called to himself.

I find that in this town, including myself, there are three subscribers to the *Rainbow* whose names are not in the list.

I induced the two to subscribe through giving them the duplicate numbers to read.

Wishing you a very prosperous year,—Believe me yours faithfully,

Birmingham. A. W.

Literature.

Englishmen not Israelites. An Answer to "Twenty-seven Identifications," and "Flashes of Light." By John Wilkinson, a Friend of Israel. London: S.W. Partridge and Co.

THAT Mr. Wilkinson is emphatically entitled to call himself "A Friend of Israel," thousands of Englishmen in all parts of the country can testify. His eloquent and intelligent addresses in the metropolis and the provinces, in connection with "the British Society for the propagation of the Gospel among the Jews," have endeared him to many Christian hearts, and proved that he is well acquainted with the history of the sons of Abraham according to the flesh, and with the unfulfilled prophecies concerning that wonderful people. Moreover, as a literalist, a believer in the personal reign of our Lord, and the national restoration of Israel, he possesses qualifications which we deem essential to any man who would deal wisely with this question. His contention is that the Jews *are* Israelites, that the famous "Identifications" are mystifications, the "Flashes" false lights, and the author of both a reckless misquoter of Scripture. It may be so; we shall not hold the balance between them; enough for us if we intimate our conviction that the Israelitish origin of the English must be left an open question. We heartily commend Mr. Wilkinson's pamphlet to thoughtful men; but we want more on this subject on both sides of the qnestion, for we are *sure* it is not settled yet.

"*Who art thou that Judgest?*" A Letter addressed to One, but suitable to Many. By Joseph Stratford, Cirencester. London: Kellaway and Co., 78, Newgate Street. Price Twopence.

WELL done, Mr. Stratford! The dignity and fidelity of the enlightened Christian are finely combined in this letter. The assumed infallibility and obtrusive arrogance of certain persons are becoming intolerable. At the same time, their gushing professions of Christian love are simply nauseous to men who understand both humanity and Christianity. The advocates of the Divine doctrine of eternal life only in Christ have borne the shameless attacks of these loving saints long enough. It is time they

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were sharply rebuked for the odious lies they are preaching in the name of the Lord. Let them beware! As one of our writers says in this month's issue, those who apprehend the truth "wield an engine of terrific power," and if those who say that we are "the devil's servants, and doing the devil's work," do not learn to curb their malicious tongues, we shall use that engine for their benefit. Certain persons of great religious profession called the MASTER "Beelzebub," so that we are not surprised to get the diploma of "the devil's servants" from their successors; but we are bound to protest against the language as utterly disgraceful upon the lips of persons who know perfectly well that it is an atrocious falsehood.

The Bards of the Bible. By George Gilfillan. Sixth Edition. London: Hamilton, Adams, and Co.

ON the first appearance of this book, we had the pleasue of introducing it to the readers of another journal; and now the words "sixth edition," prove that our judgment of its merits has been shared by many readers. Mr. Gilfillan is a brilliant writer, with a keen perception of mental peculiarities, and a graphic power of description. For many years, he was a literary anatomist. He read every book and took the measure of every author; but the kindliness of his nature kept him from critical cruelty, and carried him in fact, in the opposite direction, so that, for a time, he was one of the most earnest hero-worshippers in Great Britain. Not that he spared stupidity or pretence when it came in his way; far enough from that; his lash fell severely on some poor creatures who thought themselves to be something when they were nothing; but his large heart prompted generous dealing whenever loyalty to truth would permit.

We are glad to find that the author has not altered the text of "The Bards of the Bible," although it appears he has changed his views on a subject of great importance. The book will live, a "prose poem" of fine thoughts admirably expressed.

The Parable of the Prodigal Son. A Homiletic Exposition. By the Rev. Fergus Ferguson, M.A. London: Hamilton, Adams, & Co.

THE word "homiletic" describes the volume. It contains wise counsels for young men, illustrated by appropriate anecdotes. In fact, it is just a series of evangelistic addresses, plain, simple, and telling, on the Gospel of the grace of God, and the sinner's need of that Gospel.

The English the Descendants of "The Ten Tribes." A Lecture by the Rev. Robert Polwhele, London: S. W. Partridge & Co.

MR. POLWHELE believes his text, and writes with the enthusiasm of faith. The little book is simply a lecture, and therefore cannot go into elaborate argument; but it contains a number of striking extracts from authors who believe that the Anglo-Saxons are the long lost House of Israel.

Dreamland, and other Poems. By Richard Phillips. London: Longman, Green, & Co.

A SINGULAR little book, very appropriately named—quaint, weird, fanciful, but withal suggestive.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

MARCH 1, 1874.

THE ANTIDOTE TO TROUBLE.

THERE is a subject which has occupied, and is daily occupying the thoughts of multitudes—a sense of want and inability to supply it. This, so far from being a strange thing, is exceedingly common. Nor is it confined to any particular section of the community; for, with various degrees of intensity, it is found in every class of society, and in every generation of mankind. It is inwrought in human consciousness, and experience has shown that, neither wealth, nor pleasure, nor influence, nor learning, nor any one of the thousand things which the heart naturally covets, can supply it. Nay, strangest fact of all, people are unable to give this conscious want a name. They ask, What is it? and cannot give themselves a satisfactory answer.

It is not surprising, then, that they seek it where it is not to be found, and deceive themselves with things that profess to be the missing gem, until bitter experience proves the imposture, which it invariably does. Each candidate for the vacant niche in the heart, which is admitted and expelled in turn, plainly enough says, when its hollowness is discovered, It is not in me to soothe the yearning, and to gratify the craving of the spirit.

> "The deep saith, It is not in me,
> And the sea saith, It is not with me.
> Refined gold cannot be given in exchange for it,
> Nor can silver be weighed out for its purchase.
> It cannot be estimated by the ingot of Ophir,
> By the precious onyx or the sapphire.
> Neither gold nor the diamond can compete with it,
> Nor for vessels of pure gold, can it be bartered.
> Rock-crystal and pearls, cannot be mentioned,
> Yea, to draw forth wisdom is more than rubies can do.

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The topaz of Cush cannot be compared with it,
Nor with the pure ingot can it be bartered."

What Job here says of wisdom illustrates the extreme value of the earnestly desired *something*, and shows that it is neither to be confounded with the richest earthly possessions, nor purchased by them. And the fact that men have no name for it, until they have it actually in possession, shows conclusively that they are capable of having and enjoying a treasure which the world's highest ideas of wealth utterly fail to reach. It is this conscious capability, side by side with the equally conscious inability to supply the thing yearned for, that tosses the heart to and fro, and exhausts it with weariness, until it cries, "Vanity of vanities —all is vanity!" Amidst silken and golden luxury; under the canopy of gorgeous cunning work; in the halls of splendour, flashing and blazing with rarest mirrors; in the imposing assemblages of beauty, fashion, talent, and title; as well as in the plainer abodes of the myriad middle classes, and the still humbler dwellings of the millions who live by manual labour; this cry of bitter disappointment has been uttered.

There *is* a vacant place in every human heart, and there is only one thing in the entire universe that can fill it. There is an inarticulate cry for happiness, surging habitually from the depth of every human soul that has not yet discovered the grand secret of repose; and there is one source, and only one, whence that cry can get an answer fully adequate to its utmost wishes, and even exceeding in generous liberality everything it imagined.

The sense of want, is often painfully keen, sometimes most distressing. No form of words, either literal or figurative, is too strong to depict the crushing weight, the oppressive sorrow, the mental agony, which some men have endured within view of the imperative necessity for the supply of this want, and their own utter, absolute inability to do it. Surely this is the most startling of all problems in relation to human nature, that a man should be able to see his pressing need of something which he is unable, either by his virtue, or benevolence, or wealth, or anything whatever that he can either do or suffer, to procure for himself. Surely, this is a hard case—an insoluble problem, if there be not something in this description of it greatly exaggerated, if not essentially wrong.

That there is neither error nor exaggeration in the representation rests upon the testimony of millions of the human race. We have not so much described as reported a fact so well known that the man who should take upon himself to deny its general accuracy, would be put out of the witness-box by the conscience of mankind.

But whether the case be hard, the problem insoluble, is quite another question. It may be found that the stern difficulty which lies at the

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threshold of this region of thought is significant of something very beautiful, very sublime, which reflects upon man a lustre, and invests him with a dignity not otherwise possible. It is worth most serious inquiry, whether the impotence is not the moral finger-post to a strength unthought of, whilst the craving of the heart remains unsatisfied; whether the conscious inability is not a silent prophecy of divine help, ready to be vouchsafed as soon as the helpless one turns in earnestness to the Great Helper. The universal sense of want, may be a voice within, saying that there is One waiting to supply it, and that in its very nature, it is too great to be supplied from any visible source whatever.

Such thoughts as these are worth cherishing, even apart from other considerations, if it were only from the fact that they suggest hope, and fall upon the spirit like a ray of golden sunlight upon thick darkness. For it is not too much to say that the conscious craving for some good thing is a proof that it is in existence somewhere; and that, if possessed, there would also be found real ability to enjoy it. In other words, it is hardly conceivable that the heart should yearn after the non-existent and the impossible—should pant for bliss which never was and never will be heard of in the universe. This thought is too wild to be entertained for a moment, for it amounts to the inconceivable proposition that the Creator has implanted in human nature a power which can never be used—a desire which never can be gratified. It is far more likely that we have dormant powers to be awakened into activity when that for which they are adapted shall come, than that we have any power for which it is altogether impossible to find appropriate exercise. If any reader, therefore, finds the question rising to his lips, What is it I want? let him not silence it as a useless fancy destitute of all moral significance, but let him encourage it until he is able to give it a perfectly satisfactory answer; for we venture respectfully to assure him of two things—that the question is profoundly significant, and that a sublimely perfect answer can be found.

That answer is CHRIST.

There is *no* substitute for Christ to satisfy the yearnings of the human heart. The keen edge of want will vex, and the consciousness of deficiency will be felt, until he take up his abode in the soul. Neither Church, nor creed, nor virtue;—neither bishop, nor priest, nor pastor;—neither gold, nor power, nor influence,—can make up for the absence of the life of Christ within. "Have ye received Christ Jesus the Lord?" is, therefore, the primary and all important question to put to a man, whatever his position or condition in society. Be he prince or peasant, senator or serf, *that* is the question which goes straight to the very heart of the matter, and brushes aside as impertinent all talk about this or that Church or brotherhood, whose officials pretend to keep

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the gates of the King's highway to glory. There is a mouldy air of old ecclesiasticism about all such pretences, whether they come from the scarlet hierarchy, or the last handful of dissidents, which contrasts strongly with the healthy and bracing atmosphere that surrounds the words of John, when he says, "As many as received the true Light, to them gave he power to become the sons of God." In the presence of this splendid oracle one breathes freely. The heart leaps with holy joy. Sons of God! Enough, O great and loving Saviour! More than this, we cannot want; less than this cannot satisfy. In this is the divine antidote to trouble—the assured pledge of all joy; for the love that adopts will never cool, never change, never die. Let us see how Paul viewed it in the midst of his troubles. Paul is a good authority in Church matters!

He says, in that wonderful chapter (Rom. viii.), which is radiant with the light of the third heavens: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall bring any charge against God's elect? Shall God that justifieth? Who is he that condemneth? Is it Christ who died; yea more, that is also risen again, who is also at the right hand of God, who also maketh intercession for us? Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay; in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Whence this triumphant language, this bold challenge to the universe on the part of a man who was surrounded and confronted with every kind of trouble? Either he is the victim of wild fanaticism, or the subject of inspired certainty. Either he knows not what he says, or he speaks under the absolute authority of God. No middle supposition is admissible in this case. Now mark; what is the foundation on which this splendid superstructure is built? For the oracle speaks not in enigma, but with condensed logical accuracy, every step of which fits

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admirably into its place, until the grand climax is reached. The rock on which this inspired argument rests is the unchanging love of Christ to the "many brethren" of whom he is the first-born. "Who shall separate us from the love of Christ?" (Ver. 35.) That is to say, Christ's love to us (ver. 37)—"more than conquerors through *him that loved us*"—and, the crowning point, this is "the love of God, which is in Christ Jesus our Lord." (Ver. 39.)

Now we grasp the glorious thought:—Paul's support amidst severe trials, the strong refuge where he sheltered when the storm burst, and the goodly weapon with which he challenged all comers, was the unalterable, unchanging, undying, everlasting, love of Christ to his body, the Church. With that in his heart and mind as a settled, firm, fixed truth, about which there could be neither question nor shadow of doubt, he was prepared for whatever might occur. It made him strong to do or or suffer, to toil or endure, to dare or die! The hunger of this man's heart was satisfied, for Christ was there, "the hope of glory;" this man was not perplexed about what to believe, for he knew "*whom* he believed;" and the severity of his sufferings, instead of suggesting misgivings respecting his relationship to the MASTER, is taken as a proof of the most endearing relationship, "For *thy sake* we are killed all the day long!" What a tender chord is touched here! The quotation from the prophetic psalm aptly illustrates the case; it expresses the thought of his heart: "I am suffering for the sake of one *who loves me*, who rests in his love, and will never cease to love me! It is a holy luxury, and I am thankful for it!" Here Paul is in fellowship with those who were in Christ before him. Ignominiously beaten, the apostles departed from the presence of their persecutors rejoicing that they were "counted worthy to suffer shame" for the name of Jesus. The moral grandeur of this, wins the admiration of every man whose esteem is worth having. Those who are capable of appreciating the truly heroic, will see in these facts an argument for our holy faith which, by itself, should put our doubts to flight when they rush upon us in some night of trouble. The gracious fact, that nothing shall rob us of the love of our beloved LORD, should fill us with joy unspeakable, and make us strong both for service and suffering in the cause of such a Lover, to whom be glory—O, how well deserved!—for ever and ever!

A MISUNDERSTOOD TEXT.

IN the authorised version of the Scriptures, Eph. iv. 7-10 reads thus: "But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he

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ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things."

Upon this statement, especially that clause of it which represents our Lord as having "descended first into the lower parts of the earth,' doctrines have been founded which, to say the least of them, derive no support from other portions of Scripture, and appear totally at variance with the general tenor of revelation on the subject to which it is supposed to refer. It has been affirmed that the consciousness of the dead is implied in the expression, and upon this assumption marvellous things have been said about the living souls of the departed in Hades, or the intermediate state between death and the resurrection. That the souls of deceased persons are alive in some mysterious region of the universe is a notion which we, at least, hold to be unscriptural, irrational, and absurd,—a relic of pure paganism, which has, by some means, found its way into Christian theology, and keeps its sway over the minds of multitudes until this day.

But we are not about to examine this theory here. If we can show that one of its chief proof texts must be taken from it, some little service will be rendered to the priceless cause of truth, as well as to the unity of doctrine which pervades the Bible. That clause in the Creed of the Church of England which says of our Lord, "He descended into hell," always grates upon our ears. We can never listen to its recital without a conscious shudder. Let it be granted that the compilers of that instrument meant nothing more by it than that which is implied in the Hebrew *sheol* or the Greek *hades*, the majority in every congregation must be ignorant of the fact, and would be equally ignorant of the meaning of these words, if they heard them. "Hell," to the mass of our people, means the lake of fire and brimstone; the place, as they are taught, of torment to lost souls. If they think at all when repeating the Creed, that is what they think; and it is very mournful that such a fearful delusion should be perpetuated from generation to generation, in connection with the services of the sanctuary and the ministry of grace.

We are glad to see that "the Reformed Episcopal Church" just constituted in New York, has expunged from the Creed the obnoxious words, "He descended into hell." May the example thus set be largely followed! for it is in every sense wrong and reprehensible to give any human being the monstrous idea that our blessed Lord, between his death and resurrection, descended, in a disembodied state, to a region of conscious suffering. But then, we are asked, what is meant by "the lower parts of the earth," to which the Apostle says that Christ descended? and as it is assumed that this expression means *hades*, and that our Lord's soul went there whilst his body lay in the grave, it is all important, in the interests of Scripture truth, that a correct answer be

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given. An esteemed correspondent in Australia writes, "I would very much like to see an article on Eph. iv. 9, as bearing on the subject of the intermediate state." This is just an instance of the fact that many think the passage in question a proof that the dead are conscious, and that the soul of our blessed Redeemer was thus conscious whilst his body lay in the tomb of Joseph of Arimathæa.

1. With all earnestness would we impress upon every reader the absolute necessity of giving up the thought that our Redeemer was in any sense alive between his death and resurrection. The consequences of that thought, if closely examined, would prove disastrous to the entire gospel of the grace of God. The very idea of atonement by sacrifice must be surrendered; the foundation of the believer's hope will be destroyed; and the entire superstructure will come to nothing. O that the good men who think that the soul of Jesus was alive in *hades* would look that position fully in the face! We are certain they would shrink back in dismay from the result, if that thought were true. Although the passages of Scripture which prove the death of Jesus,—that is to say, as we believe, the literal death of his soul or life,—are well known to all Christians, yet we must look at some of them, for the subject is nothing short of infinite importance. "When thou shalt make his soul an offering for sin;" *margin*, "When his soul shall make an offering." (Isa. liii. 10.) "He hath poured out his soul unto death." (Ver. 12.) "My soul is exceeding sorrowful, even unto death." (Matt. xxvi. 38.) "For when we were yet without strength, in due time Christ died for the ungodly. God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. When we were enemies, we were reconciled to God by the death of his Son." (Rom. v. 6, 8, 10.) "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." (1 Cor. xv. 3, 4.) "Our Lord Jesus Christ died for us." (1 Thess. v. 9, 10.) "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." (Rom. viii. 3.) "Christ hath loved us, and hath given himself for us, an offering and a sacrifice to God, for a sweet-smelling savour." (Eph. v. 2.) "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself." (Heb. vii. 26, 27.) "Now once in the end of the age hath he appeared to put away sin by the sacrifice of himself." (ix. 26.) "He, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." (x. 12.) The accumulated testimony of these Scriptures is that our blessed Lord

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gave himself, body and soul, a sacrifice for sin; and on this fundamental doctrine redemption rests. The idea that Christ's "soul" lived between the time when he expired on the cross and the glorious moment when God raised him from the dead, is fatal to the entire Christian system.

2. There is no allusion either to a disembodied soul, or to death, in the passage under notice. It is a purely unwarranted assumption that there is. The words demand undivided personal unity, complete individuality, in the person that first descended and afterwards ascended. He that descended is "the same" that ascended. If therefore only a part of Christ went to the supposed *hades* of the text, only a part of Christ ascended up far above all heavens. There is no evading this. The repetition of the personal pronoun and the affirmation of personal identity, make it perfectly certain. So also, on the other hand, if the living Redeemer, body and soul, ascended, the living Redeemer—the same identical being, descended. Look at the context:—"I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. But," adds the apostle, "this expression, he ascended, what means it but that he first descended into the lower parts of the earth. The one who descended, he is also the one who ascended." Paul's quotation will be found in Ps. lxviii. 18: "Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." The ascension of the Lord is therefore the sequel of a wonderful work of power over enemies and of grace to men, and he who ascended is the very being, and no one else who accomplished that work on earth.

3. Regarding the words "lower parts of the earth," surely there is no need whatever to import into them the idea of grave, or hades, or any other invisible place. They do not contain any such idea. Our Lord humbled himself, was made flesh, came and dwelt among us in this lower world. "He, being in the form of God, deemed not his equality with God a thing to grasp it; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." It was in this world, defiled by sin and under the curse—this world, the sphere of his marvellous humiliation that the Son of God accomplished his work of won-

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drous grace, and then he ascended up where he was before. The cross and the grave were included in this unparalleled humiliation, but they are by no means to be considered as exclusively "the lower parts of the earth." The words so rendered signify the earth, the place beneath the heavens, the place to which the Lord came down. *Conybeare's* translation is admirable, as it gives the exact sense of the passage; "Wherefore it is written, When he went up on high, he led captivity captive, and gave gifts unto men. Now, that word 'he went up,' what saith it, but that he first came down to the earth below? Yea, he who came down is the same who is gone up, far above all the heavens, that he might fill all things." Wherever a Hades of disembodied conscious souls may search for authority, Eph. iv. 9 gives it none.

THE BEREAN CASKET.

I. "THANKS to the RAINBOW, I am no longer a believer in eternal torment; but I should be obliged if you will explain to me the meaning of Rev. xiv. 11: 'And the smoke of their torment ascendeth up for ever and ever; and they have no rest, day nor night, who worship the beast,' &c. And also of Rev. xx. 10: 'And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet (are), and shall be tormented day and night for ever and ever.' And will you also explain to me why 2 Kings xix. is repeated, almost word for word, in Isaiah xxxvii.; and how Acts ix. 7 can be reconciled with chap. xxii. 9? An answer to the above questions, in the 'Berean Casket,' will greatly oblige—A DELIGHTED READER."

1. Torment is *never* mentioned in Scripture as inflicted upon the souls of dead men. This is positively certain; and having ascertained this, we are in a position emphatically to deny the orthodox dogma respecting the hell of the unsaved, whatever Rev. xiv. 11 may mean. In the ninth and tenth verses, we have the proclamation of the angel against worshipping the beast, and the terrible penalty of God's indignation in case of disobedience. The men who do homage to the infamous impostor are to be tormented with fire and brimstone "in the presence of the holy angels, and in the presence of the Lamb." *Locality* here excludes the possibility of an invisible fiery dungeon, for the holy angels and the Lamb will not be in "hell." When the Son of man shall come in his glory, to arrange the affairs of his kingdom, the holy angels will be with him. This is, no doubt, the period referred to. The element of *time*, too, is introduced, showing that *men in the flesh* are referred to: "They have no rest day nor night who worship the beast and his image." Day and night are, of course, things which

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belong to time. The expression "for ever and ever"—unto ages of ages—would present no difficulty but for the fact that the English reader supposes it always to mean literally endless duration. And even in that case (which, however, has no authority), you will notice that the verse does not say that the worshippers of the Beast will be tormented for ever and ever, but that the smoke of their torment ascendeth up for ever and ever. The same thing is said of Babylon the Great, the capital of the Antichrist and his worshippers: "Her smoke rose up for ever and ever" (chap. xix. 3). But is she to be always burning? No; "She shall be *utterly* burned with fire" (xviii. 8). The fire will be "everlasting;" that is to say, it will last as long as there is any portion of the doomed city unconsumed. It will do its work thoroughly. It will not be quenched by either human or supernatural power, but will continue its work of destruction until it has nothing more to feed upon. See Isa. xxxiv. 9, 10 for a similar picture: "And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever." So of the vile cities of the plain; Jude says they are "suffering the just punishment of eternal fire." All men know that, for many ages, the whole of that region has been covered with the Dead Sea. The devouring fire ceased not until the towns were reduced to smoke and ashes. The fire was everlasting in relation to them, and it has left an everlasting warning to the ungodly. "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; *into smoke shall they consume away.*" (Ps. xxxvii. 20.)

2. As regards the devil, the wild beast, and the false prophet of Rev. xx. 10, we have but little to say. That dread trio, whoever they may be, are obviously alone in their punishment, as they were unequalled in their guilt. Other beings there are none with them; for the deluded armies that are to fight in their accursed cause will be first *destroyed* by fire from heaven. Still, even in their case, a limit to their punishment is fixed by the expression, "Day and night unto the ages of the ages." The universe will be cleansed some time. Of that the proof is gloriously abundant, and we praise the Lord for the blessed assurance!

3. Why is 2 Kings xix. repeated in Isaiah? Isaiah prophesied in the reign of Hezekiah (ver. 1), and it is not surprising to find in his book a narrative respecting that king, similar to that which is found in the public records of the kings of Judah. Indeed, you will find the same narrative, although somewhat condensed, in 2 Chron. xxxii. These independent writings prove the genuineness of the facts recorded. But this is a characteristic of the Bible. Many of its writers say substantially the same thing on matters of the greatest importance.

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4. How can Acts ix. 7, and xxii. 9, be reconciled? Saul's companions heard the voice, or sound, but did not hear what was said. They did not distinguish the words. There is a similar instance noticed by John (xii. 28, 29), where our Lord heard the words, but the people who stood by heard only an inarticulate noise. Hence some of them thought that it thundered, others supposed that an angel spake to him. See also 1 Kings xix. 11-13, and Dan. x. 7.

II. "If you can help me to understand what is meant by 'outer darknesss' and 'weeping and gnashing of teeth' in Matt. viii. 12, it will be another of my many obligations to the RAINBOW. What the commentators say may be right, but I am not satisfied. It does not seem to accord with the doctrine of the kingdom and that of life in Christ only, both of which, I am sure, must be true.—EARNEST."

We may not be able to "satisfy" our correspondent, but that gives us little concern, as our object is truth, whatever the consequence may be. Let us look, then, first, at a few of the wise and good men who have written commentaries on the Bible—men for whom we have great respect, even when we cannot accept their teachings—and, after that, we will tell "Earnest" what we understand by the verse in question.

"This is an image of future punishment."—*Barnes.*

"A painfully graphic representation. Though they present themselves, as it were, and seek to pass in by the door, yet they shall obtain no admittance. They shall be thrust out, and shut out. After it is too late for mercy, there shall be *judgment without mercy.*"—*Morison.*

"An *eternity* of darkness, fears, and pains, for comparatively a moment of sensual gratification;—how terrible the thought! What outer darkness, that darkness which is uttermost, may refer to, in eternal damnation, is hard to say; but, as the words gnashing or chattering of teeth, convey the idea, not only of extreme anguish, but of extreme cold, some have imagined that the punishment of the damned consists in sudden transitions from extreme heat to extreme cold."—*Adam Clarke.* [Most horrible!!]

"The darkness of error, ignorance, and superstition, or the darkness of hell."—*Poole.*

"Outer darkness is used to designate the unhappy state of those who were excluded from the kingdom of heaven."—*Whitby.*

"They would be excluded from the Church, and left in a dark and wretched condition; and numbers of them would be shut out of heaven, and left to final wickedness, misery, and despair, where they would in vain weep and gnash their teeth in rage and anguish, recollecting what happiness they had lost, and what ruin they had incurred, by their unbelief and folly. The future state must exclusively be meant."—*Thomas Scott.*

"Outer darkness—'the darkness outside' the banqueting house.

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Weeping—from anguish; gnashing of teeth—from despair."—*Brown and Fausset.*

"Ought to strike into the hearts of all those who have been born of Christian parents, and have enjoyed religious privileges from their youth up. The guilt of such is peculiarly awful, and their punishment will be corresponding."—*Campbell.*

It is not our intention to criticise these utterances. Few of them would bear the operation. Against mere practical reflections, like those last quoted, of course we have nothing to say, as, though commonplace, they are sound enough; but we must enter our decided protest against interpretations, by whomsoever made, that look for the fulfilment of the Saviour's prophecy in a "future state," or in "hell." Poole alone, and he only in the first part of his interpretation, seems to have guessed the truth:—"The darkness of error, ignorance, and superstition:" the alternative, or "the darkness of hell," is not admissible. What is the key to the prophecy? The admirable faith of a Roman soldier, which called forth the Lord's commendation: "I have not found so great faith, no, not in Israel." Then comes the prophecy, the Lord seeing in the centurion a herald type of many Gentile believers. "I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." The image in the parable is that of a brilliantly lighted banqueting hall. Exclusion from it of those who thought they had an hereditary right to admission will be like persons turned out of a warm room in a cold dark night. Vexation, shame, and disappointment are felt, and the cold speedily causes chattering of teeth. It need scarcely be said that the reception of Jesus as the Christ is an essential preliminary to a place in the kingdom. This Roman officer had that essential preliminary. But the rejection of Jesus as the Messiah would exclude even "the children of the kingdom," the descendants of the patriarchs according to the flesh. Well, we appeal to the history of the Jews ever since they were cast out of the land of promise and privilege. What has it been? Many centuries of wandering in the miserable darkness of unbelief and sorrow, and periodical mourning over the long delay of the promised Messiah, so utterly cast out have been this people from the very locality of the kingdom. On some gala day may be seen in Jerusalem the flags of the nations, Britain, France, America, Austria, Russia, Prussia, Italy, "floating here and there amidst the crescents that surmount mosque and minaret. But the Jew has no banner here. Not suffered to enter mosque or church (save the Protestant), nor even to cross the outer threshold of his own temple, he wanders about, poor and idle, with timid step, hollow cheek, and the one dark ringlet falling down from

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under his white tarboosh, with none save a few Protestants to show him favour. The Jew alone is a stranger in Jerusalem." Ay! the children of the kingdom know by bitter experience what the outer darkness means. And the "wailing"—oh, how bitter it has been! Every traveller to that city of unparalleled history tells us about the place of weeping, the old stones supposed to have formed part of the temple wall, where a few miserable Jews are allowed once a week to assemble. The descriptions of the lamentations, and tears, and groans, and bitter sorrows of these people are heart-rending. The Saviour's prophecy has been fulfilling from generation to generation, and will so continue until his second advent opens the eyes of the scattered nation to the thick darkness under which it has groped and groaned during the centuries of the Christian age, which have witnessed millions of Gentiles entering by faith that condition of grace which fits for the kingdom of heaven.

III. "I am a firm believer in the unconscious state of the dead; but do not Rev. xix. 10, and xxii. 8, 9, seem to sanction the notion that the soul is conscious, and also interested in our welfare? Heb. xii. 9, 23, seem also to present a difficulty.—W. LACKLAND."

1. Our correspondent overlooks the fact that there is nothing about "souls" in the two passages in Revelation to which he refers. John's vision is in the future, when the Church is raised and perfected. The present dispensation will have run its course before the action of the Apocalypse begins. Besides, even if this were not so, it is neither a prophet nor the "soul" of a prophet that reveals these things to the grateful and delighted seer of Patmos, but an "angel." And this angel does not say that he is a prophet, but "I am a fellow servant of thine, and [a fellow servant] of thy brethren the prophets."

2. Heb. xii. 9. God is the Father of spirits; of course the spirits of living men are referred to. We are to be in subjection to him for this sublime reason.

3. Neither does the twenty-third verse say anything about disembodied spirits. The perfection or completion spoken of refers to the just or righteous men, not to their spirits. Literally, men who have attained their consummation. But that which is perfect comes not until the return of the Lord, and the consequent resurrection of his people. This is so plainly taught in many Scriptures, that the verse before us cannot possibly say anything to the contrary. The context is a contrast between two dispensations—two systems of things, respectively represented by Sinai and Sion. Ye have not come to that system of things which was inaugurated by fire and tempest and trumpet, but to that which begins in grace, and terminates in perfection and glory in the kingdom which cannot be moved. We have spiritual fellowship now with men who worship God in Spirit and in truth; and this gracious

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system of things tends to the manifestation of the sons of God, when that which is perfect will have come. These very brief hints will suggest to you the right direction of thought in relation to the grand paragraph, Heb. xii. 18-29.

IV. "I am disposed to accept Mr. Constable's theory of the unconscious state of the dead, but there is one point on which I am not quite satisfied. If it was Samuel himself, in the body, who appeared to Saul, how am I to reconcile this with 1 Cor. xv. 20, where Paul says Christ has become the first-fruits of them that slept? May I hope to find a solution of this in your 'Berean Casket?'—F. H. S."

If it was Samuel that appeared (which we are bound to believe, for the narrative says so), he fell asleep again. (1 Sam. xxviii. 19.) So of other cases of re-quickening, or resurrection, recorded in the Bible. They were but temporary awakenings. Our Lord is "the first-fruits of them that slept," for "he dieth no more; death hath no more dominion over him." He is the *first* of whom this glorious thing can be said.

THE CROSS A BURDEN OR A GLORY.

AS the executioners, the paid officers of government, and the willing servants of the priests, after the judicial mockery was over, led the Lord of Life away to the place of His crucifixion, they found their victim physically unable to bear the weight of the wood whereon he was to be nailed and to die. It was not unusual, in such cases, to require some substitute to take up and carry that burden. Simon the Cyrenian happened to be by the way, a convenient drudge for the cruel purposes of the men—a stranger, a mere looker-on at the spectacle, not worse, not better, so far as we know, than the crowd that usually follows a passing procession, or gazes at a public punishment. It does not appear that any sympathy had been kindled between him and the Sufferer; that he had any glimpse of the meaning of the Messiah or of his message; that one touch of spiritual illumination from that "Light of the World" had reached him, nor that one thought of the glory of the august sacrifice that was preparing made the cross feel lighter to him. It must have been heavy, and it must have seemed hard, as many crosses seem. As far as appears, he was the reluctant, stolid instrument of an arbitrary command, compelled to a menial service by an insolent and overbearing police. So Simon bore the cross of Christ.

Some years after,—but, remember, long before the cross had come to be the badge of honour and of beauty it is now, or anything but a mark of criminal disgrace, as the gallows, the penitentiary, and the pillory are to us,—while the Crucified was yet a name of general reproach, ridiculed in courts, despised by the religious and respectable, scarcely known to learning and fashion,—to the Jews a stumbling-block, and to the Greeks foolishness,—Paul, convert and apostle, was writing to a little company of believers he had gathered at Galatia in that outcast name. He, too,

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had seen Christ, but not in the body: had come after him in another sense; had gone to his crucifixion in a reverent, tender, sympathising faith; had bowed his whole believing spirit with his body under the burden; had been hunted, hated, impoverished, stripped, scourged, imprisoned, banished, for that Crucified One's sake. It was not compulsory with him, but voluntary. He did not do it like Simon, because he must, save as the necessity lay in his own willing conviction, the free choice and irrepressible love of his heart. So Paul bore the cross of Christ, and he said of it, "God forbid that I should glory in any thing but that, boast of anything but that infamy, count anything gain but that loss, be proud of anything but that humiliation!"

To-day, Simon is but an insignificant and buried unit in the vanished multitude of the past. Paul is alive among us; preached and preaching; converting mankind to truth, influencing nations, forming the ages, a master-builder still in the Church.

These two men represent two different attitudes of the soul or states of feeling,—neither of them very uncommon,—before the divine facts. Corresponding to them are two ways of meeting the inevitable discipline of Providence,—two ways of dealing with that deep exercise of the conscience which makes the cross necessary,—two ways of interpreting the signification and power of the cross itself, the Saviour's suffering.

There is the constant, ordinary discipline of human life. By discipline we commonly understand some degree of pain, because we have all found out that we cannot learn, nor grow, nor prevail, without that. There must be some restraining desire; some denial of propensity; some yoke on the passions; some sacrifice of the less for the greater, of the present for the future, of pleasure for right, of inclination for duty. In all this there is suffering. Life, whenever it is earnest, contains more or less of this sacrificial element. Owing to temperament, to external influence, to inherited tendencies, to various causes, some of which we can explain and more that we cannot explain, this ingredient of sorrow differs in amount, differs in form. The principal fact is, that every individual experience has, soon or late, its painful side, its crucial hours, when there is darkness over all the land, and we cry out to know if God has forsaken us. For the time, longer or shorter, we taste only the bitter, and feel only the thorns. The separations of death, the distance between our aspiration and performance, unsatisfied ambition, labouring year after year in vain, affection returned by indifference, the symptoms of fatal disease, former energy prostrate, a friend alienated, a child depraved, an effort to do good construed into an impertinence,—unconquerable obstacles that we cannot measure and can scarcely speak of, heaped up against our best designs,—these are some of the most frequent shapes of the misery; but no list is full. The one essential thing is that the will is crossed, crucified. Character is everywhere put into this school of suffering.

Without any pretence of insight, we know, for we are very plainly told in two separate volumes—the volume of past experience and the volume of the Book—why this is. It is Paul's old warfare of the law of the flesh and the law of the spirit. It is the conflict of two necessary moral opposites, on the great scale of humanity. There is a battle of Good and Evil, and these special miseries are the bruises of the blows

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that fill the air,—sometimes seeming to fall at random, and perplexing our reason, because we cannot rise to such height of vision as to take in the whole field at once. It is a mixed engagement; we are socially responsible; we suffer both with and for one another, all the time. Suffering is the tax which we have to pay for the privilege of being free to choose. Only this is but half the account of the matter; and we are hopelessly, desperately puzzled, till we see running through all this sorrow, working freely in all its griefs, and using every pain for a means of purity, the steady wisdom and all-controlling love of God our Father. In other words, sin is in the world, and death by sin. Evil has but one source. There is a law, which is love. The commandment is holy, just, and good. Evil comes of the chafing of our disobedient, finite, selfish will, against that perfect will of God. But the distribution of its natural pains is clearly not simply according to personal deserving: it is for an end of good thoroughly foreseen only by the All-seeing. We are helpless to explain our cross; but we have it to bear.

Here are presented those two sorts of moral condition, two postures of the soul, indicated in the two men, Simon and Paul. One takes his troubles bitterly, unwillingly, unthankfully. He dreads them when he sees them coming. He runs from them while there is space to run. He struggles against them as long as he can. And then, as their fearful, irresistible step presses on him and overtakes him, he is borne down. He is their victim, not their pupil. They conquer him, and are not conciliated as his friends. If they are little troubles, they fret his temper and disfigure his dignity; he complains sentimentally or curses profanely. If they are larger, he only yields in terror or sinks in stupor. Bereavement has then but two reliefs: either he must be so cold-blooded that his affliction is really tolerable, or so proud that he is ashamed to weep; these failing, selfish affection mourns without hope. He is afraid to die, because it was not for Christ and man that he lived. He hates the world he has abused. He blames the Providence he has thwarted. He satirises the life he has spoiled and emptied. He calls it poor, a mockery,—calls the world hollow, men hypocrites. He suffers; no doubt of that. None knows it better than he. The sorrows have got hold upon him, and he aches under their hands. But there is no faith; no submission; no stronger heart, nor sweeter patience, nor gentler charity, nor growing hope. He suffers because he cannot help it; dull, hard, dark, comfortless pain. "Him they compelled to bear the cross."

The other, too, suffers. Agony is not abolished for him. The grand laws of mortal travail are not revoked for him. The nerves of believers are not callous, nor the sensibilities of saints deadened. For evils in them and evils around them they suffer. But they suffer as Paul suffered, turning tribulation into victory, drawing peace from pain. The sorrow laid on them they take up so cheerfully that it loses half its weight. They can put off the body without alarm, because they subdued it long ago to the spirit. They can be disappointed in their plans, because the Almighty has other servants. They can say, as Dr. Arnold wrote in his journal late on that last evening of his life while yet in perfect health, after alluding to other and more public aspirations,—aspirations for England and for the Church,—"Above all, let me mind my own personal work,—to keep myself pure and zealous and believing, labouring

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to do God's will, yet not anxious that it should be done by me rather than by others if God disapproves of my doing it." They can endure the departure of trusted things and even trusted persons, as by faith seeing the invisible which never departs. They can let their children, their mothers, the most beautiful and the most beloved, die, not unsorrowing, but consenting, because they know that their Redeemer liveth. They can be crucified unto the world, because the world is already crucified unto them. They can lift their cross up, and glory in it.

So every common trouble—a sickness or a broken scheme, a bruised heart or a defeated will—comes with a cross which is like two crosses in its hands. Feel no God to be there, and it sorely wears you down,—down till you die under its weight. Take it up in Christ's name, bear it for his sake, and it is light,—lighter than air. It is a "changed cross." It lifts you up as you bear it.*

But as we carry our search inward and downward, we reach a trouble deeper, darker, than any of those named. If we really feel it at all, we feel that no other sorrow can be compared with it. Till we have felt it, all descriptions of it by others must sound extravagant, austere, unmeaning; but when it has once come in and taken hold of our souls, then we say, no language, no penitent's self-reproach, no prodigal's cry of unworthiness, not Augustine's burning confessions, not the hot anguish of the fifty-first Psalm, is overwrought or too earnest. For what words can tell too strongly the wretchedness of feeling self-condemned? That is an actual feeling. That is one of the states of a human soul. We may be awkward and faulty in our attempts to define it. We may put the wrong name to it. We may use the words of systems, or of creeds, or of other people, when we ought to take the first plain word that leaps to our lips; and so men may say, That is not a true image; that does not show the thing as it is. No matter, so you only know the thing. We are not thinking about the artist's skill, nor about words, but about a pressing, personal fact. It *is* a fact; and therefore even common sense will accept it. It is a state where men are found; and science, which has to consider storms as well as light, pain as well as comfort, must look at it. It is an experience of the human soul; and therefore philosophy, to say nothing of faith, would have to take it into her studies. But all these, when they have done their best upon it, will be glad to send us back to the New Testament, and hand the problem over to the Great Reconciler. Ah, if it were *not* a fact, no such Great Reconciler would have come. There would have been no Good Friday, no Gethsemane, no Calvary, no Pascal Sacrifice, no "Lamb slain from the foundation of the world." Nay, there would have been no Church, no altar of communion, no anthem of affliction, no wailing *Miserere*, such as to-day prepares our adoration of the Redeemer. SAVIOUR would be a word without a meaning. There would be no cross for Simon to bear; none for Paul to glory in.

This, at least, we know: when that hour of a great conviction, that sense of a new and awful necessity, has come, it finds a secret voice of its own, broken perhaps with penitence, incoherent with remorse, humble with shame, but the same voice that has breathed itself into the confes-

* "Si crucem libenter portes, te portabit."—*Thomas à Kempis.*

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sions of prostrate congregations, into the litanies of the kneeling thousands of the Church. It says, "I acknowledge my transgression, and my sin is ever before me. Lo, thou art my Father, and yet I am not thy filial child. Thou art Love itself, and I have not loved thee; Truth itself, and I have not been true to thee; Purity itself, and I have been unclean,—unclean before thee! All the affection of mother and of father, of sisters and brothers, of friends and lovers, gathered into one bright and beaming sun of tender and unchanging sympathy, would be only a shadow of thy kindness, for thy nature is infinite, and all that nature mercy; yet to that I have been ungrateful, and against that have I been insensible. Verily, against thee, thee only, have I sinned! Thou didst shape and fashion my body, and in thy book all my members were written; yet selfishness has been in my heart and reins, in my blood and my bones, in my nerves and my motions. I am 'shapen in iniquity.' Thou desirest truth in the inward parts; yet inwardly and outwardly, in myself and in society, in my business with the world and in my bosom, in tongue and deed, how often have I been false,—false to the best I knew, false to duty, false to Thee! Nay, thou didst make and order the way of holiness to be the way of safety and peace and joy for me; and not even that would draw and keep me. Thou didst bid me, in eating and drinking, and in whatsoever I should do, do all for the glory of God; and I have lived for myself, for a paltry pleasure, for an empty admiration, for a passing breath of fame. Thou didst give thy Dearly-beloved and Only-begotten; and practically I have denied him. He came down to the earth, and I would not let him lift me to heaven. He took my poor nature and infirmities, and was tempted with me, yet I would not become a partaker of the Divine nature with him. He groaned and prayed in the olive shade, and did sweat great drops of blood, and died for me; and I would not live for him. O Lord, most merciful! O Saviour and Redeemer most pitiful! purge me, wash me, and I shall be clean! Forgive, spare, renew, recover me! I am not worthy to be called thy child! My God! my God!"

Just here, then, appear to us again the two aspects of the cross. Hard, loveless, unwilling, drudging duty—shall that be our way? A cross, indeed, but not Christ's cross. "Him they compelled to bear the cross." All life will be crucifixion, and all our consciences will be servile Cyrenians. It will be law, and nothing but law. We shall be eye-servants, not loving children. Existence will be a task, and not a privilege; our service will answer to an exacting homily, and not a hymn of praise. We shall work at it, or grind under it, in bondage to the commandment, not in the cheerful liberty of the sons of God with which Christ makes his people free. Lingering in the old Judaism and its legality, keeping a score of merits, weighing and gauging our own stock of virtues, bent in self-inspection till the energies are crippled and faith consumptive, we shall never get beyond "Thou shalt." If we see ourselves as we are, by the law itself, we shall be terrified, and work only from fear, and the world will be covered with gloom. If we flatter and deceive ourselves that we are as good as we need be, we shall stand still, and that is destruction. Our God will not be a Father, but a Judge. Christ, in his true character, as a disinterested, life-giving Propitiator, who takes the soul over from its condemnation to its freedom and accep-

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tance, we shall not know at all. Here is exactly the point where so many of Paul's arguments, utterly unintelligible without this key, but clear as day with it, converge, and write their conclusion in letters of light. "By the deeds of the law shall no flesh be justified,"—not Jewish law only, but Divine law everywhere, anywhere, in Rome, England, America, simply because the Divine law is always vastly greater and higher than human performance, and so always a broken law,—of course no man justified by its deeds. Our blessed Redeemer has taken all the misery and suffering and penalty of the broken law upon him, and sent the believer on his way joyous, unburdened, free. "The law made nothing perfect;" it only told what the perfect was, did not inspire the motive, the love to keep it. If kept at all, as law, it would be by fear, or a selfish seeking for safety from its penalty, not by self-forgetting loyalty. "If ye are led by the Spirit, ye are not under the law, but under grace." Law is compulsory; grace is free. Law is obligatory; the Gospel is attractive. Law is command; the covenant in Christ, which "the law cannot disannul," is promise. Law is terrible; the Spirit is animating,—pardon, peace, love, joy, gentleness, goodness, faith.

Yes: law alone is a cross. Here stands the anxious conscience, troubled, discouraged, looking far up at the blazing standard, the commandment, and then looking back at its disordered and miserable self; no way of bringing the two together. It needs a Reconciler, who shall not lower the law, but keep it, honour it, magnify it, and at the same time lift up, forgive, re-invigorate man, and breathe a new life of the Holy Spirit into him. It needs that Mediator; another cross, not Simon's cross now, but Paul's. Man is in need, not of another commandment, but of a consistent pardon for not keeping, and of a new affection impelling him to try to keep, the old one. By the law was the knowledge of sin; what he wants is a way, a deliverance, a justification. "The law made nothing perfect, but the bringing in of a better hope did."

Do we, then, make duty less important, less sacred? Infinitely more important, infinitely more sacred, because it is duty, not to a stern judge, but to a Father; not to one ready to condemn, but ready, through his own gracious atonement, to accept. "Do we make void the law? Nay, we establish the law." Law, conscience, the sense of duty, did great things for us; it pointed us to the right, it showed us our weakness; it disciplined us, and made us ready for a higher and more spiritual relation." "The law was our schoolmaster to lead us to Christ," and "Christ is the end of the law for righteousness" to every one that has this faith. Nor has it done with the disciple yet; only since Christ has died, it is transfigured into invitation, become "spiritual," "good."

The believer is not exempt, then, from work, nor from pain. He works with tenfold the legalist's eagerness; he may suffer with tenfold the moralist's pain. But he longs to work, and he is willing to suffer, in the joy of his thankful faith. Paul bore the cross no less than Simon; and it *was a cross;* no easy figure nor fanciful image of it. Yet it was a cross not laid on reluctant shoulders. He took it up, and lo! it grew light in his hands. He welcomed it, and it glowed with lustre, as if it were framed of the sunbeams of heaven. He embraced it in the arms of his trust; and then he could say, "God forbid that I should glory in anything but that!"

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Thus, the same spiritual contrast, the same principle of difference between compulsory and voluntary service, opens to us two interpretations of the suffering of the Saviour himself. Neither the cross of Simon nor the cross of Paul was both literally and actually the cross of Christ. Simon's was literally the same cross, but how different in fact! Paul's was not literally but in kind, in moral sympathy, in religious purpose, in the unity of faith, only not in degree, as the disciple may resemble the Master, the same. We pass up now above them both, to the one cross, original, supreme, all-sufficient, on which were laid the iniquities of us all, by which the world was redeemed, on which, as the Sufferer himself said, even as Moses lifted up the serpent in the wilderness, that whosoever looked might be healed, the Son of man was lifted up, that he might draw all men unto himself.

We mistake utterly both the attraction and the power of that sacrifice the moment we regard it as a reluctant compliance with necessity. Its charm was that it was chosen; its power was that it was free. "No man taketh my life from me; I lay it down of myself. I have power to lay it down, and I have power to take it again." The Divine dignity of those words!—as Divine as the mercy.

Such, in kind, is the wonderful transforming energy of the spirit, of the soul, of its affections, its charity, even in man. Outward things are pliant, plastic, completely subject to it. The plainest face, to eyes that love really looks through, has a kind of beauty in it not of the features. A child's deformity comes to wear a grace in the mother's tender beholding. Prison walls are palaces to the martyr whose heart holds daily court there for the King of kings. All measurements are reversed, all criticisms are reconsidered, all blemishes are beautiful, when this transfiguring light of love touches them. That special sign of debasement, of mingled servility and crime, the slave's scourge, the cross, becomes glorious when the Son of God takes it up; there is goodness enough in him to exalt it. The pain of dying was joy to him, because the compassion of Heaven flowed down through the pierced and bleeding body. Then was the Son of man glorified. The nails, and the thorns, and the spear, and the reed, and the rough soldiers' insulting hands were honourable to him and welcome, because they only signalised that sacrifice where self was for ever crucified for love.

Yes; the freeness of the sacrifice was its efficacy. It was no device of perplexed counsels, no expedient for an emergency, no escape from a surprise. If we make it so in our poor systems, we put a compelled cross on the Lord of all our liberty. It was the way chosen from the beginning. God so loved the world. It was not the offering of the Father alone, nor of the Son alone, but of the Divine heart of God in them both,—a heart that was loving before the foundation of the world, and finding this overwhelming utterance at last. There, at Calvary, was set up the one immovable, unfailing, everlasting barrier against the tyranny and triumph of Evil. There the waves of hatred, oppression, envy, unbelief, scorn, sensuality, and every sin, break their force,—dashing in vain, and dying away against that planted cross; for its living roots are wound by God into the centre and core of the world. No wonder the Sufferer was "amazed," as he went to the garden! No wonder, as the shining ones, prophets of the elder covenant, met him on

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the Mount of Transfiguration, this was the theme of their high communion, and they spoke together of "the decease which he should accomplish at Jerusalem." No wonder, as the hour drew on, sorrow and victory took their sway by turns in his feeling, for he was the son of Mary as well as the Son of God. "Now," he said—"Now is the Son of Man glorified;" and then, with natural anguish, "My soul is exceeding sorrowful, even unto death," and in the dear craving for human sympathy that brings him down from Tabor and Zion so near to us in our mortal Gethsemane, "Tarry ye here and watch with me." Now it was the cry, "If it be possible, let this cup pass from me;" but immediately after, "Daughters of Jerusalem, weep not for me, but for yourselves and your children." Amidst the pangs of the crucifixion, now it was a prayer for himself, Son of man; "My God! my God! why hast thou forsaken me?" and then a prayer for his murderers, out of the bosom of his own divinity, "Father, forgive them, for they know not what they do." And just in the measure that the spirit of his sacrifice is in us, shall we be praising him that the path of his eager choice was the march to the Passover, to his Passion.

Doubtless there was a necessity. Sufferings like that, in all the Father's universe, are nowhere borne superfluously. Crosses are nowhere laid on, save as there is necessity. It is the necessity that comes of the inevitable conflict of right with wrong. It is the irreconcilable issue of the law of God and the disobedience of man. The first must stand, have its way, be honoured, be vindicated, be maintained. If Justice, blessed Justice, holy shield and safeguard of all our peace both human and divine, should falter, and falter up there in its very throne and fountain, the order of nature would be shaken into anarchy. But then, the goodness that encompasses all that necessity, wiser than the wit of human legislation, knows how to solve its hopeless problem; and the cross is its solution. It is freely borne; it is chosen; it is gloried in. He that gives himself, saying, "I and my Father are one," how shall he not move, and save, and atone? He that gives his Son, and is in him reconciling the world unto himself, how shall he not forgive? Well might Paul, and the Church, and the Christian ages, and our grateful rejoicing eyes, looking up to that "miracle of time," "God's own sacrifice complete," glory in it.

Our Ruler is our Father. He is "just, and the justifier of him that believeth in Jesus." God forbid that we should not glory in this!

And if we glory in it in the only practical way, and with a living sympathy, we shall share in the spirit of that sacrifice. Daily self-denials, cheerfully undertaken, will lighten life of its gloom, and make the burdens of all about us easier. Pride will not join with the Pharisees, nor indifference with Pilate, nor luxury with Caiaphas, nor unbelieving learning with the scribes, nor cruelty and slavery to man with the soldiery, nor sensuality with the rabble, to crucify the Son of God afresh, and put him to an open shame. False manners, false living, false speaking will not deny him. Pretending to be Christians, we shall not, by coldness on the one hand, nor by bigotry towards brethren on the other, make the blood of this meek and holy "Lamb of God without blemish and without spot," to be an unholy thing. Hardship will not be a hopeless burden. Pain will not make us forget our patience.

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Trouble will not turn us away, ungrateful, from our Father's face. Repentance will not be compulsory. Faith will not be reluctant. Love will cast out fear. Nay, in all these things we shall be conquerors, and more than conquerors, through him who hath loved us and given himself for us, by whom the world is crucified unto us, and we unto the world, —that, being dead unto sin, we should live, new creatures in the Spirit." —From "*Christian Believing and Living.*" By F. D. Huntington, D.D. (Strahan.)

TABLE TALK AT HILLSTEAD HOUSE.

HILLSTEAD. We had some conversation at our last meeting regarding the light which a recognition of the doctrine of the Second Advent sheds upon other doctrines of Scripture. Into what channel our thoughts may turn to-night, rests with you.

SMITH. As I am but a learner, and have very much to learn, I shall be glad to hear what can be said to the statement that "the Scriptures of truth assume man's immortality." I refer to one of the meetings lately held. Permit me to read the paragraph as reported:—

"Life in Christ. It is not mere continuous existence. The Scriptures of truth assume man's immortality. Life in Christ is the life of holiness, of happiness, of bliss, of triumph. It is life in him who is above all principalities and powers, and every name that is named in this world and that which is to come; in him beneath whose feet are all the enemies of my soul, all the circumstances that can possibly hinder my happiness here, or my glory hereafter. It is life in him whose life ever pleased the Father, was ever the delight of God, and who saith to me, 'Because I live, ye shall live also;' as I live ye shall live, and where I live ye shall live. Oh, brethren, life in Christ is a great reality. God knows the way we take, and the difficulties that surround us. Sin is a reality. Judgment is a reality. Death is a reality. The sorrows and storms of life are realities. Heaven and hell are realities. The world, the flesh, and the devil are all realities. And God has given us eternal life, a reality, to bear us through them all, and make us more than conquerors through Him that loved us."

OWEN. That old fallacy will meet us again and again, until it is finally removed from theology by a return to Divine truth on this matter. I see the expression "Life in Christ" has been much used of late at religious meetings as the text of earnest and, it is to be hoped, useful addresses, but in a very different sense from that in which we use it. I do not know that it was selected as a kind of reply to those who maintain that there is no immortality or eternal life out of Christ. It may have been, but as I do not know the fact, I will not assume it. I am anxious, as we all are, that our deep convictions of the world-wide importance of those truths which have been emancipated as it were but yesterday, from the dark bondage of pagan and papal superstition should be proclaimed in the spirit of Christian charity. We *must* proclaim them. The glory of God, the atonement of Christ, the meaning of the Gospel,

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and the nature and necessities of man alike demand that: and I heartily wish some means were adopted by which they could be placed before the eyes of every religious teacher in England: but it would be at once unwise and unjust to throw suspicion on the honesty of brethren who oppose us, so long, that is to say, as they use the language of Christian gentlemen when referring to us, a thing, which, I regret to say, some of them occasionally forget in their zeal for the most frightful and incredible dogma that ever entered the mind of man. That dogma, however, would never have been heard of but for the notion of inherent human immortality, which the speaker quoted says the Scriptures assume. Now that position is easily tested. Is it true, or is it not?

HILLSTEAD. Pray answer your own question.

OWEN. My answer is ready, for it has been in the Book all these ages; but I wish to hear other voices than my own.

ARNOLD. It is remarkable how the necessities of a theory dominate and fetter the understanding. The theory here is that life in Christ does not mean existence, but happiness. Existence, endless being, immortality, belongs to man. Christ has nothing to do with that. It is our proud prerogative to be as immortal as the gods. But as we inherit a corrupt nature, that hateful thing will cling to us with more tenacity than the fangs of a viper, and make our immortality an endless life of woe. We may curse our birthday—and who will blame us?—with all the vehemence of despair, but the curse will be useless, except, indeed, in the sense of making us more wretched, for we are "immortal!" A proud prerogative for the inhabitants of hell! God made us immortal, knowing quite well at the time that we should be eternally miserable,—I tremble as I speak!—and that even if, in a moment of relenting pity, in the depth of revolving ages, he should think we had suffered quite enough, he should not be able to deliver us, for we are sinners, or mercifully to kill us out of hand, for we are immortal! Do you think all this is true, brethren?

HILTON. It is awful blasphemy!

LENNY. It makes one's flesh creep!

ARNOLD. Now let us look at the gospel side of this theory. Christ came, in his great mercy, to prevent the immortality of man from proving an unmitigated calamity and curse to the entire race; and so, whosoever receives him, or believes in him, shall be saved from an endless life of torment, and made holy and happy in heaven. Observe, Christ has nothing to do with the "life," or "continuous existence" of this happy man. That belongs to himself: boasting on that score is *not* excluded; but Christ has given him great and good things which will make his natural immortality very agreeable and delightful. Now that this, or anything like this, is the gospel revealed in our precious New Testament, I utterly and emphatically deny, whoever may teach it, and whatever theological authority may be cited on its behalf. "Continuous existence" for man, as such, otherwise inherent immortality, is opposed to the teaching of the Bible. Immortality, *the gift of* GOD *in* CHRIST to the believer, is the doctrine of revelation, and the meaning of the good news. Of course, such a life must be happy, for God gives no eternity of unhappiness to any creature; and the eternal life which he gives, being *in* his Son, can only be holy, and therefore most blessed.

SMITH. But the speaker I refer to said, "The Scriptures of truth

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assume man's immortality." That I suppose means that they take it for granted. Is there any thing to warrant that statement?

HILLSTEAD. How warrant, when the entire testimony of Scripture directly contradicts it, and when the very object of the Redeemer's work is thus stated: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have eternal life." To perish and to have life, are exact opposites, and this life to be "eternal," *must* be divine; for God only hath immortality; hence, he *gives* this superhuman life in his Son. But this is not all. The statement that the Scriptures assume man's immortality is fatal to the doctrine in support of which it is urged; for it just means this: the Bible contains no proof of man's immortality; it nowhere says that he is immortal; but as *we* know that he is, the Bible takes the fact for granted! The question therefore is given up. All the evidence is on our side. Our opponents have confessedly none to offer. The assumption theory is not only a delusion, but an exceedingly foolish one. If the advocates of the orthodox heresy—for they are the heretics, not we—have nothing stronger than this with which to buttress their notion, they had better give it up and come over to us, and we will gladly do our best to teach them the way of the Lord more perfectly.

SMITH. Well! it is worth going a long way to hear an argument like that. I at least am fairly silenced by it.

HILTON. A gentleman called upon a literary friend of ours to consult him about the publication of a book. The subject was the immortality of the soul.

"What are your arguments?" said our friend.

"O," said the author, "Man's wonderful intellectual powers, his intuitions, aspirations, and so forth."

"Your argument is chiefly metaphysical, I suppose."

"Yes, almost exclusively."

"Do you deal with the Scripture argument at all?"

"O, no, sir," said the owner of the manuscript, "I purposely avoid that."

"Purposely?"

"I mean, I wished to show how much could be said in proof of the immortality of the soul from reason alone, without quoting the testimony of Scripture."

"Hem!" said our friend, "I admire your prudence."

"How is that, sir?"

"Because the testimony of Scripture would have spoiled your argument.",

HARRIS. Excellent! And what became of the manuscript?

HILTON. Has not since been heard of. But when this little incident occurred to memory, I was about to make a remark or two by way of addition to Hillstead's forcible argument. Is it allowable to say that the Scripture "assumes" any thing on any subject whatever? The idea of Divine revelation is lost if you teach that it refers any doctrine whatever to the unaided discovery of human reason. And to say that it accepts man's notions, derived probably from pagan speculations, and embodies them as endorsed realities in its utterances, is to say that the word of God is a supplement to the word of man. Who that has any reverence for heaven's glorious truth, can accept such folly and stupidity as this?

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OWEN. Thanks, Hilton, you are perfectly right, and have given expression to a profound truth. God's blessed word reveals, makes known, declares, what we could not possibly have known by any process of thought within our power, and makes foolish the wisdom of this world by showing the utter vanity and error of all our speculations. It comes to correct, not to supplement, to rebuke, not to endorse, our vain imaginations and philosophy, and our science falsely so-called.

HARRIS. True, most true, and we shall be strong for the right so long, and only so long, as we appeal to the volume in which God has spoken to us by the prophets and apostles, and by his Son, our Redeemer and Lord, of whom it is written, "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God, hath not life."

"EVENING BRINGS A' HAME."

—Scotch Proverb.

ALL day long they wander on the mountains,
And the shepherd calls to them in vain,
Till at gloaming they are cold and weary,
And there seems no shelter they can gain.
But the fold is near, and He that calls them
Will not leave them in the chill night blast;
So they reach its safety and its plenty,
And the evening brings all home at last.

All day long the workers toil and labour,
Fighting, hand to hand, the fight of life;
Often they are hard pressed in the struggle,
Often sorely tempted in the strife.
But, through all, they see the home fire burning;
And each turns, when working hours are past,
To its longed-for rest, and warmth, and welcome;
So the evening brings all home at last.

All our day of life we work and wrestle,
Or we wander far, like silly sheep:
If we stray, our Shepherd still will seek us:
All His own for ever He will keep.
But oh! joy to labour through the day-time,
With the home-light brightening, nearing fast,
And to taste the fulness of its welcome
When the evening brings all home at last.

E. S. C.

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SOWING BESIDE ALL WATERS.

THE busy bee, in its flight from flower to flower, sucks honey with wondrous delight, never weary; on mountain top extracting sweet nectar from the beautiful heather, and from larger flowers in vales; carrying pollen to stigma, producing wonderful varieties in God's world of floral beauty. Even the sportive wind carries from spores of bracken or fern its fine seed, depositing it in some niche of limestone, and lying dormant until spring-time appears, when wondrous life bursts forth, as if to say:—

"The Hand that made me is Divine."

No poetry so sublime as that which emanates from the workings of an Almighty Hand. "The heavens declare the glory of God, and the firmament showeth his handy work." In places where the rippling stream makes music, cascade, waterfall, and eddy, and nature breathes away from folly of man and worldly fashion,

"Many a flower is born to blush unseen,
And waste its sweetness on the desert air."

Our earth, though cursed through sin, still denotes a loving Father's hand. Such spots, in mountain, gill, or ravine, my eyes have looked upon with great delight. The king of the finny tribe (the salmon) makes way from the briny deep, up crystal streams, to find a place to deposit the ova, or seed; which after being covered by gravel (wonderful instinct!), in the spring of the year, comes into life, amazingly small, yet full of animation.

What a line of similarity between things natural and spiritual! So matters appertaining to God's truth. "A sower went forth to sow." Did he not expect to reap? Yes. If a man sows to the flesh, he must reap corruption; but if to the Spirit, life eternal. Well, the sower's seed did not all fall on the same ground. Various results were made manifest. But the sower sowed. "He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap." Men have sown in tears, but they shall reap in joy. It is for man to cast the seed, but results belong to God.

As a pupil of Izaak Walton, when I throw the artificial fly for salmon or trout, I expect to catch fish. But to catch a man I esteem far more important. Jesus said to his disciples, "I will make you fishers of men." Opportunities are very numerous for casting the seed of the word. It is not a tight-rope exercise. No human authority is required. But "Let him that heareth say, Come." What an open area is this! In days gone by, the Church was scattered abroad throughout Judea and Samaria, except the apostles (the official preachers), and they went everywhere, preaching the word. I am not aware that they conferred with flesh and blood. No, no! They had received, and they wanted to give. Modern ecclesiastical ordination is an institution of man. And, although apostles were sent by Christ, and bishops (or elders) were appointed by the apostles, there was plenty of scope for voluntary service on the part of other members of the Church. In this respect, as well as in many others, popular theology is not the theology of the Bible.

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But who is sufficient for such a work? "Let a man first cast out the beam out of his own eye, in order that he may see clearly to cast out the mote out of his brother's eye." To a true disciple of Jesus, the religion of the Master is no myth. It is a living reality. To get men to receive it, a little real help is worth a deal of pity. It is something worth talking about, and labouring for, and walking worthy of, knowing that, in the coming age, "Holiness unto the Lord shall be inscribed upon the bells of the horses." In view of this, should we not practise now that which we hope to perform in perfection in the coming age? The saints shall then be like Jesus, for they "shall see him as he is." "And every man that hath this hope in him purifieth himself, even as He is pure."

In that world to come, the blessed name of Jesus, the Christ, the Son of God, shall permeate everything. But many are ashamed to own him now. They say, "Religion is only fit for old women, and people when they are about to die." Poor creatures! They know not what they say. I am sorry that the religion of the pulpit and the religion of "the Book" do not always agree;—the practice of Christendom is one thing, and the precepts of Jesus another. But the day of reckoning is nearer than when we believed. There is no gloom about the Gospel of the kingdom of God, and the name of Jesus, the Christ. In the days of his flesh, the Jews expected an immediate kingdom. They did not see his mediatorial work. Now-a-days, the Gentiles see not the kingdom, but solely the print of the nails. They dream of a sort of sky-kingdom; not that spoken by the prophets—"under the whole heaven." Let us "cease from man, whose breath is in his nostrils; for wherein is he to be accounted of?"

In the days of Philip, at Samaria, he preached after a goodly fashion:—"The kingdom of God, and the name of Jesus the Christ: and when they believed this, they were baptized, both men and women." This is in agreement with Peter's declaration, in Acts ii. 38:—"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

The Gospel is plain and simple; so plain, that he who runs may read. It is hid from the wise and prudent, and revealed unto babes. The wisdom of this world is foolishness with God. The way is narrow, and not broad, as some affirm. Men in this generation talk of High Church, Low Church, and Broad Church. There are no such distinctions in the Scriptures. We are to glory in the Lord, and not in men. The good news has been sadly marred by man, in concert with pocket religion of various devices and shades of colour; such as livings, bazaars, &c. If Paul were here, I think he would say, "O foolish Britons! who hath bewitched you?" Peter said unto Simon, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God."

I repeat, how many opportunities present themselves for sowing seed! Sometimes in the street, when walking with an acquaintance or a stranger; preaching the Gospel on the esplanade or the sea-shore; speaking in the house, lane, field, coach, mountain-top, and river-side. Not long ago, a brother angler and I were fishing for salmon—he on one

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side the river, and I on the other—when I seized the opportunity of setting forth to him the coming King. If a man has a genuine love for Jesus in his breast, he cannot help speaking about him whom he loves, and "whom to know is life eternal." They say that even the pursuit which a man loves is prominent in death. A man is generally known by his fruit. Put oil and water together; and what is the result? The oil swims at the top. So in man. Be in his company a day, and you will find out in him that love which swims at the top of his conversation. If he love Jesus, it will come out, if he be a true and genuine soldier. Think of the words of that grand soul, Paul, in writing to Timothy, so full of encouragement:—"Thou, therefore, endure hardness, as a good soldier of Jesus Christ." "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

There is something nobly grand about all this that is not to be despised. If we are to reign in the future, we must serve now. It is something for which we may thank God, that he accounts us worthy to serve. The crowns and thrones follow after. With Christendom the motto is, "Sudden death, sudden glory." But the wise man said, "There is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." Jesus said, "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live." I find the grandest way in which to honour God when addressing an assembly is to let the people have the word honestly carried through, "Thus saith the Lord," and not my own opinion. "The word of God is quick and powerful, and sharper than any two-edged sword."

I remember once riding in a cart, one very wet morning, in a mountainous district, on an usual piscatorial excursion, when a man called out to the driver to stop, and allow him to ride. We had not proceeded far, before I opened out to him that man is mortal, that immortality is the gift of God in Christ Jesus, that the end of the wicked is their destruction. One thing led to another, while travelling a distance of about fifteen miles. Passage after passage of Divine Truth rolled out, and, just before parting at the railway station, he said to a man, "I cannot get to know to what sect he belongs." I told him, "The sect of Christ." To tell the people about a kingdom to be set up, with Jerusalem as its grand centre, and the Lord Jesus Christ as the future King of the world, in company with the meek of the earth of past generations, seems to be an astonishing thing to them. It must be, when some will stand for upwards of an hour, in front of the Manchester Royal Infirmary, as I sometimes, on a Sunday morning, bring out of the treasure-house "things new and old;" often speaking upon the sublime doctrine of the resurrection, illustrated by Jesus at the grave of Lazarus, and the powerful discourse of Paul, by the Spirit, in 1 Cor. xv., and 1 Thess. iv.: "For I delivered unto you first of all [among first things] that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the

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trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words."

One Sunday, in the above-mentioned place, after finishing a discourse, a respectable-looking man wished to speak to me. He asked me if I remembered seeing an old gentleman stand on one side of the Wellington statue. I said, "Yes." "Well," said he, "that was my father: he died last night. He was in the habit of coming home at noon, and giving us a lecture on what you have said." This affords a degree of consolation. Paul may plant, and Apollos may water; but it is God who giveth the increase. Even so. It is like the wind carrying the fern-seed, that I mentioned at the beginning.

In a lovely dale, where there is a charming spot I am in the habit of frequenting with my trout rod, I saw a young man in hay-time; and telling him that I was about to preach the Gospel in a room close by, I asked him to come in, which he did; and, seeing him frequently afterwards, I declared to him the fulness of the Gospel, which he received; but he stands alone in that secluded spot. He was baptized by me into the name of the Father, and of the Son, and of the Holy Spirit, for the remission of sins, in the spring of last year, in the stream where I cast my fly for fish. He is living, I believe, a devout Christian life. I received a letter from him recently. Strange to say, the room in which I set forth the truth in that place belongs to an inn, and in that room I obtained five or six signatures in the cause of temperance. Four or five have kept their pledge. It seems like bearding the lion in his den.

Another instance of seed sown in a cab-stand. Two men heard: one received, and brought forth fruit, and the other, as yet, seems to have cast the seed away. The former I baptized more than twelve months ago; and he meets for worship and breaking of bread on the first day of the week.

These are instances of seed-sowing for the encouragement of all labourers who love the Lord Jesus Christ in truth and sincerity.

In conclusion. In order that the seeds sown beside all waters shall be true to name and colour, it is requisite that I should let the readers of the RAINBOW have a catalogue of the various kinds I sow. The trumpet should give no uncertain sound in the battle:—

I. Man by nature is mortal:—Gen. ii. 7; iii. 19; xviii. 27; 1 Cor. xv. 47; 1 Tim. i. 17; vi. 16.

II. At death man returns to dust:—Gen. iii. 19; Job x. 9; xvii. 16; xx. 5, 11; Ps. civ. 29.

III. The dead are unconscious:—Job iii. 17, 19; Ps. vi. 5; xxx. 9; xlix. 10, 20; lxxxviii. 12; cxv. 17; cxlvi. 2, 3, 4; Eccles. ix. 5, 6, 10; Is. xxxviii. 18, 19.

IV. Man immortal only in Christ:—Rom. vi. 23; ii. 7; John xi. 25; 1 John v. 11, 12; Jude 21.

V. Immortality put on at the resurrection of the just:—1 Cor. xv. 42, 44, 51, 54; Phil. iii. 21, 22.

VI. The kingdom of God yet future:—Acts i. 6; Dan. ii. 44; vii. 13, 14, 18, 22, 27; Ps. lxxii. 4, 14, 17; cii. 13, 22; Isa. ii. 3, 4; xxv. 6, 9.

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VII. Jesus, the Christ, the future King of the world :– Micah v. 2; Jer. xxiii. 5, 6; xxxiii. 14, 15, 16; Is. ix. 6, 7; Luke i. 31, 32, 33.

VIII. The necessity of a believer being baptized :—Matt. xxviii. 19; Acts ii. 38; x. 44-47; xxii. 16; Rom. vi. 3, 4; Gal. iii. 26, 27.

IX. Jesus Christ our example :—Matt. iii. 15, 16.

X. Christ died for our sins :—1 Cor. xv. 1-4; John iii. 14, 16; 1 John i. 7; &c. &c. &c.

SAMUEL TATTERSALL.

Cheetham Hill, Manchester.

EVERLASTING PUNISHMENT.

"THE words which I heard in Church last Sunday, and which I shall probably hear again next Sunday too, were so unspeakably awful, as to set me thinking somewhat seriously what they could possibly mean. And I came at last to the conclusion that either the whole story was false from beginning to end, or else that there must be something hopelessly wrong both about the preacher's life and about my own."

Such is the commencement of a recently issued pamphlet bearing the title, "Everlasting Punishment. Do our Clergy believe in it?" * If we should hazard the conjecture that it is written by the author of "*Ginx's Baby*," we should be doing that genial satirist no injustice. It certainly reminds us of his style, though, as might be expected, it is a shade more solemn. The standpoint assumed by the observer is that of "a straightforward Briton;" and the common-sense form in which his sarcasms are arrayed, gives them a power of home-thrust far more direct and crushing than could have been attained by any display of scholastic artillery.

Starting out of the slumbers of educational chloroform, and analysing the parson's homily by the simple rules of English grammar, and by the still simpler laws of daily life, the writer is at a loss to conceive how, on the supposition that a twentieth part of what had been uttered was true, either the preacher or himself could have felt at liberty to go home to luncheon at all. Rather, an irrepressible impulse should have driven each to his respective chamber, there to remain in agonising prayer, till the direst hunger and thirst put a total stop to further emotion. It is simply inconceivable, he urges, that with such responsibilities laid upon him, the parson could lead, we will not say the life of a pleasure-hunter, but even the average life of one of the most excellent and best esteemed of our English clergy. "What could the world be to such a man? How could he find time for courtship or matrimony? How could he drive his wife about the country lanes, paying visits to some chatty friends? How could he bear to lie awake for half an hour in bed, thinking of nothing in particular, when perhaps if he were up and in his parish he might save a soul from Hell? How could he ever lounge in his easy chair, and smoke his pipe, and read his Saturday Review? How could he play croquet on a summer afternoon from three till six, and dine out at the Squire's from seven till ten, wasting six precious hours in amusements innocent enough, but utterly inconsistent with the profession of

* Published in Salisbury by Brown, and in London by Simpkin and Marshall.

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one who has himself and an entire congregation to rescue from torments everlasting? The whole thing is simply monstrous, and every honest man must confess it so to be. Either the parson's Sunday tale is false, or else the sooner he alters entirely his week-day life the better."

Repudiating the idea that his strictures are pointed at any particular class,—that he is thinking, for instance, of some fast young cleric, fresh from the University, full of the wild impulses of youth, who when he gets into harness will probably run as well as the best of them,—or that the half-parson half-squire of the past generation is the character contemplated, our friend then proceeds, in further elucidation of his thesis, to execute a sketch of the earnest hard-working parish priest, and also of an immaculate bishop. If it should appear that the daily life utterances of such as these suggest a source and motive power not at all identical with their pulpit utterances,—What then? Well, let us see.

"You are spending a Sunday in London, and you go to Westminster Abbey or St. Paul's to hear some eminent preacher. He will enlarge upon the sufferings of Christ, the hatefulness of sin, and the unutterable terrors of the judgment day, with a vehemence that sets you shuddering for yourself and friends. He will enter into the details of the sinner's doom with a horrible minuteness which makes your hair stand on end. Yet once again, he will kindle within you the glow of a martyr's courage as he talks in his peroration of the blessedness of heaven. You will afterwards ask his name; and will learn that he is the celebrated Canon So-and-so, Rector of Somewhere or other in the country, and a leading member of Convocation. He is in town at this particular juncture to defend with all his eloquence the damnatory clauses of the Athanasian Creed. You will find that he lives for eight months at his rectory, stays three months at his cathedral, and spends a month in London on clerical business in connection with various societies. Some men in his position would not do half so much for their money. They would want to go abroad for a couple of months besides; whereas our friend is a working man, and gives himself scarcely any holidays at all. Well; but if he thinks it only possible that more than half his parishioners will be damned, how can he dare to leave them in their sin for four months, or three, or even one? Will the miserable excuse that his children are becoming expensive, justify his accepting a canonry; or some imaginary extension of his sphere of usefulness permit him to engage in Church work elsewhere; when it comes to a question of saving one soul committed to his keeping from an eternal hell? You will leave the sacred building wondering no doubt at the preacher's marvellous flow of words, but wondering still more at the yet greater marvel, how, with such convictions about his fellow men and their awful destiny, he can ever eat or drink or sleep, or do any thing else but weep and pray."

"On the Sunday following you may chance to be staying in a cathedral town, and may have the good fortune to hear a sermon from the Bishop —some good and holy man, whose learning and whose manner of life all the world regards with reverence. He will stir you up to piety, as you listen to his burning words, and you will feel that you are a stronger and a better man than you were before. On Monday afternoon you will meet his lordship at the railway station, and travel with him to town. He will take a first class ticket, and will dispose himself very comfortably

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among his cushions. He will courteously offer you the inside sheet of his *Times*, and will discuss with you in pleasant cheery tones some Government measure just coming on in the House of Lords. You will think what a dear, lovable old gentleman the bishop is. You will not dream of grudging him his cushions and his comforts, and the snug little dinner that awaits him in Grosvenor Square, You will admit that at his time of life, and after his valued services to the Church, he has fairly earned whatever petty luxuries £5,000 a year will bring. But, making what allowances you please, you will find it rather a difficult matter to realise him as the chosen Apostle of One who had not where to lay his head—who travelled wearily on foot, a mark of scorn and sneering for the passers by. You will wonder how he could possibly have told you, the day before, that the only way to heaven is the way of the Saviour's cross, the way of stern self-abasement and bitter mortification of every worldly lust; or that the Christian is forbidden at any moment to indulge his carnal appetites or pamper his desire for luxury and ease. You will judge it scarcely probable that his lordship, during this special journey up to town, has kept constantly before his mind the fact that his sins, the sins of his youth and early manhood, have been as wounds in his Redeemer's side; still less has recollected that he himself is the responsible pastor before God for the salvation of a whole diocese, and that if he should be found faithless to his trust he will most assuredly be damned."

"It will be urged no doubt that what you have seen of the bishop's and the parson's mode of living was but their outward appearance; and that, for all you knew, they might abound in saintly virtues as regards the hidden life within. But you can hardly suffer yourself to be deceived by a device so miserably shallow. Nobody of course pretends that he can see into another person's heart; and yet everybody, on the other hand, must know that words and habits betray unerringly enough the kind of life which any given individual leads. There could have been no mistake about the life of Christ, or the life of his chosen Twelve, or the life of the earlier saints and martyrs, or the life of pious monks and hermits, or the life of holy men and women in every place and every age. And there can be no mistake now. It is utterly impossible for a man to bear the Cross of Christ, and to look as if he did not love it; just as it is simply ridiculous for one who is palpably engrossed in pursuits which concern this lower world to pretend all the while that his affections are set on heaven. It is all very well for our bishop and our parson to declare that at every moment of each day, or during the greater part of each day, they are thinking of their Saviour's agony, or the joys of heaven, or the pains of hell. I say that they are thinking of nothing of the sort. They are thinking of their secular business, their family arrangements, their dignity, their dinner, their new horses, or their wine; and I am sure I have no objection in the world. Only, when next they get into their respective pulpits, let them please be careful not to say more than they really mean.

"The plain truth is that the lives of such men, and of that overwhelming majority of our clergy of whom they may be taken as the type, would be intelligible enough, if they were mere professors of their craft—if they had chosen the science of Theology, just as their college friends may have chosen the science of Physic or of Law. Viewed as a species of

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spiritual police, the great body of our Christian ministers fulfil their duties admirably well. But when you come to talk of crucifying the flesh, and of the flames of an everlasting hell, "the force" breaks down. If death means annihilation of soul and body, and there be nothing beyond this present world; or if, in some ill-defined uncertain sort of way, those who do well are somehow or other to be the better for it hereafter, and those who do evil are somehow or other to be the worse, then the life which our clergy lead, and which they permit the laity to lead without rebuke, is all that can be desired. But no sneers, no plausible excuses, no subtle reasonings, can touch the unassailable position, that with the burden upon his mind of sins which have cost the blood of Christ, and with the chances rather against him than otherwise of passing a whole Eternity amid the flames of hell, every Christian man upon this earth ought to spend every moment of his life in tears and supplication. You may say that his tears could do him but little good, and that his very prayers might be untimely if they interfered with the necessary duties of his calling. In the case of temporal griefs, however, no such reply could stand, and it cannot stand here. People do not stay to reflect, when they have lost a friend, or suffered any sad calamity, how little can their weeping help them; and he would be esteemed but a sorry comforter who should tell them at such a moment that it is of no use to cry. Cry they must and will; and if men and women really believed that there was even a likelihood of their being burnt in eternal flames, they could be fit for nothing but to cry incessantly all day long. Their trade indeed would not thereby prosper, and public business in general might experience a check; but what would they care for that? What would arts and manufactures, and stocks and shares, and foreign policies and wars, and ministerial changes; what would these things be in the eyes of a man who knew for certain that, unless he took very good care what he was about, he would be burnt for ever and ever in the fires of hell? People use these words without thinking how very terrible they are. If the punishment of sin were transportation for a term of years, or confinement in a dungeon, or to be beaten with so many stripes, it might be worth while, for the sake of present ease and self-indulgence, to run the risk of incurring it; but to be burnt—to be burnt—burnt in flames that shall devour your unconsumed and living body for ever and ever—could any one of us, with such a horrible fate before him, ever rise from his knees or ever smile again? And whether you believe in a material fire, or in agonies of mind and conscience so fearful that the figure of a material fire alone can faithfully depict them, the future lies before you with equal horror. Strong cheery men, and delicately nurtured women, and happy romping boys and girls—nine-tenths of them all, at the very least, will exchange this joyous sunny life for an eternity of torture indescribable. Do I exaggerate the case one atom when I say that if our clergy really believed the doctrine of eternal punishment to be true, they could only pray and weep and groan, and go all day long about the streets and highways, imploring men to flee from the wrath to come?"

"It is high time that the outrageous contrast between the Sunday sermon and the week-day life should be brought to an end. The straightforward Briton will no longer tolerate a system of teaching so manifestly unreal. He demands with daily increasing eagerness what it is which

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the parson really means. And this is the secret of his long-smothered outcry against the Athanasian Creed. This is the secret of that growing infidelity which our preachers so eloquently condemn. What wonder that men should become freethinkers and rationalists, when the clergy tell them that their only chance of salvation is to follow closely the steps of Christ, and then proceed unblushingly to live a life as little like the life of Christ as any two things can possibly be? Who will accept a preacher as sent from GOD, who solemnly declares that nine-tenths of the congregation before him will in all probability be damned, and then sits down cheerfully with his wife and children, and cracks his jokes over the mid-day meal? The marvel is, not that men begin to disbelieve in miracles, but that they have not long ago ceased to believe in anything at all. There is a small handful of English priests, struggling with vice in the dens and garrets of our crowded cities, or plodding along the lanes of our villages in search of souls. You may tell them by their conversation, their patience, their palpable self-sacrifice, their deeds of love; and when they talk to you of the crucified Christ, and of judgment and eternity, you will at least know what they mean. You may laugh at them and call them names, and think to yourself what an uncomfortable set of fellows they would be to meet at dinner; but you will respect them, as men who live up to their preaching; and if you were going to die, you would like to see one of them kneeling beside your bed. Will you pretend that any real comfort could be brought to you at such a moment by the average, well-to-do, exemplary clergyman, who is cold-blooded enough to believe that the vast majority of GOD's creatures will be burnt in everlasting flames, and yet can go about his business as calmly as if a soul more or less were quite a trifling matter? The thing is really so very plain that there is nothing more to be said about it."

"This is rather a long extract," some will say, "to filch from a pamphlet." We can only say in defence that we would like to make it longer still; for the novelty in the mode of attack will teach the lovers of false security that the destroyers of their peace are nearer than they suspected; while the very simplicity of his treatment and the essential popularity of his premisses has enabled the satirist to smite the unveracities of life with the force of a sledge hammer. His method of reasoning will therefore be sufficiently obvious from the passages already cited; and it may suffice to add, that his peroration proscribes Creed, Church, Prayer-book, yea, the very Bible itself, rather than propagate a faith which is simply untrue.

To such an alternative as this the students of the RAINBOW are happily not reduced; nor will we do the writer the injustice of supposing that he regards a total disbelief in Christian Revelation as the only refuge from the tyranny of priestcraft. The remedy lay nearer home than perhaps he was either able or willing to recognise. The simple principles of what we rejoice to denominate "The Reformed Faith," as advocated in these pages, meet all the requirements of the laity, and at the same time deliver the clergy from a false position. Under the term Clergy we embrace religious leaders of every complexion; and recalling the fact that during this month of February so many of them in London have been engaged in organising prayer meetings for the purpose of promoting revivals, the question cannot be too urgently pressed upon their notice,

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What has brought about the necessity for all this action? Now, Christianity is at war not only with the vices of society; she is at war also with the virtues of society. Yet somehow or other it comes to pass that when Christianity, in any given age or country, has won the respect of the respectables, then a dead lock ensues. You wish to urge its influence further; but further it refuses to go. Men settle down into a good humoured mutual recognition of one another's short-comings, and some even begin to think that the long promised reign of righteousness has fairly set in. Anon, some impatient bystander, like the pamphleteer before us, arises in his wrath, and brings down his shimmering blade upon the imposture. Devout people meanwhile resort to prayers for revivals; but it never occurs to the evangelists to ask themselves whether or not they have been rightly delivering their message all this while; or, granting the message itself to be substantially good and true, as it undoubtedly is, have the premisses been rightly fore-cast? How would Protestant Christendom accept such a hint? How are they in the habit of accepting it?

In the revival-days of Whitefield and Wesley, the only premisses falling within the philanthropist's ken were the universal and desperate wickedness of the nation. Any figures of speech, however horrible, which could arrest attention, were held to constitute a valuable introduction to the gospel message. The case is altered now; and though human nature is just the same as ever, a suspicion has been widely awakened that some of the figures of speech are pious frauds, and that human nature has been very considerably abused. While, therefore, ministers and elders are lying prone on their faces because the city of Ai refuses to surrender, it might be well to recall their attention to the angel's challenge which summoned Joshua to recover his standing, and by his own efforts to exterminate the hidden root of evil. To bring the matter home to ourselves, let it be asked, What is the hidden root of evil among Protestants? Where lurks the unsuspected fallacy which paralyses their efforts and arrests their further advance? Has the suspicion never crossed them that the condition which genteel Christendom especially and above all things abhors is the condition of isolation? Has it never occurred to them to investigate the means by which this isolation has been systematically and successfully evaded for many hundred years? Would it alarm them to be reminded that this result has been secured, and peace kept with the enemy, by the church constantly assuring outsiders that they all inherit equally with herself the inalienable gift of immortality? Yet it hardly admits of a doubt that such is the simple stroke of policy which has brought us to the present pass. By the mere operation of parading this one master-delusion, the cordon separating the nominal Church from the world is thought to be a thing of nought, or at best but a garland of artificial flowers. It is snapped at will, handed over to the earnest few, or trampled in the dust.

The plea commonly urged for the assignment of deathless existence to the enemies of God, assumes, as is well known, an anxiety lest the withdrawal of restraint should enhance the evil consequences to themselves. Nay, nay; of all self deceptions this is surely the most transparent. It is the evil consequences to herself that a worldly Church stands in dread of. For it is more than probable that persecution of some harassing

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kind would come in with a rush, if Christians in every place began to publish the Biblical doctrine of the soul, contentedly resting in its truth, instead of timidly inquiring what would be its results. But then,—and this is the only issue worthy of their solicitude,—multitudes both of men and women would become obedient to the faith.

In the RAINBOW number for March, 1871, was printed an admirable essay which Mr. Edward White had previously delivered at the Mansion House in Hackney, in answer to the popular objection that the doctrine of destruction lowered men's estimate of sin or of the atonement. It is one of those healthy treatises which should always be kept at hand for reference, not only for the author's sake but for truth's sake. The day which sees a revival in Europe of the vigorous exhibition of apostolic warnings,—when the fire of God's wrath, swift, impending, near at hand, and irreversible, shall be brought home alike to the apprehensions of the frivolous crowds of church-goers and of the sunken hordes of drunkards and debauchees,—"that day," Mr. White observes, "will see quite a new public opinion on the evil of sin among the impressible part of mankind, taking this phrase [the evil of sin] now to signify only its dangerousness to the sinner. That day will still see the majority, I fear, unmoved, unimpressed, impenitent, past feeling, as in the days of Noah; but it will see all souls, which can be reached at all, impressed with a sense of the reality and the awfulness of God's coming judgment as never before."

J. WATLEN.

CONFIDING IN GOD.

GREAT GOD of destiny, whose power
Has been my safeguard to this hour
In life's uncertain way,
Still keep me, Thou who canst alone,
To me Thy faithfulness be shown,
Thy mercy's bright display.

When tempted, be Thou my defence;
Let no accursed influence
Around my heart entwine;
Out of great weakness make me strong,
And, 'mid Thy saints, a glorious throng,
Let me in triumph shine.

In trouble, may I never faint,
Against Thy justice make complaint,
Or doubt Thy wondrous love,
Assured that every stroke I feel,
Meant less to wound me than to heal,
Must hence a blessing prove.

The voice of truth I would obey,
Nor in the paths of error stray

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By treacherous meteors led:
E'en ancient creeds, if not divine,
Give me the courage to resign,
Nor human censures dread.

And as with power, Thou saidst of old,
"Ye heavens, your radiant light unfold
The new-made world to show!"
So mighty God, more light command,
That I things great may understand,
And Thy own truth may know.

Amid the signs by seers foretold,
I see the age is growing old,
And soon in storm must end;
Life's dread solemnity I feel,
And on time's utmost verge appeal
To Thee, my changeless Friend.

Oh! in that hour, to man unknown,
When Thou, blest Saviour, shalt come down
To gather Thine elect,
In tender pity think of me,
Who now am wont to trust in Thee,
And Thy return expect.

W. F. SMITH.

THE ASSIZE OF THE NATIONS.

"WHEN the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and

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ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal."—Matt. xxv. 31-46.

Having a conviction that the scene described in the foregoing quotation is seldom correctly apprehended; and having of late read several comments upon it, which seem to us to have missed the mark, we have sought, through these pages, to submit a statement of what we believe to be the true import of the picture. The reader will compare and judge, while we call his attention to the following observations:—

I. The *time* of the scene.

It is, *When the Son of Man shall have come in his glory.* That coming will be as *real* as his coming *without* his glory was. That same Jesus who was born in Bethlehem, and died on Calvary for your sins and mine; who rose from the dead and ascended to the right hand of the Father; he who is our Great High Priest and Advocate with the Father; he, himself, is coming back to this world, and shall be bodily present, and visible to the eyes of men. Formerly he came a lowly man—despised, rejected, put to shame and death; but at the time of the scene before us he has come in his glory; and in the glory of the Father, accompanied by all the holy angels. The times of the restitution of all things spoken of by all God's holy prophets of old has come; God has sent his only begotten Son to bless the earth with his presence and his rule. The acceptable year of the Lord has begun.

II. *The parties introduced.*

There is first, the Son of Man, seated on the throne of his glory. At present he sits on the throne of his Father; then he shall sit upon his *own* throne. Himself has taught us so. "To him that overcometh will I grant to sit with me on *my* throne, even as I overcame and am set down with my Father upon his throne." (Rev. iii. 21.)

III. Before the throne there stand "*All nations.*"

It is commonly thought that these parties include believers, the Church, or members of the body of Christ; faithful and unfaithful, living and resurrected. Now there is no mention or indication in the language used by our Lord of *resurrection;* there is no hint that the parties before the throne are other than the nations who are alive, when the Son of Man shall come in his glory. And that these cannot include the saints who are in Christ Jesus is plain from the consideration that they, by the very act of becoming Christ's, have been chosen out from the nations. God is now taking out from among the nations a people for his name. (Acts xv. 14.)

Moreover, when the Christ sits on the throne of his glory, his Church shall reign with him, sit *with* him on his throne, and shall *with* him judge the nations. "He that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers, even as I received of my Father." (Rev. ii. 26.) "Know ye not," says

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Paul, "that the saints shall judge the world?" (1 Cor. vi. 2.) True, those who are in Christ must all appear before his judgment seat, to receive according to their works; but before he executes judgment upon the nations, the faithful in Christ Jesus shall have received their crowns and places of honour in the kingdom of God. The joint-heirs of his throne and inheritance shall, like the Son of God, have become possessors. The parties, then, before the throne are not the Church; they are *all nations*. Exactly translated, the words are, "All *the* nations." Sometimes they are rendered, "*The Gentiles;*" sometimes "*The heathen.*" The terms "The heathen," "The Gentiles," and "The nations," are identical in the original, and always denote nations distinct from Israel—all nations except Israel. The parties, then, before the throne for judgment are not the Church, neither are they Israel; but they are all the Gentile nations (as we say) alive on the earth when the Son of Man shall come in his glory, and all the holy angels with him.

These nations before the throne are separated by the Judge into two companies; one company stands at his right hand, the other company at his left, waiting his decision. To those on his right hand—styled "*the sheep*"—he says, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" to those on his left hand he says, "Depart, ye cursed, into the everlasting fire prepared for the devil and his angels." Before remarking on the character of the reward and punishment, let us notice *the ground* on which these are awarded (see vers. 35-45). It is because of the manner in which these nations had treated *his brethren*. The nations on his right hand are awarded "life eternal" because of showing kindness to his brethren. "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." Those nations on his left hand are sent to "everlasting punishment," because they had refused to perform acts of kindness to his brethren. "Inasmuch as ye did it not to one of the least of these, ye did it not to me." There is not a word about *faith* on the one hand, or *unbelief* on the other. No charge of *apostasy* is brought against the cursed ones, a circumstance which does not at all assort with the notion that these accursed ones are unfaithful Christians. The sole crime charged against them is their withholding the offices of kindness from his brethren when they were in distress.

Let us now pay some attention to the parties styled *his brethren*. Who are these? To this question we can get no positive reply, and are therefore shut up to the necessity of resorting to *inference*. There are only two classes of persons to whom we can conceive of the term *brethren* in this case being applied, namely, those who are children of God by faith in Christ Jesus, and the people of Israel, of whom is Christ according to the flesh. In our judgment it is the latter. It should be noticed, however, that these brethren, whoever they be, are not the subjects of *judgment* in the scene before us. The only parties under judgment here are, "the nations" called "sheep" and "goats," from both of which *the brethren* are spoken of as being distinct. "Inasmuch as *ye* have done it (or did it not) to one of the least of THESE my brethren, ye did it (or did it not) to me." These latter words recall to our memory, and seem but the echo of the description of Jehovah's love for Israel, by the prophet Isaiah. "In all their affliction he was afflicted, and the angel of his

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presence saved them; in his love and in his pity he redeemed them; and he bare them and carried them all the days of old." (Isa. lxiii. 9.) And also that expression of peculiar love and care of God toward his chosen people in the prophecy of Zechariah, "He that toucheth you, toucheth the apple of his eye." (Zech. ii. 8.) The righteous nations standing on the right hand of the King on his glorious throne, in the picture before us, are thus nations which have showed kindness to Israel in the day of her calamity, as Moab was enjoined to do. "Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler." (Isa. xvi. 4.) So also the inhabitants of the land of Tema brought water to him that was thirsty, and anticipated the wants of the fugitives with bread. (Isa. xxi. 14.) Israel's day of calamity is not yet over; a great day of trouble for Jacob is still to come; and in that dark and cloudy day, when the hosts of the Assyrian come into the land "like a storm," and like a cloud covering the land, some of the nations shall stand in the way and befriend Israel, hitherto a people scattered and peeled. (Isa. xviii., Ezek. xxxviii. 13.) These friendly nations shall be blessed of God, but all those who spoil and ill-treat Israel shall perish, yea, be utterly wasted.

The scene before us will be better appreciated placed alongside of that one depicted in the Book of Joel, chap. iii.:—"In those days, and at that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations (Heb. all *the* nations), and will bring them into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land." (vers. 1, 2.) "The valley of Jehoshaphat," literally rendered into English, is "*The valley of Jehovah's judgment;*" and there are good reasons for believing that the appellation is not derived from Jehoshaphat, one of the kings of Israel, but that it is applied because of the transactions predicted to be done in that place at the time specified in the prophecy. The same place is called "The valley of decision," in ver. 14. "Multitudes, multitudes in the valley of decision, for the day of the Lord is near in the valley of decision." The reader is requested to open his Bible at the place we have partially quoted from, and judge whether we are right in regarding the scenes described there and in Matthew xxv. as being the same. That the *Judge* is the same person in both cases will, we presume, be admitted; and that the *subjects* of judgment in both cases bear the *same designation* cannot be denied. In both cases they are styled "*All the nations.*" We have said that the words, "The nations," "The Gentiles," and "The heathen," are only varied renderings of the same terms in the original, and that in Scripture they are used in reference to all nations distinct from God's nation, Israel. In the third chapter of Joel we have these various translations used: Thus, in verse 2, "I will also gather all *the nations;*" in verse 9, "Proclaim ye this among *the Gentiles;*" in verse 11, "Assemble yourselves and come, all *ye heathen;*" and considering the similarity of the scene, and the common usage of the terms, we have no hesitancy in concluding that the parties on the right hand and on the left hand of the Judge, termed "All the nations" in Matthew xxv., are, as well as in Joel iii., all the nations, in distinction from Israel, living on the earth at the time specified. Manifestly, the *crime* charged against the nations assembled

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in the valley of Jehovah's judgment is their ill-treatment of Israel, the heritage of the Lord; and the similarity of the circumstances, along with other considerations mentioned at the outset, lead us to the conclusion that "the brethren" avenged in Matthew xxv. are also Israel.

To this view of the subject it may be objected that the declaration, "These shall go into life eternal," cannot apply to nations as such, for how can *a nation* have eternal life? Further reflection will, we think, show this objection to be very superficial, for if the *existence* of a nation as such be admitted, the continuance of that existence for evermore is surely conceivable. The privation of *nationality* and civic rights and privileges is no new thing in the earth; and considering that there are to be nations on the earth—subject, indeed, to Israel, but yet distinct from it—in the age to come; and considering that the restoration of *nationality* to the house of Jacob is a striking feature of its future glory, we submit that the objection entirely misses the mark.

An objection of a similar nature is brought against our view of the passage in the words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." This language is held to be inapplicable to nations. To those who believe that *all* the nations are to be destroyed at the coming of the Lord—Israel and those not Israel—and that the Church is to remain sole occupant of this green earth, the objection must appear formidable enough. But it is surely for want of thought that any, whose hope is, as the associates of the Messiah, to rule over, and be blessers of the nations in the kingdom of God, can consider it to be of any weight. It is no new thing for God to prepare, or appoint nations a place in the earth. Not only did he give a land to Israel, and Edom, and Moab, and Ammon; but the Apostle Paul has declared that God "hath made of one blood all nations that dwell on the face of the earth, and hath determined the times before appointed, and *the bounds of their habitation*." (Acts xvii. 26.) Since there *are* to be nations in the kingdom of God—and these are "the left" who have escaped the just judgments of God—and as we cannot suppose they occupy their place in the kingdom by accident, but according to the purpose of him who sees the end from the beginning, and worketh all things according to the counsel of his will, we are shut up to acknowledge the applicability of the language to those nations who are to be the subjects of the future kingdom of God.

It is true that the blessed nations are invited to "*Inherit* the kingdom prepared" for them; and that we are assured elsewhere that "Flesh and blood cannot *inherit* the kingdom of God." In the latter case there can be no doubt that the term *inherit* is employed in the high sense of inheriting as proprietors; but it is not doing violence to the common usage of language to understand the term *inherit* in Matthew xxv. 34 in the lower sense of inheriting as tenants or subjects. It is only in this inferior sense that the nation of Israel can inherit the land promised to Abraham, Isaac, and Jacob. As occupants of that land, they shall have a share of the kingdom of God. The great Proprietor has appointed all the land promised to Abraham for a dwelling place for Israel—to each tribe its allotted share—and while the seed of Abraham, The Christ, and those who are accounted one with him, have the rule over that and all other lands, the sons and daughters of the house of Israel shall possess that

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land, as its occupants by the appointment of God; and it seems but a piece of hypercriticism to object to the application of the term *inherit* in reference to their share in the kingdom of God. For them, as well as for the joint-heirs with Christ, God has prepared his kingdom. And not for these alone: beyond the land of Israel other nations shall exist, and have their "local habitation and a name" by the appointment of God. The God of Abraham announced his purpose concerning their place in his kingdom, when he said, "In thee shall ALL the families of the earth be blessed;" and, in the 72nd Psalm, that preparation is declared in the hope-inspiring strain—"All nations shall call him blessed." In view of all this, we find it hard to conceive how any unbiassed mind can see any impropriety in the application to "the nations of them that are saved," of the language, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

The whole scene in the passage before us, thus understood, is suggestive of many important considerations; but the space we have already occupied forbids further remark. W. LAING.

Correspondence.

AN OMINOUS OMISSION.

DEAR SIR,—Your readers are doubtless well acquainted with the proceedings of the Evangelical Alliance at New York last fall. I did not attend the meetings, but have seen all that took place during those interesting exercises. Many of the greatest and best theologians of Europe and America were there, assembled to converse in Christian fellowship on what they all considered to be the fundamental truths of evangelical religion. In such an assembly, one would think, nothing would be omitted that could be regarded as the sum and substance of the Christian's most cherished anticipations of the future age. Yet, it is lamentable to see, that not a single hint is dropped by any member of the Alliance of the personal reign of Christ and his saints on a renovated earth! Are not the churches of the present day saying, in unbelief, "Where is the promise of his coming?" "When the Son of Man cometh, shall he find faith on the earth," in his professing Church?

What is the cause of this lamentable apostasy from the faith and hope of the Apostolic Churches? The chief cause that the scriptural truth of the Gospel of the kingdom, is being rejected and scoffed at in this generation, is the all absorbing dogma of the natural immortality of the soul, the first lie of the serpent, "Ye shall not surely die."

From this prolific parent, what a pestilent swarm of errors have come to light.

1. A flat contradiction to the Word of God; "The soul that sinneth, it shall die."

2. It represents God as the most cruel being in existence, torturing myriads of his own creatures eternally!

3. The belief in this dogma drives thousands to despair, and

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others, who cannot believe it, to infidelity.

4. It robs Christ of his glory as the Life-giver.

5. It ignores the resurrection of the dead, and makes it a dead letter.

6. It substitutes "another Gospel" for the Gospel Christ and the Apostles taught; going to heaven at death, and getting our reward before it is promised at the resurrection of the just.

7. It is the source of all hero worship, and idolatry of all ages.

8. It gives us intercessors without number instead of Christ the only Mediator.

9. It has invented purgatory, and eternal torture, the tools of priestcraft, to enslave the ignorant and credulous.

10. It makes fear, instead of love, the motive for repentance and obedience.

11. It encourages prayers to and for the dead, to Mary and the saints, supposed to be in heaven.

12. It gives countenance to witchcraft, necromancy, and modern spiritism, the last device of the great enemy to deceive, if it were possible, the very elect.

13. It makes the Word of God of none effect by human traditions and heathen fables.

14. It fosters human pride and vain glory, in claiming immortality, an attribute of Deity, a gift of God, not of nature, to those who seek it in his appointed way. From all the evil influences with which this dogma of natural immortality has infested our race; I say, "Good Lord deliver us!" This is my Liturgy.

Yours truly in Gospel hope,

JOSEPH PARRY.

Sandy Hill, N.Y.

WAS MATTHIAS AN APOSTLE?

DEAR SIR,—Your excellent correspondent, General Goodwyn, from whose contributions the readers of the RAINBOW are all placed under great and lasting indebtedness, apparently endorses the sentiments of Dr. C. Dodge, from whose "Systematic Theology" he favours us with a long quotation in the December number of the RAINBOW, page 560: in which the Doctor says, in reference to the setting apart of Matthias to the apostleship: "Even when Matthias was selected after Judas' apostasy, the *reason assigned was, not that the apostleship might be continued*, but that the man selected might, as Peter said, 'be a witness with us of his resurrection.'"

Now I ask, Is this strictly true? Does not Peter in Acts i. 20—quoting from Psalm cix. 8—say, "Let his bishopric (office) *another take*;" and did he not regard this Scripture as his *authority* (whether rightly or not is not now the question) for proposing the selection of "*another?*" And further, is not part of the prayer offered on the occasion recorded in Acts i. 25, in these words: "That HE *may take part of this ministry and apostleship from which Judas by transgression fell?*" And the 26th verse plainly asserts that Matthias "*was numbered with the eleven apostles.*"

After the quotation, the General adds, "But that was the end. We never hear of Matthias afterwards." Allow me to ask, May not this remark apply to other of the apostles besides Matthias?

In a note at the bottom of page 560, we have the following: "It seems doubtful whether this choice of Matthias was a right act, from the circumstances quoted above. The Lord in his own time and way, completed the number of witnesses

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by calling Paul to be an apostle." Here, for the interests of truth, I find myself at issue with one I really venerate and esteem very highly for his work's sake; but no scriptural truth, nor mistake, is really unimportant. *Was Matthias* DIVINELY appointed, or was it Peter's natural forwardness and a mistake? Either way the answer may come, it cannot affect the dogma of apostolic succession as taught by prelatical teachers and priests. I believe in twelve only of apostles proper. Barnabas is *called* an apostle (Acts xiv. 14), but he was not set apart as one, nor is he of the twelve; he was such only in a secondary sense, although a man of great gifts and an excellent spirit, "full of the Holy Ghost and faith." Paul certainly *was an apostle*, but he never intimates that he was one of the twelve. When he declares himself it is thus (Rom. ii. 13): "I AM THE APOSTLE *of the Gentiles;* I MAGNIFY MINE OFFICE." Indeed, it would appear that Paul's apostleship was such, that it was reserved for him to reveal the mystery of the Church—the Gentile elected bride of Christ: and certainly he alone of all the apostles has written epistles to the *Churches*.

Now, several considerations weigh against the supposition that the choice of Matthias was a mistake.

1. It was to Peter that Jesus the Christ *exclusively* gave the "keys." (Matt. xvi. 19.) These he used both on the day of Pentecost and at the house of Cornelius. At the same time he gave Peter power to "bind and loose," which power he afterwards gave to all the apostles (Matt. xviii. 18), by which I understand that they would be infallibly preserved from *mistake* or *error*—as the foundations of the Church—in all they taught and recorded as Christian doctrine. They were *men* INSPIRED FOR CHRISTIAN WORK, but not inspired *men;* i.e., in every other matter they were "men of like passions" as ourselves. (Acts xiv. 15.)

Now does it not appear unwarrantable to suppose that the very first act of the apostles (for Peter was not alone: "They were all of one accord," Acts i. 14), after these powers were conferred upon them, should be accounted a *mistake?*

2. Their choice was by prayer, in dependence on God's choice. (Acts i. 24.) Were these united apostolic prayers not answered?

3. Did not the Holy Ghost, on the day of Pentecost, ratify the choice? (Acts ii. 11.) We find Peter stands up with the *eleven: then Matthias was one of them;* and in Acts ii. 3 we find the "cloven tongues of fire sat upon *each* of them." Thus the apostleship of Matthias was ratified as of divine appointment.

Lastly, we find Jesus promising the twelve that they should sit upon twelve thrones in the regeneration, judging the twelve tribes of Israel. (Matt. xix. 28.) Now what has "the apostle of the Gentiles," "*born out of due time*," (1 Cor. xv. 8; i.e., as I understand it, too late to be numbered with the twelve), to do with any of these thrones, or to judge any of the tribes of Israel? Verily, I believe there is a higher post of honour even than that for our dear brother Paul, though what it will be does not appear!

One word more. "Why does Paul, in 1 Cor. xv. 5, say "*the* twelve" were witnesses of the resurrection? May not this be taken as Paul's testimony that *Matthias was divinely appointed one of the twelve?*

Let us "buy the truth, and sell it not," wherever it may be obtained,

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for our God is the God of truth. I have already gained much truth from the writings of H. G., and if I am in error on this point I shall only be too thankful to be put right.

Yours "in Christ,"

MARTIN WATTSON.

Widder Station, Ontario.

SALTED WITH FIRE.

DEAR SIR,—There are, perhaps, few passages of Holy Scripture more sadly misapplied than that in Mark ix. 49, 50,—the characters spoken of as "salted" being supposed to be the unregenerate, and the "fire" everlasting torment; whereas, there is really no reference whatever to those who are lost, or to a future state of existence Our Lord is evidently speaking of those only who are his true disciples.

For the benefit of those of your readers who may have felt a difficulty in regard to the meaning of this passage, will you allow me to quote from a sermon by the Rev. W. Benham, B.D., one of the six preachers of Canterbury Cathedral, and which appears in *The Parish Magazine* for February.

Faithfully yours, J. G.

"'For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good; but if the salt have lost its saltness wherewith will ye season it? Have salt in yourselves, and be at peace one with another."

"The first word 'for,' takes us back to what our Lord has already been telling his disciples, and it is this. He has just said (and in this Gospel of St. Mark the words are put with especial solemnity), 'If thy hand, thy foot, thine eye offend thee (i.e. lead thee to commit sin), cut them off and cast them from thee.' Just as a surgeon finds sometimes that he must cut off a limb to save a man's life, so our Saviour says we must make sacrifices for the sake of our souls, just as great as the loss of a limb would be to our bodies.

"This is what Christ has been saying in the verses previous. Now, in the next place, I have to remark that in the law of Moses it was commanded that every offering made to God was to be salted. The command is given in Levit. ii. 13:—'And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be wanting from thy meat offering: with all thine offerings thou shalt offer salt.' Our Saviour is referring to that commandment here, 'For every one shall be salted with fire, and every sacrifice shall be salted with salt.'

"Every one, i.e., every true disciple, every one consecrated to My service, shall be salted with fire, shall be tried with afflictions, with sufferings of some kind or another. You know that Christians are often spoken of in the New Testament as sacrifices to God. Thus St. Paul, in Rom. xii., after speaking of the atonement which Christ has made for sin, goes on: 'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.' And so we say in our communion service, 'And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee.' Christians, then, as the sacrifice, are to be made fit for presentation to God by being salted with the fire of God's great purity and holiness. We are told of God himself in the epistle to the Hebrews, 'Our God is a consuming fire.' We know that the fire which

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gives light and life consumes and destroys all that is perishable. And so it is with the spiritual fire of God. It is his great glory, the light in which his people will rejoice evermore; it will illuminate the heavenly city, so that there shall be no need of sun or moon. But the same fire also burns unceasingly against sin. He causes it to enter into us here that it may burn up all that is vile and refuse, may search out, and cleanse, and purify our hearts and spirits. The process may be painful, but it is necessary. Just as the gold is made bright and pure from dross by fire, so are God's children made fit for heaven by trouble. Thus we are told by St. Paul, 'The fire must try every man's work;' by St. Peter, 'Our faith is tried, as gold is tried in the fire; by Solomon, 'As gold is tried in the fire, so are acceptable men in the furnace of adversity.' Therefore it is that sorrow is sent to us by God.

"But sometimes trial comes to us and does us no good. How is this? Our Saviour tells us in the next verse: 'Salt is good; but if the salt have lost its saltness, wherewith will ye season it?' That is, affliction is good—all God's dispensations are good, whether of grief or joy. Whatever God sends us, that is the best thing for us, if we use it aright and turn it to good account. But if we do not, if we take it as a matter of chance, and do not recognise that a Father is dealing with us, then whatever may come to us will be like salt which has lost its savour. It will not season and preserve from corruption any longer. Wherewith can we be seasoned if God's dealings do not season us?

"Christ continues, 'Have salt in yourselves.' Believing that God is ruling over you, guiding your life, and that everything is capable of being turned to good account by the help of his free Spirit.

"The last words of the text are, 'And have peace one with another.' In the 34th verse of this chapter, we are told that the disciples had been disputing among themselves which should be the greatest in the kingdom of heaven. It was out of that dispute that the present discourse had risen. And our Saviour comes back to that in these concluding words. He seems to have intended a double meaning to the word *salt* in the last verse, for salt had a twofold use in the East, and indeed has still. It was not only used for seasoning, but it had a symbolical meaning as well. To 'eat salt' with a man meant to be on friendly terms with him. It is said that an Arab who has given you his word over the salt will never break it. And once in the Book of Chronicles this idea is hinted at (2 Chron. xiii. 5).

"It would, therefore, seem that our Saviour means here—'This grace of God which is in you to preserve you from evil, and to season you for an acceptable sacrifice, let it also have another good effect—let it be the means of preserving brotherly love among us.'

"Our Christian profession not only leads us to be devout towards God, it teaches us also our duty towards our neighbour. There can be no real religion well-pleasing to God unless we love one another.

"Blessed are they who so teach, for they shall be greatest in the kingdom of heaven."

TRUTHFUL TRACTS.

Sir,— In the days of our Lord, the traditions of men had, to a great extent, taken the place of the Word of God, and in some cases even made it of none effect. "Ye do err,

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not knowing the Scriptures," "Why do ye also transgress the commandment of God by your tradition?" are words of rebuke we do well to consider. That human traditions, denominational and theological, do now, to a very serious extent, occupy the place the Word of God alone should occupy, is undeniable; but on every other hand, we meet with devout, thoughtful persons, who are earnestly and prayerfully occupied with the question, "What saith the Scriptures?" and are diligently studying the Word itself to find the answer.

The number of persons thus occupied might be greatly increased; and perhaps those who are desirous of circulating "Truthful Tracts" could hardly aim at a nobler object, than that of leading thoughtful Christians to a careful search of the Word of God. Probably the best means of accomplishing this, would be, the Word of God itself; there is much, very much, contained in it, that is but little read and still less thought of, and if God's own testimony on various subjects was brought together, and concentrated in short tracts, the strength and force of the testimony would arrest attention, and lead to the consideration of subjects hitherto wholly passed over. In this way the minds of the timid and fearful might in time be led out of the bondage in which they are held, into the glorious light and liberty of the the truth of God; and the promises of blessing to all nations might receive the attention they deserve, and call forth the gratitude and praise that they ought. A. H.

["A. H." has himself done something in the line he suggests. He has selected and arranged a number of passages of Scripture under appropriate headings. The pamphlet is entitled "Facts for Thoughtful People." It is published by W. B. Grove, Tunbridge Wells. ED.]

THE SEPARATE STATE.

DEAR SIR,—If Mr. Underhill, who has contributed an article to the RAINBOW entitled "The Separate State," will read Mr. Constable's book on "Hades," I think he will there find everything to satisfy a mind zealous for the truth as regards man's condition as a creature of dust formation. The terms spirit and soul are copiously treated therein by a scholarly and masterly hand. The subject has of late received so much attention from the contributors to the RAINBOW, that it is scarcely possible to lay hold of a number without something upon it. Whether the matter has fallen under the notice of Mr. Underhill, I cannot say, but I hope he will pardon me for making these few remarks. Messrs. Kellaway and Co. have two American pamphlets on "Spirit in Man" and "The Soul" that are worth reading.—Yours faithfully,

SAMUEL TATTERSALL.

Cheetham Hill.

"ONLY ONE."

DEAR SIR,—Your correspondent, "ONLY ONE," under the head of "Wanted, Sixpence," gave the subscribers to your valuable magazine a very useful suggestion.

I followed it, and hope all the other subscribers did the same.

I gave the extra number to a friend, and if he does not order it for himself I shall go on ordering a second number monthly until I find some one who will do so, and I do not say I shall stop there, because I hope by this means to get many more subscribers.

Faithfully yours,

Birmingham. A. W.

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Sunlight Dispersing the Dismal Shadows; or, The Doctrine of Eternal Torments shown to lack Reason and Scripture. By Silas Henn. London: Elliot Stock. (Price sevenpence.)

We are glad indeed to welcome this good and able minister of Christ to the ranks of those who are waging a holy war against the old lie of the enemy. Mr. Henn is a host in himself; and we cannot but believe that his forcible protest against the atrocious dogma of "eternal torments" will influence many of his ministerial brethren in the laborious community with which he is connected. He states the dread doctrine with distressing vividness—for which we thank him—and then, in forcible language, shows the impossibility of its truth from reason and Scripture, the nature of man, and the character of God. The conclusion of this fine pamphlet is true and prophetic. Here it is:—

"Jesus and his apostles were too serious thus to trifle. They had no double meaning to such words. When they solemnly declared that the ungodly shall perish, we believe that they meant it; and that they meant that they should perish in the sense in which the common people and also the learned understood that word. We therefore reject the forced and unnatural sense put on these words by the advocates of endless existence in torment. It is the few figurative texts that must be interpreted so as to agree with the great host of plain ones, and not the great host of plain texts that must be interpreted so as to agree with the figurative ones. It is the former course, which is the only rational one, that we have adopted in this work.

"We will also add that it is our conviction that there will be seen ere long a revolution in the teaching of the churches. The unscriptural doctrines which have disgraced our Christianity will grow out of favour. In the future, men will not be such slaves to human creeds as they have been in the past. The future will witness more freedom of thought and more freedom of speech than the past has done. Conferences and other august assemblies will not be able to exercise the same power over men's minds. There will be a great struggle for freedom. The little souls may not think for themselves, or if they think, they may not have courage to speak what they think; but the great souls will think, and compare human with divine teaching, and will have courage to tell their thoughts. Some men read and think so little for themselves, and their views are so contracted, that they seem unable to bear the whole truth, if any part thereof be contrary to their long cherished opinions. But must the truth be hidden and kept secret on their account? Certainly not. Were we dealing with them as individuals, it would be expedient to treat them as babes or children, and impart instruction little by little; to tell them now a part of the truth, and then again another part, as they might be able to bear it, and apprehend it. But if we are teaching the multitude through the press, or are preaching to the great congregation, amongst whom are many anxious to know the whole truth, must we hide important doctrines and principles from their inquiring minds because a few have such dull conceptions that they cannot understand them, and so are offended by them? Rather let us startle such out of their dulness, and awake them to thought and inquiry, than keep them in ignorance, and withhold from others valuable and useful instruction."

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

APRIL 1, 1874.

THE VOICE FROM THE EXCELLENT GLORY.

OUR faith is well attested. We are not asked to believe without ample evidence. Witnesses, whose moral character vouches for the truth of their testimony, tell us things in which we are profoundly interested; and as they patiently suffered for what they taught, we are bound to accept their heroic endurance of wrong as another proof of their veracity. They held such language as this:—"And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe. These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

And this:—"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed."

And this:—"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life—for the Life was manifested, and we have seen it, and bear witness, and show unto you that Eternal Life which was with the Father and was manifested unto us—that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you that your joy may be full."

And this:—"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord

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Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father, honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard when we were with him in the holy mount."

These are but specimens of many similar declarations which are so transparently honest, that the intelligent reader sees at once that they are above suspicion, and that *not* to credit them would be to dishonour his own understanding. Nay, more: the mere verdict of the intellect that the witnesses speak truth, notwithstanding the supernatural element in the things concerning which they testify, will not satisfy a man with a heart. He feels that such writers as JOHN, and LUKE, and PETER, have established a claim on his admiration and gratitude which he cannot and will not resist. Spontaneously and cheerfully, therefore, the tribute is paid. These men are benefactors, friends, brethren; and the heart erects its monument of love to their memory. We deduct nothing from our love to our Sovereign LORD when we give a warm niche in our affections to those whom he has honoured as the apostles of his truth to the world; indeed, there is scant proof that we love him at all if the witnesses of his marvellous character and work are merely historical names which have no place in our hearts as the names of brethren in Christ who, though dead, speak to us daily, and whom we hope to greet with holy joy at the resurrection of the just.

They have rendered us signal service, and the *heart* with which they did it must be recognised as well as the service itself. What love throbs in their words! Listen, and you will hear it:—'These things write we unto you that ye may *know* that Jesus is the Christ—that ye may have *life in him*—that ye may have *fellowship with us*—that your *joy* may be FULL!' This is about as far from cold officialism as is a lover's letter from a lawyer's, or the equator from the poles. These men were partakers of life, and grace, and joy in Christ, and their grateful and loving hearts desired that many others might be enriched with the same divine wealth. *They* lived too near their Lord to write about him as do the philosophical critics of modern Germany and England. He was not to them a 'myth,' or 'the devolopment of an idea in relation to the religious life of humanity.' In fact, there was not a man amongst them that *could* have written the last sentence; for, if it contains an "idea" at all—which the reader may find, if he can, when he has nothing better to do—it is one that could not possibly present itself to the mind of any of our Lord's apostles. To them all was real, true, gracious, and divine, and pointed with absolute certainty to a culmination in the glorious kingdom of God. Hence, says Peter, 'We are not following fables; we are neither deceivers nor deceived; but were eye-witnesses of the majesty of our Lord Jesus Christ on the

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Mount of Transfiguration, when he received from God the Father honour and glory. There came to him a voice from the excellent glory, which said, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.'

Here, then, we have the evidence of three men, Peter, James, and John,—who were eye-witnesses and ear-witnesses—affirming the fact of the transfiguration and the heavenly voice. They saw the majesty of their King, and heard the voice of the Father. He was radiant with the brightness of the Shekinah, and from the centre of that cloud of glory came the divine voice, declaring the Father's delight in his Son. Could the chosen witnesses ever doubt from that day forward that God's Anointed King will one day come, in all the lustre of his divine majesty, to set up his everlasting kingdom, and bring to the troubled world that which none of its rulers have ever yet been able to give it,—the reign of truth, and righteousness, and peace? No; they doubted not; and, if we have fellowship with their faith, neither shall we. It was a pledge and a glimpse of the kingdom which they saw on the holy mount; and the kingdom was before Peter's mind when he recalled the scene of the transfiguration; hence he says, "Give diligence, brethren, to make your calling and election sure; for, if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." He also predicts the rise of scoffers, who will make the coming of the Lord a topic of ridicule, denying it on what they deem the highly philosophical ground of the perpetuity and uniformity of the laws of nature. Our safety, therefore, he tells us is to take heed to the sure word of prophecy—to be mindful of the words spoken before by the holy prophets, and of the commandment of the Lord and Saviour, given by his apostles.

The voice from the excellent glory sums up the matter of obedience to the will of Christ in the brief words, "Hear ye him." It is a sermon preached from heaven, and it preaches Christ. What he says on any subject whatever is final and irreversible. If he has said that he gives eternal life to the believer, it is enough, the matter is settled for ever. If he has said that he is coming in his kingdom, all the scoffers in the world, whether they be philosophical sceptics, or ill-informed Christians, cannot prevent it. The thing is as sure as if we actually saw him now coming down through the heavens with all the splendour of the Sun of righteousness, and with all the august solemnity of the King of kings followed by the angelic ministers that wait upon his will.

We have our Lord's authority for saying that the vision on the mount was a glimpse of the glory to be revealed when the kingdom has come. "Verily I say unto you, there be some standing here which shall not

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see death, till they see the Son of man coming in his kingdom." The very next words are, "And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light." He charges the witnesses, however, to tell the vision to no man until the Son of man should rise again from the dead. He would not have this divine attestation of his royalty as the Anointed of Jehovah made known to the world, until after the great sacrifice had been offered, and the glorious seal of resurrection had stamped eternal truth upon all he said.

But we must not forget another deeply significant fact. Jesus had been upon a mountain before, when the royalty of the world was offered to him on a certain condition. The fact referred to is thus recorded by Matthew:—"Again the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me." Let us paraphrase these words:—'Why go through suffering, and shame, and death, when all this dominion and glory which are promised to the Son of God may be secured at once—if indeed thou art the Son of God—by acknowledging that they are mine now, and that I have given them to thee? I want only the recognition of the fact that I am at present the supreme patron* of the world's royalties—it may be done in a moment, by simply bowing the knee—and the kingdoms of the earth are henceforth thine! Thou seest that I agree with thy Father in assigning universal dominion to thee, and I am therefore quite ready to abdicate in thy favour on the easiest condition possible. Why not accept my offer? It is to me an enormous sacrifice, but it shows my loyalty to God, and it will save thee from the bitter experience to which it seems, by the prophets, thy Father means to subject thee before raising thee to the throne. I see no need for all these sorrows. Take the sceptre of the world at once, and avoid them! Here it is! Only just bend the knee in acknowledgment of the wonderful gift.'

That was an extraordinary mountain scene! And if we have caught the essence of the temptation, it was worthy of its author's fame for subtlety. The prize was great, the condition easy, the professed loyalty to God skilful, and the desire to save the Man of Sorrows from pain, very amiable! But, "Get thee hence, Satan!" is the indignant reply of our beloved Surety; and let us suggest that the Father meant the mount of transfiguration as a reward to the Son for his loyalty on the

* "And the devil said unto him, All this power will I give thee, and the glory of them; for that is delivered unto me; and to whomsoever I will I give it." (Luke iv. 6.) "The prince of this world." (John xii. 31.) "The prince of this world." (chap. xiv. 30.) "The prince of this world." (chap. xvi. 11.) Three times so called by the Lord Jesus, who could not be mistaken!

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mount of temptation. There was no cloud of glory on the hill where the Holy One was tempted by the Evil One; no cheering and re-assuring word from the Eternal Father; no hint of the brightness in which the raised and translated saints will appear in the kingdom of God—as typified by the vision of Moses and Elias—and no sympathetic friends and witnesses, like the three disciples of Jesus. He was left alone to baffle the arguments, and expose the subtlety of the prince of sophists. But being "faithful to him that appointed him," his reward came. The picture of the kingdoms of the world and their glory, fades into nothing, like a dissolving view, and a voice from the opened heavens declares, in the hearing of loyal witnesses, that God is well pleased with his beloved Son. That declaration involves the grant of both the Church and the kingdom to our blessed Lord, and ratifies and confirms all that the prophets had been instructed to say respecting the grace and the glory of the promised Messiah.

But this voice from the excellent glory was meant for the friends and followers of Christ, as well as for himself. On another occasion, when a voice from heaven spake to him, he said to the people that stood by, "This voice came not because of me, but for your sakes." So here. The holy oracle embraces our welfare, and hope, and joy, in its glorious assurance that Jesus is the Messiah, the beloved of the Father. To know that; to feel firmly established in that supremely important and fundamental doctrine of Scripture; to be able to realise with the faith of the understanding and the love of the heart that the "Man of Sorrows and acquainted with grief," the rejected and crucified One, is the Sin-bearer, the atoning Saviour, the High Priest of our confession, the Life-Giver, the Man of God's right hand, and the Anointed King who is coming to make all nations glad with his benignant rule—is indeed a privilege the preciousness of which language is unable to describe. It may be said, "All Christendom knows that." Our reply is, No; it does not. To assent to the Messiahship of Jesus, as Christendom does, and to realise one's profound personal interest in him as the Messiah, are two very different things; and this is one of the reasons why we wish the voice from the excellent glory to be understood in its broad significance, as proclaiming a joyful message to all the sons of God, to all, that is to say, who are one with Christ. He is the beloved One, they are accepted in the beloved One; he is the Redeemer, they are redeemed by his blood; he is the Head, they are the members of his body. It follows, therefore, that whatever interests him, must interest them; that what is promised to him is virtually promised to them, and that his future must be essentially their future.

It is this union, this oneness, with the blessed Son of the Father that constitutes the sacred charm, the holy beauty of the gospel. It is a perfect miracle of divine wisdom and grace. He who conceived, and brought

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into actual operation, that marvellous system of thought which comes to us under the general name of "Gospel," has himself a double name which can alone account for it—"LIGHT" and "LOVE." "I in them, and thou in Me, that they may be made perfect in one!" "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God: therefore, the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is."

THE BEREAN CASKET.

I. "HOW can John xix. 14 be reconciled with Mark xv. 25?—EDWIN TAYLOR."

John says, "It was about the sixth hour when Pilate said to Jesus, Behold your King." Mark says, "And it was the third hour, and they crucified him." It will be observed that the discrepancy here relates simply to the time at which the solemn event took place, and when that is borne in mind, an easy solution of the difficulty is found in the supposition that some early transcriber has mistaken, or hastily written γ, three, for ϛ, six. It is well known that it was common not to write the words indicating numbers at length, but to use letters. The Greeks designated numbers by the letters of the alphabet. The Cambridge MS. of the New Testament, has in the text in Mark, not the word third written at length, but the letter γ (gamma) the usual notation for third. Such an error is actually found in the *Chronicon* of Paschal where Otho is said to have reigned ϛ (six) months; whereas, it is known that he reigned but three. In this place therefore, the γ, three, was mistaken for ϛ, six.

II. "Would you kindly say a word on Gen. ii. 17, and 1 Tim. v. 6, as our opponents fly to such passages when pressed on the point of the second death.—RICHARD WADSWORTH."

If "our opponents" are so benevolently anxious to find Scripture proof that the wicked dead are alive, their resources are miserably limited if these passages are their stronghold. Genesis has the words, "In the day thou eatest thereof, thou shalt surely die," or, which is better, as in the margin, "*dying* thou shalt die." Through God's great kindness, and for beneficent purposes, the first man lived long; but he was a dying man all the time, according to the sentence; and at last he died, which was the execution of the sentence. The words in Timothy are "She that liveth in pleasure, is dead while she liveth." We do not think any sincere mind can misunderstand words so plain. The primary

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sense of the word death is simply, literally, death; a ceasing to be, the extinction of being. All our secondary or metaphorical words are derived from their primary or literal meaning. Hence, as a dead person is literally dead, we get the secondary or metaphorical idea that a person living to the flesh is dead to the higher objects of being—religion and God. Regarding the person who lives without God, it is forcibly true to say he is dead in trespasses and sins. He who lives only an animal life, can truly have it said to him, "The end of these things is death." That is the literal fact, the wages of sin; but the metaphor we have derived from the primary or literal meaning is—'why, you see by his everyday conduct that the man is dead while he lives.' But what is there in all this about the life of disembodied souls? Not a word, not a thought, not an allusion. We implore men not to handle the Word of God deceitfully!

III. "Will you kindly answer in the 'Berean Casket,' the two following questions:—

"1. What trumpet or trumpets have preceded or will precede that mentioned 1 Cor. xv. 52? Does this verse cut off our hope of being caught up at *any* moment to meet the Lord in the air! If the dead in Christ are to be raised and the living changed at the *last* trump, will not believers have to wait till after the tribulation? (Matt. xxiv. 29-31.)

"2. Are the 'very elect' in Matt. xxiv. 24, and '*his* elect' in ver. 31, the same, or two distinct parties?—E. G."

1. Other Scriptures make it clear—at least so we understand them—that the Church will be removed before the great tribulation. We have no information as to the time when the Lord will come to raise his sleeping saints, and change the living. Our simple duty, as well as blessed privilege, is to look for him, and thus to be always ready for the great event. Your difficulty arises from the word "last;" but this word does not imply more than one signal such as is here spoken of; it has no reference to preceding trumpets; but means the signal which closes this dispensation. The Apocalyptic trumpets will not begin to sound until the Church, the body of Christ, is safe with him in the glory. "For God hath not appointed us to wrath—or anger—but to obtain salvation by our Lord Jesus Christ, who died for us that, whether we wake or sleep, we should live together with him." (1 Thess. v. 9, 10.) The wrath from which the saints are thus to be saved is the sudden destruction which is to come upon the ungodly in the day of the Lord. (Verses 2, 3.)

2. Matthew's Gospel is essentially Jewish. It is about the kingdom of Messiah, "the Son of David, the Son of Abraham." The trumpet of Matt. xxiv. 31, has to do not with the Church or resurrection, but with the faithful remnant of God's ancient people in the flesh, the

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"remnant according to the election of grace" (Rom. xi. 5), who will be found scattered through the earth, as they are at present. But as the kingdom is just about to be restored to Israel, for Israel's King has come to judge the nations (Matt. xxv. 31, 32), it is necessary to bring the exiles home. The elect of verses 24, 31, are the same. In the twenty-fourth verse we see that these faithful ones will not worship the Antichrist, which their deceived brethren—alas! the majority of the Jews—will do (John v. 43); and in the thirty-first verse, we see how splendidly their loyalty to the true King is rewarded.

IV.—"THOMAS CLARK." No. The original will not bear the translation you suggest. John iii. 22, is to be understood in the sense explained by iv. 2. The Baptist, being a servant, baptized with his own hand. Christ, as the Master, baptizing with the Holy Spirit, administered the outward symbol only through his disciples. It is a common form of speech, and quite correct, to say that one in authority does what he authorises to be done.

Matt. xxvi. 45, 46, are verses which seem to give contradictory precepts; and you are right in saying that they should not be "read in one inflection of tone." The common supposition is that the suffering Saviour gently upbraids his disciples, and that the forty-fifth verse is therefore a question: "Are ye sleeping *now*? is *this* a time to take rest?" Some have suggested that the words are ironical, as for example, "Sleep and rest now—if ye can." But this is shocking and unendurable. The Saviour could not use irony at a time of such overwhelming solemnity. But the true view of these words dispels even the appearance of contradiction, and reveals afresh the wondrous tenderness of our Lord. His poor disciples were weary. He returned from his agony in the garden and found them asleep. Most likely they would open their eyes, and, with some degree of confusion and self-reproach, would try to rouse themselves. And then he says in effect: 'I see you are overpowered. A little time yet remains. Sleep and take rest. I will watch over you.' After a while, seeing the traitor coming, with the officers and mob, he arouses the disciples: "Rise, let us be going; behold, he is at hand that doth betray me." Admit some little time thus between the verses, and all is clear, and most touching.

As to John xviii. 37. "Thou sayest that I am a King;" elsewhere, "Thou hast said." In Mark xiv. 62, we have the real English form of the phrase: "I am." It was a Jewish form of affirmation. See Matt. xxvi. 25. "Is it I?" "Thou hast said" = *Anglice*—"Yes."

V.—"G. W. STETSON." "The beginning" of John i. 1, refers to the eternal priority of existence of the Word who was with God and was God. "The beginning" of Genesis i. 1 refers to the commencement of creation. "The beginning" of John xv. 27 says, that the disciples

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were qualified to bear witness to the Saviour, for they had been with him from the time that he began his public ministry. John's first epistle opens, like his gospel, with a declaration of the deity of our blessed Lord. "That which was," or the Being which existed from the beginning—for the use of the neuter where a person is meant occurs frequently—the Word, or the Eternal Life, who has been manifested unto us, and whom we have seen and heard, declare we unto you. Paul's "beginning," Col. i. 18. Here the abstract noun is used indefinitely, i.e., without the article, to express priority in position and resurrection. Christ is the head of the Church, and the first-born from the dead. The apostle had just before affirmed our Lord's Divine power as the Creator and Upholder of all things (verses 16, 17). This glorious passage introduces four distinct proofs of the eternal power and Godhead of the Son. 1. He is the Creator of all things. 2. He is their final end. 3. He existed always before them. 4. He preserves them in being. The expression "The first-born of every creature," regarding which you put a question, implies that the Son of God is the Heir and Lord of the whole creation. "Heir of all things." (Heb. i. 2.) Anciently the first-born was entitled to possess the father's estate. (2 Chron. xxi. 3.)

If you will look again at the passage in Matthew (xxvii.), you will find that, by anticipation, he gives in his narrative a group of particulars. The latter half of the fifty-second and the whole of the fifty-third verses are thus anticipatory. The fifty-fourth verse returns to the narrative. He does not "say" that the centurion and his soldiers "saw" the saints who came out of their graves after Christ's resurrection; but they saw the earthquake, and perhaps the rending of the Temple vail, and felt the dreadful darkness. They saw "the things which took place," whilst they were on duty at the cross, "watching Jesus." This is all that is said, or meant. What became of those reanimated saints whose tombs were rent open by the earthquake we do not know, and it is utterly useless to speculate; only it is *quite certain* that the second coming of the Lord and the consequent resurrection of his people are still future. See 2 Tim. ii. 17, 18,—written many years after the crucifixion,—and a great number of other Scriptures.

VI.—"J. T. Ree." In Matt. vi. 31, instead of "take no thought," read, "Be not careful," or anxious. And so in verse thirty-four. Be not filled with care or anxiety, as if your heavenly Father did not care for you, but put your trust in him.

VII. "In the case of the miracle related in Joshua x., is it to be supposed that God wrought such a stupendous wonder as would be involved in the actual stoppage of the earth in its orbit, and consequent arrest, for the time, of the whole solar system, and possibly of other

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systems also? Or, is it to be supposed that by some supernatural appearance, the effect (i.e., of continued daylight) desired by Joshua might have been produced, and, if so, by what means could it have been so produced? And in what way would you state your hypothesis so as to meet and answer the views of those sceptics who make this passage their great weapon of attack upon the Word of God?—H. D. H. B."

Our correspondent expresses in a few appropriate words, what he wishes to say. He puts three questions:

1. 'Is it to be supposed that God stopped the earth in its orbit?' We can only answer for ourselves, and that answer is, *No*; we never supposed anything so inconceivably marvellous, and so utterly at variance with truth. The history does not say that Joshua wished the *earth* to stand still, for it could never occur to him that it moved, but the sun and moon; and God, in pity to his people, and in accordance with the desire of his servant, so ordered it that "the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies." If men *will* read "the earth," or "the globe" as they choose to call it—a word unknown to the Bible—instead of the "sun," they must do the best they can to get out of the difficulty; and if they find that impossible, which assuredly they will, the solution is obvious—reject the Bible for saying what it never said! This is so easy, so logical and so worthy of honest and honourable men! It is true that in rejecting the Bible for the story which they have palmed upon Joshua, they may lose all Divine truth, and come short of the offered prize of eternal life in Christ; but what of that? Science, glorious science, must be upheld at any cost, although this wonderful goddess is afflicted with a short memory, and contradicts herself with edifying frequency.

2. 'Is it to be supposed that by some supernatural appearance the effect was produced?' The "suppositions" in this case would form a rich chapter in the curiosities of literature, and would be very entertaining, but for the sad fact that they prove their authors to have been firm believers in a scientific theory, which they accepted on the word of men, and to which the Word of God must at all hazards bow. As we are under no such necessity, we do not 'suppose' any mere appearance, or ocular illusion, but accept the grand FACT that the sun stood still, and produced the desired result.

3. How would we state our hypothesis so as to meet and answer the views of sceptics? We should be very glad indeed to see sceptics brought to the belief of the truth, as many years of labour with the voice and the pen prove; but we have no hypothesis to state on this subject. There is no need of any. The event is stated as plainly as any other in the history of the great Jewish general. Copernicus does not trouble us when the Maker of the earth speaks about it. The mag-

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nificent fable of scientific astronomy does not shake our faith in the testimony of the inspired writers respecting the world. The earth is an immense plane at rest where God placed it, not a globe flying through space with lightning speed. The sun is a light in the firmament, probably between three thousand and four thousand miles above the earth, moving in his "circuit" daily, as the beneficent Creator ordained; and to stop him for a day in his progress, although the act of sublime omnipotence, like that of stopping the river for the ransomed to pass over, troubled no "globes" and caused no derangement in "solar systems." The immobility of the earth is unquestionably taught in Scripture; reason and common sense, as well as faith, say that this must be true; and we must go back to the old system of the universe, as well as to the old doctrines of the faith, if we would be astronomically as well as theologically sound. We are under no obligation to account for certain well known astronomical phenomena in harmony with the fact that the earth is neither a globe nor in motion, as our business is simply to vindicate the truth of Scripture; nevertheless, we believe it can be done; but even if it were otherwise, we should still accept the testimony of the Creator respecting "the earth he has founded upon the seas and established upon the floods." Finally, whatever may be true or false in scientific astronomy, no man living can reconcile it with the narrative in Joshua, when the impudent assumption is made that the stoppage of the *earth* is meant by the stoppage of the SUN! We, at least, believing that holy men of God spake as they were moved by the Holy Spirit, accept their testimony reverently without troubling ourselves with the question whether it agrees either with orthodox theology or orthodox science. The Scriptures are right and the *savans* wrong, notwithstanding the wisdom and learning of the latter. Now, it may be of use if we direct attention to some of the things found in the Bible about the EARTH on which we live. "The pillars—fixtures—of the earth are the Lord's, and he hath set the world upon them." (1 Sam. ii. 8.) "Where wast thou when I laid the foundations of the earth? declare if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof, when the morning stars sang together, and all the sons of God shouted for joy? Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddling band for it, and broke up for it my decreed place, and set bars and doors, and said, Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed?" (Job xxxviii. 4-11.) "And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so." (Gen. 1. 9.) "He hath founded it upon the

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seas, and established it upon the floods." (Psa. xxiv. 2.) "Of old hast thou laid the foundation of the earth, and the heavens are the work of thy hands." (cii. 25.) "Who laid the foundations of the earth, that it should not be removed for ever" (civ. 5); or, as Young translates:—

"He hath founded earth on its bases,
It is not moved to the age and for ever."

"To him that stretched out the earth above the waters." (cxxxvi. 6.)

"The earth standing out of the water and in the water." (2 Pet. iii. 5.)

"Out of water and through water standing together by the Word of God."—*Young.*

"Out of water and through water set together by God's Word."—*Rotherham.*

"Longer than the earth and broader than the sea." (Job xi. 9.) Fancy such language in reference to a globe! "Hast thou perceived the breadth of the earth?" (xxxviii. 18.) "The earth which he hath established for ever." (Psa. lxxviii. 69.) "Thou hast established the earth, and it abideth, *(margin)* standeth." (cxix. 90.) Moves through space at *seventeen miles a second!!*—so says astronomy, and men believe it! The absolutely impossible is believed if science teach it; but a Biblical miracle cannot be credited. Let us calmly ask when and where did God work such a miracle as this which scientific astronomy teaches? But we need not make further remark at present. "I am the Lord that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself." (Isa. xliv. 24.) "Strong foundations of the earth." (Mic. vi. 2.) "The world also shall be stable, that it be not moved." (1 Chron. xvi. 30.) "The face of the world." (Job xxxvii. 12.) "The ends of the world." (Psa. xxii. 27.) "The world is established, that it cannot be moved." (xciii. 1.)

Now let us look at a few texts about the SUN, which modern astronomy has made a fixed luminary, and the centre of what it calls the "solar system," whilst enormously and inconceivably exaggerating its size and distance. "The sun went down." (Gen. xv. 17.) "The sun was risen." (xix. 23.) "The sun was set." (xxviii. 11.) "The sun rose." (xxxii. 31.) "The sun waxed hot." (Ex. xvi. 21.) "If the sun be risen." (xxii. 3.) "When the sun is down." (Lev. xxii. 7.) "The going down of the sun." (Josh. i. 4.) "The sun was down." (viii. 29.) "Sun, stand thou still." (x. 12.) "The sun stood still." (Verse 13.) "Let them that love the Lord be as the sun when he goeth forth in his might." (Judg. v. 31.) "Before the sun was up." (viii. 13.) "As soon as the sun is up." (ix. 33.) "Before the sun went down." (xiv. 18.) "The sun went down." (xix. 14.) "The sun went down." (2 Sam. ii. 24.) "Till the sun be down." (iii. 35.) "As

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the light of the morning when the sun riseth." (xxiii. 4.) "In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it." (Psa. xix. 4-6.) "The sun ariseth." (civ. 22.) "The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose." (Eccl. i. 5.) "So the sun returned ten degrees, by which degrees it was gone down." (Isa. xxxviii. 8.) "The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof." (Psa. l. 1.) "From the rising of the sun unto the going down of the same, the Lord's name is to be praised." (cxiii. 8.) "They shall fear the name of the Lord from the west, and his glory from the rising of the sun." (Isa. lix. 19.) "From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles." (Mal. i. 11.)

We ask any man that has the fear of God in his heart, whether the Bible, through which the Creator of the world speaks to his creatures, *can* make all these mistakes about the rising, and daily circuit, and setting of the sun? It is one of the pet phrases of the philosophers that "the Bible was not given to teach us science." This phrase was invented to cover the mournful infidelity of the scientific world. We reply, we will not allow science to make our Father's Book a tissue of falsehoods by the suggestion that its writers said things which they knew to be untrue and misleading. Our protest is thus recorded, and, if need be, we shall follow it up.

TABLE TALK AT HILLSTEAD HOUSE.

OWEN. A friend put this question to me the other day: "Why was not the Bible so written that every person should understand it alike, and thus prevent the variety of opinions and interpretations which is found among those who believe that it contains a revelation from God?" May I ask brethren what answer they would give to that question?

HILLSTEAD. This may be a suggestive opening for an hour's conversation.

HILTON. Yes, or a year's! But I am curious to know Owen's answer to his friend.

OWEN. Your curiosity shall be gratified in a moment. I said, "At the first blush of the thing, such a revelation seems very desirable; but the thought rushes in that it is utterly impossible except by miracle."

HILLSTEAD. Which miracle would necessitate the reconstitution of the

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human mind, and the removal of personal responsibility; two or three miracles rolled into one! Rather than that, I think we should be thankful for Babel itself.

LENNY. So long, at least, as Babel does not mean voluntary disloyalty to the great and good King.

HILLSTEAD. Exactly. Thank you, dear Lenny. That must be always understood, if not expressed in so many words. Discussion, courteous controversy, differences of opinion, with a sincere desire on the part of all to reach the blessed haven of assured truth, are not only allowable but profitable, when it is assumed as beyond suspicion that each one is a loyal and loving disciple of our glorious Master.

SMITH. I never thought of all this in such a light before. I have long thought if every one agreed with—with—

OWEN. Your body? Don't be bashful, brother.

SMITH. Well, don't hit so hard. It was natural, although no doubt foolish, that I should think of those I know best as nearest the truth; but, to put it generally, I have thought sometimes that if all were of one mind it would be very delightful.

LENNY. No doubt; but what then? Delightful without light. Uniformity without thought. Concord without conviction. Consent without examination. A dead sea without a healthy ripple on its surface. A forest of trees, all one size, one shape, one colour; a garden of flowers all one pattern, one hue, and one odour; and a community of men all repeating the same thing, like a multiplied echo, or a flock of well trained parrots, without understanding; a captivating idea, truly! I vote for Babel! By all means let us have Babel! I never saw beauty in Babel before; but now I am profoundly in love with that notorious confusion. It is infinitely better than mental stagnation in which intellectual life and growth are impossible, individuality out of the question, and obedience to the command that asks us to give a reason for the hope that is in us, utterly beyond human power. An act of uniformity, conceived in stolid ignorance both of the character of God, and the nature of man, and attempted to be put in force by tyrannical power worthy of that ignorance, sheds instructive historical light on this "delightful" thought!

HILTON. And yet there are men who consider such a state of things the perfection of excellence. A dear friend lately put into my hand a small book, from which he thought I could derive some light—that is to say, regarding the mind of the writer, if nothing more important was illuminated. The thing is entitled "Some questions of the Church Catechism, and doctrines involved, briefly explained, for the use of families and parochial schools." Let me read a few sentences. They will help our "talk" towards a right conclusion on the inestimable blessing of liberty of conscience springing out of the very construction of the

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Bible, though certainly they were never intended to serve such a purpose :—"When were you made a Christian? When I was baptized.—Can any one become a Christian without baptism? No.—In what light must we view those who have never been baptized? As the heathen, whether they be old or young, notwithstanding they may be in the habit of attending divine worship.—. . . What are those persons said to be who have rightly received baptism? They are said to be 'born again,' or to be 'regenerate.'—In this our second birth, who is our Father and Mother? God is our Father and the Church our mother.—. . . You said that the Church is governed, according to the Apostles' institution, by bishops, priests, and deacons; what pretension has the *Church* of Scotland, as it is popularly called, to be considered a Church at all, seeing that it rejects the order of bishops, retaining only the orders of priests and deacons? It is the church which is established in that country by law, and therefore it is regarded by the *State* as a true Church. Its distinctive title, however, is 'the Presbyterian Church of Scotland,' or 'the Kirk,' and is not in reality, *the Church* of Scotland.—. . . We have amongst us various Sects and Denominations who go by the general name of Dissenters. In what light are we to consider them? As heretics; and in our Litany we expressly pray to be delivered from the sins of 'false doctrine, heresy, and schism.'—Is their worship a laudable service? No; because they worship God according to their own evil and corrupt imaginations, and not according to his revealed will, and therefore their worship is idolatrous.—Is Dissent a great sin? Yes; it is in direct opposition to our duty towards God.—How comes it then in the present day that it is thought so lightly of? Partly from ignorance of its great sinfulness, and partly from men being more zealous for the things of this world than for the Lord of hosts.—. . . But do we not find among them many good men? Many doubtless are unexceptionable characters in a moral point of view, but they are not *holy* men; and herein indeed we may learn a lesson from them, for if they apparently attain such perfection, what ought we to be in all manner of godly conversation, who possess all the means of grace?—But why have not Dissenters been excommunicated? Because the law of the land does not allow the wholesome law of the Church to be acted upon; but Dissenters have virtually excommunicated themselves by setting up a religion of their own, and leaving the ark of God's Church.—What class of Dissenters should we be most upon our guard against? Those who imitate the most nearly the true Church of Christ.—Why so? Because we are more liable to be deceived by such, the points of difference being apparently few and unimportant, whereas the very circumstance of their being Dissenters shows that they have fallen from the unity of the Church Catholic, and consequently are not in a state of salvation.—But are there not some Dissenters who use the same form of prayers as our-

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selves? Doubtless; but the prayers of the Church being, for the most part, for the priest to offer up in behalf of the people, it must be sinful and presumptuous for those persons who are called dissenting teachers to address the throne of grace, usurping the priestly office.—Is it wicked then to enter a meeting-house at all? Most assuredly."

OWEN. What miserable rubbish!

HILLSTEAD. Ay, true enough; but mark the point Hilton has in view by reading this highly intelligent and very charitable affair; the effect which would be produced by a supposed revelation that simply communicated facts about which there could be no diversity of opinion, thus making no provision for the nurture and growth of the intellect by personal study, and no room for the exercise of the noblest grace of the gospel—charity, in cases where different men had honestly reached different conclusions. The writer of this amusing little catechism—for a quiet smile is the best reply to it—assumes that a given church is *the* community of God, and that all outside that church, whatever their Christian profession or character, are outside salvation. Well, you can't object to that logic. It is undoubtedly correct. If his assumption is warranted by divine truth, his conclusion is inevitable. It must be so. Now, we are not going to criticise this man; that would be profitless cruelty; but on the principle that inference sometimes helps direct argument, we gather something from him to show how wisely adapted to the variety of mind is the great diversity of modes by which revelation speaks to us.

ARNOLD. It appears to me that the structure of the Scriptures suggests that a merely mechanical or routine religion is neither profitable to man nor pleasing to God. There is such a remarkable and beautiful interweaving of the intellectual and emotional, of thought and feeling, of the supernatural and the natural, that the *very form* of the revelation is attractive, whilst the revelation itself is beyond all price. It is not only that we have doctrine and precept mutually related, the latter springing out of the former as naturally as the fruit from the tree, but that we have the consciousness of the believer gratefully approving the things believed. God and man meet in Christ Jesus, and men feel that what God has said in his dear Son exactly suits their condition. Every condition and class of mind is graciously considered. Poetry, parable, prophecy, doctrine, precept, caution, warning, promise, and counsel are all given; and the arrangements of grace point steadily and invariably to the consummation in the kingdom of glory, when the Saviour will have his reward, the Church her triumph, the world its rest, and the Father the realisation of his eternal purpose in a cleansed and happy universe which will witness no irruption of evil nor shadow of sorrow through the ages to come. Altogether, the picture in which the book melts and disappears, as having done its work and borne its testimony during the school days

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of humanity, is one of unparalleled beauty and splendour, such as infinite wisdom alone could have sketched, and infinite power alone could have completed.

HILLSTEAD. I am extremely grateful to you, dear brethren, for these happy evenings. May a blessing rest on us all during the necessary separation of the summer months; and may the grand truth of immortality only in Christ, and the corresponding truth of his glorious kingdom, find a place in many Christian hearts! Whether we shall ever meet thus again is unknown to us, and indeed it is a matter with which we have nothing to do. Grace be with you all!

ALL. "*Amen!*"

ATONEMENT PREFIGURED IN THE BAPTISM OF JESUS.

Read Matt. iii. 13-17, and Luke iii. 21-22.

I. THAT Christ is both the wisdom and the power of God, is a truth that shines forth resplendently in the vicarious character of his sacrificial work. It conveys to the believing sinner the full assurance of his identification with all that Christ did for God, all that he is to God, and all that he possesses from God, Nowhere I think does this principle of substitutional efficacy appear more conspicuous within so brief a space as in the narrative of the baptism of Jesus the Christ, the Son of God. It is very necessary to bear this great feature in mind in the perusal of the entire scene and its attendant circumstances.

When the fulness of time had come for the outward display of the judicial action of God against SIN, in order that—when the several branches of the whole family of God should receive consciousness of Redemption—He might put it away for ever: "God sent his own Son into the world" in the *likeness* of sinful flesh," to perform under the law that which all previous sacrifices had failed to do. As the divinely appointed sin-offering, God judged on the Person of his Son, and passed the sentence of eternal abolition of SIN, to be fulfilled in due time.*

Christ Jesus came into the world as Son of Abraham, of David, and of Adam, in order to honour God as MAN, in every condition of humanity, Jew and Gentile, first by the manifestation of purity and righteousness in his life, and then by offering to him a spotless person, a perfect character of moral excellence, and all the precious fruits of a holy nature; glories that man in all ages of the world had come short of displaying, and without which no man can have access unto God."†

For the full instruction of his children in the wondrous blessings of the sacrificial atonement of his Son, it has pleased the Father to institute the symbolic action of the Baptism of Jesus by his forerunner, John. As "the Second Man, the Lord from heaven," he came to redeem all that had been lost by the first Man, bringing forth into light

* Rom. viii. 3; Heb. ix. 26. † Rom. iii. 23.

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the full glories of the manifold wisdom and eternally conceived purposes of God.

II. In order to understand the Lord's vicarious position on earth, it is necessary to look at the solemn cause that brought him there. The first Man, Adam, dwelt in Eden, a garden planted by the hand of God, wherein was every object for joy and blessing suited to his condition; objects that could speak to him of the power, wisdom, and goodness of the Creator, with whom he was also in communion in his innocence. Objects, too, which must have had a tendency, under a right exercise of his moral faculties, to develop reverence and affection for their Giver. He stood in the midst, and the enjoyment of the bright and untainted atmosphere of a sinless creation which acknowledged him as the divine delegate in sovereignty thereof, with a spotless and beauteous partner for all his joys, a help fitted for all his occupations. Yet, under such exceedingly favourable circumstances it was that at the first temptation he bartered his innocence for corruption; his position, which was probationary, and his inheritance, were lost.

When Israel came into the land of Canaan under Joshua, we behold once more man in the garden,* under a law of obedience † as at the first. But the garden how changed! Sin had come in, and its accompaniments, death and the curse, were painfully obvious throughout. Yet, under such circumstances, every thing surrounding Israel was favourable to an antagonism against prevailing evil, and the development of righteousness if it were an inherent quality in the natural man. Adopted of Jehovah as his people, under his especial government, fostering care, and guidance; hedged around by the ceremonials of a religion that drew them towards the confession of a certain relationship to him by means of an ordained priesthood; the only nation to whom Jehovah had made himself known, and therefore possessing a supremacy above all others, it was the purpose of the Most High to govern the world through their means, had their probationary tenure of the inheritance of Canaan showed them to be righteous instruments for such an object. But once more did Satan lead man into captivity to his will to worship him rather than God; once more was man proved unfit for communion with his Creator, and for dominion over creation; once more was man driven from the garden. Man in Israel failed to recover what man in Adam had forfeited.

"In the fulness of time," as I have said, appeared "The Last Adam," who came as the Divine Representive standing in the place of the first Adam and of Israel. He came with full purpose of submitting the same test of obedience through temptation by the same adversary; to give proof of perfect righteousness, and of unquestionable devotedness to the honour and glory of God who sent him: thus to redeem from the power of Satan both man and his inheritance.

III. We pass now to the incidents connected with Jesus when "He came unto John to be baptized of him." The baptism of John was of

* There can be little doubt, I think, that the garden of Eden was in the land of Palestina. See Ezek. xxviii. 12, 13, 16, connecting Tyre with Eden; also Ezek. xxxvi. 35; xxxi. 16. Again: Isa. li. 3, and Joel ii. 3, with Gen. xiii. 10. Many other references might also be adduced to warrant the supposition.

† Deut. xxviii.

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repentance and confession of sins,* a condition necessarily preparatory to salvation. Viewing this fact in connection with Jesus, "holy, harmless, undefiled, and separate from sinners," there arises a question which demands a reply before we proceed.

Why was such an One, bearing the above character, submitting to an act of identification† with repentance and confession of sins?

The reply is found in the significance of that little word "US," in Matt iii. 15, and it is here that the vicarious position of Jesus is so wonderfully conspicuous. Not on his own account was this action performed; he who was "that holy One and the Just," needed neither repentance from nor confession of personal sin. It was "the just" representing "the unjust," declaring that he was about to show how he would "bear their sins on his own body on the tree," that brought him to the baptism of John. By the will of God in order to the perfect work of Reconcilation, "he who knew no sin, was made sin for US, that WE might be made the righteousness of God in him."‡ Here is perfect vicarious action. There is an emphatic clearness in such a statement that shows how completely the objective view of what Christ has been as to his sufferings, and what he now is as the personal standard of divine righteousness, is substituted by the Spirit of truth as a perfect ground of confidence for the believer. The transfer of all that God demands is made from self to Christ. Hence the assurance that both the confession and repentance that he entered into for "US," was deep, full, heart-searching, perfect. We may feel quite confident that *he* left no one sin unconfessed in the ear of the Most Holy, no one transgression unrepented of to him, who could be satisfied with nothing short of the effectual action that must necessarily precede the utter oblivion of all sins and iniquities. As an act therefore of the Son, it must have been supremely acceptable to the Father.

Jesus, having assumed the position of substitutional responsibility of the weight of the sins of God's people, there must of necessity follow the suffering of the full penalty due thereto. This he declared himself willing to bear in the action of his baptism. He stood thus on the banks of the Jordan,§ where Israel once had stood: but there was no parting of those waters for him that he might pass through them unscathed. No! the full power of those billows was to be borne; he must go *into* them, they must pass *over* him; for only thus could he prefigure the coming cross whereon he was about to submit to the full wrath and judgment of God against sin, in order to its abolition, and to the possibility of the remission of the sins of the family of faith.

When therefore Jesus was put under the typical waters of judgment, it was for "US;" he carried with him the whole family, thus declaring them as *sinners*, to have been judged, executed, and buried. The full award due to sin *passed over them*, they were "buried with him by—or in—

* Matt. iii. 6; Acts xix. 4. 5.

† This appears to be the meaning of the untranslatable word, "*baptism*." Rom. vi. 1-11, Col. ii. 12, seem to afford warrant for it, which is confirmed by the action of the Lord Jesus.

‡ 2 Cor. v. 21.

§ Every event connected with this river in the history of Israel, together with the fact of its termination in the sea of death, will show that its waters are emblematical of judgment. See Ps. xlii. 7.

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Baptism into death." But in that Jesus was raised again out from those waters, we are further assured that, bearing still his representative character, those who believe are identified with him in this act also; that is, they "shall be planted in the likeness of his resurrection."* "Dead *indeed* unto sin, but alive unto God *in* Jesus Christ our Lord." Hence follows the important exhortation, "He died for all, that they who live *should not henceforth live unto themselves, but unto him who died for them*, AND ROSE AGAIN."†

IV. Seeing that the perfected work of atonement is hereby prefigured at the beginning of that life of righteousness of the Christ, who through the eternal Spirit was about to offer himself without spot to God;‡ is it to be wondered at that, as Jesus came up out of the waters of his baptism, "the heavens were opened *to him?*" Did this not foretell that, when he should have suffered, he should enter into his glory? But still in his representative character, returning to the heavens, entering thither as "the forerunner *for* US" within the Father's house.§ Nor are we surprised that the Spirit of peace should first descend and rest upon *him*, who in his own person was to become the peace of the entire family of faith, brought nigh and reconciled unto God through his blood.‖ Whilst, to crown the wonders of this instructive scene, we listen with joy unspeakable to the voice of the Father, erst at the birth of Jesus borne by angelic messengers to earth proclaiming peace, and the good pleasure of God in Man. That Man his beloved Son in the perfect fulfilment of all righteousness.

But yet once more. This voice, though spoken to Jesus, was for him as he then prefigured "the first-born from the dead," and not therefore for him alone. The same Spirit of peace as the Spirit of adoption has borne witness in harmony with the spirits of believers that they too are sons of God, quickened and raised together with Christ,¶ and loved with an equal love as that which the Father bestows on his first-born Son.** To each member does he say, as chosen in Christ before the foundation of the world, "This is my beloved Son, in whom I am well pleased."

V. The result of the baptism of Jesus being a manifest declaration of his being a Son of God in humanity, in the garb and situation of apparent weakness, was an opportunity for Satan to attempt such a victory over the Second Man as he had gained over the first. By the same means too, adapting his wiles to the condition and circumstances of Jesus, and this is written for the admonition of all who, in baptism or otherwise make a public profession of being sons of God. Temptation is sure to follow, and must be submitted to, that the genuineness of the faith may be proved, by which the declaration of sonship is avowed. It is evident from the nature of the temptations of both the first and the Second Man,†† that the attractions and evanescent glories of this present evil world are all that Satan has to offer. His appeal is to the lust of the flesh, of the eyes, and the pride of life. But the weapons of victory are provided by our God who is rich in mercy, and they are, the sword

* Rom. vi. 3-6. † 2 Cor. v. 15. ‡ Heb. ix. 14.
§ Heb. vi. 19, 20. ‖ Ephes. ii. 13-18.
¶ Rom. viii. 15, 16; Ephes. ii. 5, 6. ** John xvii. 23.
†† Luke iv. 1-12.

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of the Spirit, the Word of God, exceeding great and precious promises in an open heaven, an eternal weight of glory, and joint heirship with the Lord Jesus Christ, who shortly, at the sounding of the seventh trumpet, shall be invested by the Father, together with his body, the Church, with the sovereignty of all those kingdoms that he indignantly refused from him who now holds it, Satan the god and prince of this age.*

H. GOODWYN.

CHRISTIAN SPEECH.--A SERMON.†

"Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man."—COLOSSIANS iv. 6.

IF I were entering a manufactory, and saw in the hands of the maker a piece of intricate and delicate machinery, with fine wheels and springs, I would naturally ask him, in my ignorance, What is that called, what do you intend by that, what is the use of that? When I see in God's great moral and mental manufactory certain men called out of the multitude, and touched with his hand with its most delicate touch,—men to whom he has imparted certain divine things which are not possessed by the mass or the multitude, I naturally ask, What are these men for? My text replies, "that they may be ministers of grace:" that they may instrumentally communicate to others the things which God has given to them. When I look at the fact that there have been elaborate preparations for certain results, that God has spoken in this Book about things which he calls "redemption," "election," "adoption," "sanctification," "justification," and many other things of that class, all of which are strictly defined, I put this question to myself: "What is all this for? What is God's object? Is it just to save these men from ignorance and sin; and does his object terminate with that? Having placed these men on a higher platform than that which they occupied as natural men merely, and bestowed upon them all these things, this light, and these hopes,—what is the object of it? He speaks of himself as a workman and of us as his workmanship, and he must have an object in doing all this. Why, for example, has he not dealt with the entire mass as he has dealt with this selected multitude? He could have done so had it pleased him. Why has there been a principle of selection adopted during this economy of grace?" The answer is here: he has called these men out of darkness into light, and says, "Ye are sons of light: shine!" he has called these men from their state of corruption and given them salt, and says, "Use that for me;" he has called them from their state of guiltiness, and delivered them from sin, and made them holy men, and he says, "Now let your purity recommend your principles to others;" he has told us most distinctly that by no works of ours previous to regeneration in Christ can we do anything for ourselves or others. The fact is we cannot; the natural man receiveth not the things of the Spirit of God, neither can he know them as a natural man. But the Scriptures

* Rev. xi. 15.

† This discourse, by the Editor, reported in a local paper, was, like all his sermons, extemporaneous. The reader will therefore excuse the absence of that literary finish which ought to characterise written compositions.

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tell us plainly that salvation in Christ is free to us, and then God says, "As soon as you get that, you must serve me; I give you the qualification,—use it for me; I bestow upon you the power,—put it forth for me; I have planted,—you will bear fruit; I have cleansed,—you must shine; I have given you light,—reflect it; I have placed you under obligation, you cannot pay me, hand the interest of my capital over to others; the talents are mine,—use them for the good of others." Brethren, a Christianity which shuts itself up in itself is a poor thing, a mockery of God and man; a Christian man who is content to go through life's journey doing nothing for him who saves him is an unprofitable servant. Well, now, I could talk a long while in this strain, generalising on the principles of our faith. You will bear in mind, my Christian brethren, the great thing taught in this Book, and consequently taught here—I say "consequently," and I mean it, for this Book is my only guide—you will bear in mind the great fact to which your attention is called, that God our Saviour makes us Christians that we may be Christ-like men; that he has bestowed upon us a free salvation that we may freely give; that all the precepts of his gospel spring out of these doctrines—the doctrines embody precepts and give them birth. He never asks any man to do any thing in his own strength. That to me is clear; hence when I hear men telling the ungodly to do this or that, without telling them to surrender at once to God's grace, I say, You give them an impossible task; it is not to be done; it is not God's way. His way is, "Believe in the Lord Jesus Christ, and thou shalt be saved," and when saved, "Son, go work in my vineyard."

The precept before us is given to Christians, to persons who have passed from death to life in Jesus Christ. You will notice the chief points of the text: we have in it "speech," and "salt," and "grace." Take these in their order. First, "speech." What a piece of wonderful mechanism is the human mind! What a marvellous thing is the power of uttering intelligent sounds which the hearer is able to translate into ideas! The tongue is man's glory or disgrace, and is so times without number. Speech is the great attribute of man. God made the tongue; he gave man this power of speech; he has spoken to us by his prophets and by his Son; and more than once in an audible voice from heaven to bear celestial witness to the accepted One. But it is impossible for us to speak about things of which we are ignorant. No man can discourse on science, or philosophy, or art, unless he knows something of the subject on which he speaks. Nothing is more distressing than to hear a man talking at length about matters of which he has no conception; the blunders and errors are absolutely ludicrous which we sometimes hear from the lips of men who think they understand, but who understand not that about which they are speaking. So, if our speech is to be in accordance with the grace, light, and purity of the faith, we must understand that grace, light, and purity. If a man would speak to his fellow-men for Christ, he must himself have received his education from Christ. If we are to talk about things of intense and eternal interest, it is obvious we must go to the only source where we can get correct information regarding those things. So then, in accordance with the principle just laid down, that the Lord asks no service of men without qualifying them for it; so here, if our speech is to be of the character required, we must

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understand the things about which we pretend to speak. You see how important it is that we should be rightly instructed in the way of the Lord, that we should have clear conceptions of his modes of dealing with mankind, that we should have right ideas of the position of our Lord Jesus Christ in the mental, moral, and spiritual universe. How sad to be ignorant! A prophet complained of old that his people were destroyed for lack of knowledge,—and this is true, to-day, in thousands of instances. If we would, in one word, so speak as Christ would have us, we must understand Christ, and then we shall have the qualification to talk about him, as well as the motive for doing so—loyalty to him.

"Salt:" one of the most precious things in the creation! What wonderful qualities it has! It preserves the corruptible from corruption; it is used by all mankind; God speaks of his own covenants as covenants of salt in more than one instance, to give us an idea of their perpetuity, as well as of their purity. Our Saviour selects this most precious thing and applies it to Christians—"Ye are the salt of the earth." Under the old dispensation all the sacrifices had to be salted, and our Lord, in selecting salt as symbolic of the purity of speech which he required in his followers, gives us this idea—"The world is a mass of corruption; it is in darkness and ignorance; it is smitten with the leprosy of sin; it is under the dominion of the prince of darkness: I leave you behind; I am going away to my Father to wait the time appointed for the establishment of the universal kingdom, and I call you to be my witnesses in my absence, for you are the salt of the earth." Now, there is this great fact, that the world, without Christian principles, would be an unendurable place. No police power, no magistrates, no government could keep it from terrible anarchy and final ruin. The world is one vast mass of corruption. I am not speaking too emphatically; but for Christian principles, in their indirect influence, society would be absolutely intolerable. There are millions of men who are not Christians in the New Testament sense, who are nevertheless greatly influenced by the indirect bearing of Christian principle upon their convictions and their conduct. Here is the honour the Lord has bestowed on his followers: "Ye are the salt of the earth, and I want you to be ministers of grace to men." We might pause here for a moment to take a glance, as far as we can, at what has been done through the indirect action of Christian principles upon civilised nations. There can be no doubt that the truths of this Book have told wonderfully in every possible direction, and that we should have to mourn over things immeasurably worse than they are—and they are bad enough—but for the bearing of the light of benevolence and the kindness which every Christian man has in him, and bears with him every day of the year. The silent action of consistent Christian men tells wonderfully upon the world.

Now let your speech be always with grace, seasoned with salt. We are not required to be talking religion constantly; we could not do it. God does not expect it; but we are required to have religious speech. Do you see the distinction? We are not required to be constantly preaching the faith, but we are required to have the influence of faith upon our every-day speech and conduct. We could not carry on the world's commerce, and politics, and business, if we were required to be constantly speaking by the Book; but the text means not to have one

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mass of salt, but individually to season our every-day speech with it. Here is the type of the Christian man I like to see:—a man who knows his business, and does it; a man whose conduct and speech leave the impression that he is a man in the true sense of the word; that he fears God while transacting business with his brother man; that he regards the Highest, while he is loyal to his earthly sovereign; that he prefers divine truth to all earthly systems, while he pursues his earthly systems in accordance with the necessities of his earthly business. This would cut up by the roots that offensive thing called "cant." This would give us the right stamp of Christian men,—men to whom you would not put the question, "To which Church do you belong?" A Christian man carries in his heart the love of God and the light of salvation.

"Speech," "salt," "that ye may know how to answer every man." A happy issue of such qualifications! These Colossian Christians, like the rest of the early Christians, were surrounded by men who watched their conduct narrowly; and very properly too: and the heathen men who had not received the faith put questions to them; and Paul says, "If your speech be with grace, seasoned with salt, you will be able to know how to answer every man." And in these days in which we live, a considerable number of Christian men, as it happens, have to give an answer concerning their convictions, and doctrines, and opinions, and it is a matter of very great moment to be able to give an answer,—a right answer; I was about to say satisfactory, but that is no matter. It is no matter to me whether my answer to a man be satisfactory: I have nothing to do with that. What I have to do is to see that my answer is in strict accordance with truth, and leave it there. We are not allowed to answer questions of that kind in our own mode and fashion; we are simply bound to defend the Gospel. In speaking of the love of Christ, we must speak the language of gentleness and love. No human being was ever scolded into godliness, and no human being ought to be. To be the children of our Father in heaven, in the imitation of his kindness, is our lofty privilege. You do not make loyal Christians by putting them in the Inquisition: persecution is no part of the ministry of Jesus Christ; exclusive dealing tells not in favour of godliness. All those things which are so common to short-sighted humanity fall very far short of the divine influence which the Lord would have us to put forth when we give answers to the questions that are put. "Why do you believe that?" We reply, "Because it is written." "Why do you disbelieve the other thing?" "Because we find no authority for it in the Scriptures." And it is in thus giving an answer to men that we become diffusers of light and salt to our fellow men.

Now I have said in passing, that this is not a text for ministers only. I want you to understand that all saved men must be ministers of grace to their fellow men. There is a recognition of this great principle. A great number of those generally called Laymen—a term I do not admire at all; but private Christians, who do not occupy the place of public teachers—are employed in teaching the Word of God, and I rejoice in this. It ought to be felt as a privilege, as well as the duty of every Christian man, to be a minister of Christ to his fellow men. If this were felt, we should not confine our religious teachings to the Sunday, but should remember the text which says, "always,"—whenever you have

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the opportunity, whenever a favourable opportunity is given of ministering grace to your fellow men, do it. Now there is the ministry of kindness, the ministry of charity, the ministry of doing good to men, the ministry of active benevolence. It is wonderful how society has been blessed through the action of Christianity in these directions. The sums of money given are exceeding great; but they are not the best criterion of these ministries. I think rather of the unseen action of thousands and tens of thousands of Christ-loving men and women in this country; and this is most precious to think of. The principle of not letting the left hand know what the right hand does is decidedly a divine one; to act upon that as you have opportunity is a blessed thing. We are taking all these things from the boundless sources of divine benevolence; of God's own have we given. The light we have is borrowed from the Sun of Righteousness; the salt we have is his royal gift; the hopes we have are founded upon his promise, his assurance; the grace in which we stand is his grace; all the mental, and moral, and spiritual wealth that we have is a talent from God, and to be used for his glory. There is the glorious source of holy speech: it comes down to us, and from the lips of him "who spake as never man spake;" it distils as the gentle dew, it falls upon regenerate hearts, it calls forth gratitude and praise, and the dumb man sings with gladness, and the lips that were sealed in respect of religious truth are opened for the outflow of earnest entreaty, and men who were strangers and foreigners are found to be fellow citizens with the saints, and of the household of God. Great is that mistake which confines the Christian faith to a system of doctrines, and calls not out the moral power of the heart in a world of corruption and darkness. Let us avoid that mistake, my brethren; and as our God has given us real treasures, let us give to others: let us speak of him in our households, to our friends, and acquaintances. The Jewish fathers were commanded to talk of these things to their children morning and evening; Christian fathers are not only to exemplify the force of Christian truth in their lives, but to speak to their sons and daughters about their glorious Saviour. And if we bear in mind the point of the text, that our speech is to be seasoned with salt, we shall give the idea that we are living sacrifices, to the honour of God. The Apostle says it is our reasonable service to be living sacrifices to God, and this holy salt will preserve us from corruption, whilst it has a beneficial effect upon those around us.

One word, and I have done. I have spoken about the necessity of understanding the subject on which a man wishes to speak if he would benefit and enlighten his audience; he must understand what he is talking about. So, my dear friends, if we would act according to the precept of our text, it is perfectly obvious that we must go habitually to the Lord Jesus Christ to get the light and the salt that shall give holy savour to speech, to get the information that shall make the speech intelligible and scriptural, and to get the impulse which will prompt us to speak as opportunity occurs. I counsel you, my friends, in these days of much religious excitement—you are all aware that they are so—in these days of efforts at revivals (many of them, no doubt, artificial efforts, but to which, nevertheless, God has given his blessing in many directions), let me ask you to do what in you lies to commend to others, in your various spheres, the vast importance of receiving the Lord Jesus

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Christ, out of whom there is no salvation. You see what is the context: "Walk in wisdom toward them that are without;" the multitudes that are without the pale of the Christian Church—of course I mean the multitudes that are not in Christ—when you come in contact with them, speak about the grace and glory of the King, about the beauty of a well-moulded Christian mind, about the happiness of homes where Christ dwells—dwells in the heart, and therefore in the homes; speak about the blessedness of knowing him, whom to know is life eternal; and with a loving heart, an eye beaming kindness, a face lit with a smile, these things will tell upon others, and you will become, according to that marvellous passage in the Scripture, "fellow workers with God!"

"WE SHALL BE LIKE HIM."

1 JOHN iii. 2.

"WE shall be like Him!"—Hark! how, through the ages,
Rings the great hope, the Church's battle song!
This endless theme her one great heart engages,
And down the years its echoes roll along.
Each generation hails the great renewing,
Grows into likeness, passes, and is like;
And we, Time's latest born, "faint, yet pursuing,"
Echo the war-cry, and, with nerved arm, strike.

"We shall be like Him!"—Other hopes are failing;
We shall be,—ah! what here that once we dreamed?
Great? wise? self-armed with purpose all-prevailing?
How strangely life is changed from what it seemed!
But, while these stars all, one by one, have faded,
A mighty Sun has risen in their stead:
Now we look eastward, and, with moist eyes shaded,
Murmur, "This liveth; what if those are dead?"

"We shall be like Him!"—Ah! how strange the story!
Lo! if some tiny glow-worm, gazing far
Into the night heaven, clothed in all its glory,—
Learning to shine by love of one pure star,—
Heard, from that world of light, a promise pealing
Down to the dark earth, "Thou shalt be like me!"
Scarce could she grasp the whole of that revealing,—
Scarce could she comprehend the bliss to be.

"We shall be like Him!"—Watch yon cloudlets changing
To deeper splendours in the glowing West,
Transfigured by the sun, while round him ranging
To form a golden couch where he may rest;
So,—changed into His image while beholding,—
We fix our earnest gaze upon His face,
Till, clothed in glories of His own unfolding,
We are made meet to be His resting-place.

E. S. C.

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ELIJAH.

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."—MAL. iv. 5, 6.

THERE are many who consider this prophecy to have been fulfilled, and, for anything they know to the contrary, exhausted in the work and ministry of John the Baptist. Others think it is yet applicable to the future, and that probably the very man, Elijah, who thousands of years ago was translated and taken up into heaven, may be sent on a special mission to the Jews. Others think that Elijah may be one of the two witnesses of whom John in the Revelation speaks, and that he is being sustained in the body as when he was visibly present with men on the earth, to the intent that he may be sent again to complete his ministerial work, die, be made alive, and lifted up into the heavens in the sight of his enemies and murderers. And there is yet another people who apply this prophecy to a living personal apostolic ministry now in their midst; and that by them the full meaning of the prophecy will be developed and accomplished.

In the midst of these diverse and conflicting thoughts and assertions, it may well be asked, as it is by some, "What is the truth?" "To you," said Jesus speaking to his disciples, "it is given to know the mysteries of the kingdom of heaven." And again he said, "I will pray the Father, and he shall send you another Comforter, even the Holy Ghost; he shall guide you into all truth, and he shall show you the things to come." With these gifts and promises, it is surely our privilege to understand the mind of the Spirit in this prophecy of Malachi. We have the key that unlocks the door to this mystery; let us use it.

Prophetic history is twofold, verbal and symbolical. The former tells of events to come, sometimes pictorially; the latter exhibits events of the future in present fact. This is true of the whole world, of nations, of cities, of persons. Such was the kingdom of God, and of his Christ in the beginning: the future of the kingdom was exhibited in Eden, in the facts of the then present. Such was the condition of the world in the days of Noah, in relation to the time when the Christ shall come again, "As it was in the days of Noah, so shall it be in the day when the Son of man cometh." Such were the nations of old in relation to the land of Canaan and the people of God; Egypt, and Babylon, and Rome. Of such also were Adam, and Eve, and Abel, and Isaac, and Moses, and David. Facts recorded concerning those persons and nations and the world are types and symbols of the like facts at a then future time, in this age, and the ages to come: to wit, Babylon of old in the mystical Babylon that now is; and the persons we have named and their experience, in the person and the times of the Christ. The facts in the first instance are not only of the nature of the prophecy; they are the prophecy, and the type of like events to come. So on the one hand, prophetic history records events to come as if they had come, and on the other, events which have to come to pass, as to be repeated in other times, persons, and nations, with the like incidents.

Of this nature is the prophecy of Malachi concerning Elijah: it is

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two-fold in its application and fulfilment. It carries the mind back to the work and testimony of Elijah, the prophet of Israel, but its reference is not to him. It directs the mind forward, to a gracious interposition and means of deliverance from the most terrible visitation. New Testament revelation and testimony enables us to bear witness to the whole meaning of this prophetic word. It covers the whole of this age; and hath its chief fulfilment in the ending. In those days when John the Baptist came preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand, its fulfilment began. Its fulfilment will end in that day when the kingdom of heaven shall be manifest on earth, and the Son of man shall sit on the throne of his glory. The prophecy thus became history in the early records of the New Testament, and that history draws near to its repetition and completion. The repetition will also be in contrast in some of its most important aspects, and yet in harmony with both prophecy and fact.

Let us note its fulfilment in the beginning. When first God sent his Son into the world, there was a varied expectation and judgment among his people. Some thought he was Elias. The question, "Art thou He that should come, or do we look for another?" was with them then the one question of importance, of deepest interest. In its recurring and complete fulfilment, it will so come that his own people shall ask again, Art thou he? And this question shall be asked, not by his ancient people only, who still wait for their Messiah; it shall be asked also by the called from among the Gentiles. Many are called; but few are sealed and receive the spirit of adoption to say when he appeareth, "Lo, this is our God; we have waited for him; we will rejoice and be glad in his salvation." Not more surely were his ancient people through unbelief broken off for a season from their own olive tree, than, for the like cause, the called of this age shall in the end be broken off from that same tree into which they are but graffed. Then shall they begin to stand without, and cry, "Lord, Lord, open unto us." Now the Lord saith, "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Then shall come the cry of that rich man, who saith, "I am rich, and increased with goods, and have need of nothing;" and who, having been unobservant and negligent of his duty to his Lord in his poor members, shall plead thus with the father of the faithful, "Send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." But we speak of the past; and yet what we shall say of the future has a reflex application to the past, because in the events of the beginning was an incipient fulfilment, a fulfilment both typical and symbolical.

"*Elias* (Elijah) *is come already.*" We make no mistake in saying that the fulfilment of that prophecy of Malachi has been, at least in some degree, accomplished. These words of the Lord, "Elias is come," leave us no doubt. Of whom did the Lord speak? By whom, how, and to what extent was the prophecy then realised? Elias was engaged about his work. He was then present when the Lord spake.

Who then was Elias? The Jews sent messengers to John to ask him the question, "Art thou Elias?" On the occasion of the transfiguration the Lord so spake of Elias that the disciples understood him to mean John the Baptist. To this day many have the like understanding. Elias

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indeed had come, and was then present, but was John the Baptist Elias? Let the answer of John himself suffice, for surely he knew both who he was, and who he was not. When asked, "Who art thou?" he said, "I am not the Christ. Art thou that prophet? And he answered, No. Again they said, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as saith the prophet Esaias." Then they asked him, "*Art thou Elias?* And he saith, *I am not.*"

John was not in error in this denial; neither were the disciples in error, when, speaking of Elias, they understood the Lord to mean John the Baptist. There is a sense in which John was, and another sense in which he was not, Elias. He was Elias in that he came "in the spirit and power of Elias," but he was not personally Elias. He was the messenger going before, in the spirit and with the authority of Elias; and "they knew him not, but have done unto him whatsoever they listed." They rejected his testimony, they persecuted him, and finally put him to death. "Likewise shall also the Son of man suffer of them." John went before Elias; but Jesus himself followed John; therefore—

Jesus is Elias. In the connection of this testimony from heaven concerning John, that he in the spirit and power of Elias went before the Lord their God, and was not himself Elias, but Elias would follow him, Elias is personally manifest as the "Lord their God," which is the title and relation of Jesus. In one of his "Lectures to Young Men," the Rev. S. Gibbs, Unitarian Minister, says, "The meaning of the word Elias is God-Jehovah, and if applied to Jesus, would be one of the strongest proofs of his Deity." (Lec. 5, p. 8.) By other proofs we shall show that Jesus himself is Elias; of him the prophecy was spoken. "The mighty God" was his name given before incarnation. The one undying heir to the throne and kingdom of David is the Lord of David, and of all the faithful.

The testimony of John concerning himself, and concerning himself in contrast with Jesus, points to Jesus as Elias who should come after him. "I am not Elias." "I am the voice of one crying in the wilderness, Make straight the way of the Lord." Unto this end "I baptize with water;" but "he that cometh after me is mightier than I. The next day John seeth Jesus coming unto him, and saith, This is he, of whom I said, After me cometh a man which is preferred before me; for he was before me." He who was, and was preferred before John, and came after John in the way that had been prepared for him, was Jesus, Elias, the Lord their God. These names manifestly belong to one and the same person.

The testimony of Jesus concerning himself, and concerning himself in contrast with John, is proof that Jesus is Elias. When he spake to the multitudes concerning John, he spake on this wise:—"This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, among them that are born of woman there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he. And if ye will receive it, this is Elias which was for to come."

Some have supposed from this testimony, that Jesus was drawing a contrast between John and the least of God's adopted in the grace of this

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new dispensation. Not so. John, as naturally begotten and born into the world, stood on a level with all of Adam's race so begotten and born. In the great grace of his divine appointment, and qualification for his work, as a prophet, as the messenger going before the face of his Lord, and to this end filled with the Holy Ghost from the womb, none greater than he had preceded him at any time in the history of the church, none greater than John had shone forth in the firmament of heaven, giving light to benighted ones on earth. Not only did he equal all his predecessors, but not one of all the adopted of God, whether prophet or apostle, has surpassed John in the grand mission assigned to him. He was the one chosen to break to the ear of Israel the tidings of their worn out age, of exhausted patience, of fruitless forbearance and cultivation, of immediate judgment, and a brighter day. The apostles chimed in, and, as coadjutors with Jesus in the same testimony, swelled the note of warning, and exhortation, and instruction, which John had begun; but the apostles were not greater than John; and none of the sons of God are greater than the apostles. "But the least in the kingdom of heaven is greater than" John, greater than the apostles, higher than all the race of Adam.

Who is the least in the kingdom of heaven? The contrast here lies between John, as the greatest prophet that had been born of woman, and Jesus the only begotten of God, whose natural birth therefore excelled that of John, and whose person therefore was so much higher in rank as not to be touched by any coming wholly from the root and stock of Adam. So likewise the mission of Jesus, and his qualification, was greater than that of John; so much greater indeed, that without him John had not gone forth on his errand of mercy, and apostolic tongue had been dumb. But great as he was, and far as he excelled all his antecedents and followers, Jesus made himself of no reputation, but took upon him the form of a servant. He gave forth this rule to his disciples, a rule by which himself set the most notable example, that he who would be greatest among them should be the least, the servant of all; for "I" (your Lord and Master) "am among you as he that serveth." And he carried that principle out to its fullest manifestation, when, as a slave, he girded himself, and washed his disciples' feet. Behold the man! at once the greatest, and yet the least in the kingdom; the Lord, and yet the slave. "And if ye will receive it, this is Elias which was for to come."

"*This is Elias*,"—not that—not John. "This"—myself—the least in the kingdom, the greater than John, I am Elias. We are established further in this judgment that Jesus meant himself when he said, "this is Elias," by the use of the same word on other occasions. Let us note two cases.

In his memorable conversation with the disciples as to who he was, they answered, "Some say thou art Elias;" but when questioned as to their own judgment of him, "Peter said, Thou art the Christ, the Son of the living God." To this Jesus replied, "Blessed art Thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee that thou art Peter, and upon this rock I will build my Church." The great majority of professing Christians, interpret "this rock," to mean Peter; others apply it to Christ. On Christ as the chief corner-stone, the building of the Church stands secure, immovable, indestructible. "Upon this rock," myself, and in particular, the great truth which my Father has made known to thee;

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"I will build my Church; and I say also unto thee, that thou art Peter," a stone, a foundation of the building. And when the Apostle Paul speaks of the Church built upon the foundation of the apostles and prophets, he includes Peter as an equal, but says of Jesus the Christ that he is "the chief corner-stone." Of himself then Jesus spake, when he said, "this rock;" of himself in alliance with, but in contrast to the stone, Peter, which he had chosen for a foundation; for of all the apostles, Peter seems to have been most unfit for chief corner-stone. "This rock," not that, not thee, not Peter, but myself. So likewise when Jesus said, "This is Elias," he spake not of John the Baptist, but of himself.

On another occasion, when asked by the Jews for a sign, Jesus said, "Destroy this temple, and in three days I will raise it up." The Jews thought he spake of that temple from which he had just then driven them, and which took over forty years in building; "but he spake of the temple of his body." Here again, the indirect testimony concerning himself, is covered by the term "this." On each occasion Jesus spake of himself, when he said "this temple," "this rock," "this is Elias;" and in each case the multitude has missed the indication.

We have yet another evidence that Jesus himself is Elias. On the occasion of his transfiguration, Jesus spake of his resurrection; this surprised the disciples, and they asked him, saying, "Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things." John is not the restorer of all things. It is Jesus who shall restore the dead to life; and restore the tribes of Israel, who for many generations have been banished from their land, and scattered among the heathen. It is Jesus who shall restore again the kingdom to Israel, and bring all the tribes into the inheritance of their land yet again, and therein establish them for ever. It is Jesus who shall restore Jerusalem again, with her judges as at the first, and her counsellers as at the beginning. It is Jesus who shall restore Paradise on earth, and the ever-blooming and fruitful tree of life in the midst of the garden of God. It is Jesus who shalt restore peace among men, and the reconciliation of men to God, and bring back the kingdom to God the Father. The restorer of all things, spoken of by the mouth of all the holy prophets since the world began is Jesus, not John; therefore Jesus is Elias.

But Elias and Moses are said to have appeared with Christ on the mount, whereon for a moment the kingdom of God in its glory was manifested; how then can the Christ be Elias? On this wise; he was not that Elias of whom Malachi spoke, but Elijah the Tishbite, who was translated to heaven in a chariot of fire; and Elijah was present on that occasion, as representative of those who in the day of the Lord's appearing shall not die, but shall be caught up in the clouds to meet the Lord in the air. Moses was there, as representative of those who in the morning of that day shall be raised. Christ himself was there in his glory, as the resurrection of the one, and the instant life of the other; and as the King of that immortal and glorious dominion, regally located and ever radiant on the throne of David in Zion, and circumscribing the whole earth in its beneficent adaptation and application.

"Some say thou art Elias." There was then in the beginning a vague impression that he was Elijah, of whom Malachi had spoken; but they

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did not know, and Jesus did not satisfy them. Even the disciples did not fully know this truth; this knowledge was not then necessary to them. That was but an incipient fulfilment of the prophecy; its exhaustive application was deferred to the ending of the age, to our time. It is for us to see in Jesus, whom the Father will send again, the person of Elias, and to expect from him the completion of that grand and gracious work appointed. And as in the typical fulfilment of that prophecy Jesus was preceded by a special messenger, and accompanied by his twelve apostolic coadjutors, and the seventy also, whom he sent before him into the towns and villages whither he himself would come; so again may we expect Jesus to come, preceded by his messenger, and assisted by his twelve co-adjutors, and others: for in that day of the regeneration, when the Son of Man shall sit on the throne of his glory, the twelve apostles also, according to his word of promise, shall sit with him on "twelve thrones, judging the twelve tribes of Israel." In this there will be both likeness and contrast to the typical fulfilment. That was in weakness; this shall be in power. That was in humiliation; this shall be in the highest honour. That ended in death; this shall end in the power of an endless life, in immortality of the body, in glorious likeness to the King on the throne, and in full possession of the kingdom for ever. Now faith shall yield to sight; hope to full fruition; and the perfect image of God in the person of the King, shall be stamped on each and every one of the possessors of that kingdom of God and of his Christ.

"Why then say the scribes that Elias must first come?" The allusion to his resurrection brought forth this question. The disciples did not understand Jesus, but supposing that reference was made to the resurrection at the last day, they had been taught, that prior to that great day Elias was to come, and they could not see how the work of Elias was to be accomplished before his resurrection. Now also, when the last day and the resurrection are spoken of as nigh at hand, many say, it cannot be so, for Elias must first come; to which we say, in the words of Jesus himself, "Elias is come already." And we further say, Jesus himself is that Elias, and John the Baptist was his messenger. In his first appearing the foundation of his great personal work was laid; and before that great and terrible day of the Lord shall come, Elias (Jesus) shall come the second time, and complete the work of evangelisation and reformation, and avert the impending curse.

So then the coming of Elias cannot be appealed to as an event to be expected before the second coming of our Lord. The circumference of events bounding the extent and limits of this present age is already touched. The intervening way-marks have been reached and passed, which were to indicate the length of the way and the nearness of the goal. "Lift up your heads, for your redemption draweth nigh." Already the day dawns. The day-star has arisen in many hearts. The distant objects on the horizon from our present stand-point, are being clearly defined; and others far beyond into the yet invisible are rapidly presenting themselves. The Sun of Righteousness ariseth. The day-star pales before the brighter and greater light. Now shall the lovers of darkness, seek to hide themselves in their secret haunts. Now cometh the Judge, and the judgment of this world; and now shall the whole emancipated family of God participate in the jubilee of redemption.

EDMUND MICKLEWOOD.

Plymouth.

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THE MARRIAGE OF THE LAMB.

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying:
"Alleluia! for the Lord God omnipotent reigneth!
"Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready."—REV. xix. 6, 7.

THERE is no future event inscribed on the roll of prophecy that stands out with greater and more marked prominence than that which will consummate the union that shall hereafter take place between heaven and earth, between God and man;—between the present and the future ages; when the natural and the supernatural, now divided, shall come together, and be openly cognisant in blended co-existence and action; and which event, scripturally designated "The Marriage of the Lamb," shall terminate the old dispensation of things that now is, and inaugurate the new age, in which righteousness shall reign in the person of the King's Son, and his dominion shall extend to the ends of the earth.

The circumstances which lead up to this grand climax of all human history are generally indicated in the Book of Revelation, but are interwoven with the great Gospel scheme throughout its whole growth and duration,—not simply from the beginning of the preaching of the Gospel of the kingdom by the Baptist, but through the previous dispensations from Eden downwards. The dominion and government given to Adam at his creation, but not renewed in equal power to Noah, is to culminate in Christ,—"great David's greater Son,"—at his coming in glory. What man could not do of himself (that is, subdue the earth and rule it in wisdom), the God-Man will accomplish. But even He must take the dominion *by force*, for an iniquitous semblance of supreme government will have been reared by an Antichrist, through the power of Satan, the god of this age, which must be overturned to make way for the reign of the only Righteous Monarch.

Then, as the dominion of Adam was not to be that of a single monarch, but of a multitudinous seed, so with the Second Adam will reign a glorious Body of Joint Rulers,—joined with Him, by one Spirit, in one Body of Christ (1 Cor. xii. 18, 27), He being the Head. These are his Church, gathered one by one, as "a people for his name," from among all nations (not excepting ancient Israel), to be "His body, the fulness of Him that filleth all things," the administrators of his will, the embodiment of his authority.

Then, further,—as Eve was taken from and out of Adam the Head, separated from him to be for Adam, his companion and wife; so Israel was taken away from all other nations, and separated (sanctified), to be *for* the Lord the Head of all, subjected to peculiar training and discipline, in Egypt, in Canaan, in Assyria, in Babylon, and in all countries,—ever present among them, yet ever separate from them; ever witnessing for the one true God, yet ever rejecting her own Lord-Messiah,—thus "abiding" many days, marvellously reserved for the day when the King shall come to claim his own, when the union of Bride and Bridegroom shall be consummated "for ever," "in righteousness, and in judgment, and in lovingkindness, and in mercies—even in faithfulness." (Hosea ii. 19, 20.)

With regard to the union of Christ and the Church as "one body"

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(1 Cor. xii. 12, 13), a thing which our natural understanding is incapable of grasping, St. Paul well speaks of it as a great mystery (Eph. v. 32); "the mystery," in fact, "which in *other ages was not made known*, AS IT IS NOW . . . that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ" (Eph. iii. 3-6); "that by the Church" (through union with Him, and by being His co-heirs, and ruling as joint administrators with Him in His kingdom), "the manifold wisdom of God" might be made known "in the ages to come," "according to" His "eternal purpose." (Eph. iii. 10, 11; ii. 7.)

The perfection of the union between Christ and the Church, constituting the one body, will be completed only in resurrection, when each shall appear with him in glory, bearing "the image of the heavenly" (1 Cor. xv. 49), "like Him" (1 John iii. 2), and shall *come with Him* "in the clouds, with power and great glory," *to the marriage*, as they are represented in Rev. xix. 14, riding on white horses, and clothed in fine linen, white and clean.

To consummate this perfection and completion of the body (Eph. iv. 13, 16), the dead in Christ will have first risen, and will then have been joined by that living remnant of believers who will have been "changed, in a moment, in the twinkling of an eye, at the last trump" (1 Cor. xv. 51, 52); and all will have met the Lord, their Head and Compacter (Eph. iv. 16), in the air, ready for the descent to the marriage.

The readiness of the wife for the marriage seems to demand particular attention. The announcement of the marriage itself comes upon the reader as a surprise, and that surprise is heightened by the thought which involuntarily arises that the wife has only just got ready. Whatever hindrances there may have been in the way, whatever preparations may have been necessary, we are left wholly without light from the prophetic narrative. She had "made herself ready:" nothing else, nothing less. She might be wholly destitute and naked; for it "was *granted* to her that she should be *arrayed* in fine linen, clean and white: for the white linen is the righteousness of saints."

This singularly accords with what is prophesied of Israel, who shall be made *willing* in the day of the Lord's power (Psa. cx. 3), and who rejoices that the Lord hath clothed her with the garments of salvation, and covered her with the robe of righteousness, even as a bridegroom decketh his bride with ornaments and adorneth her with jewels. (Isa. lxi. 10.) In some of the prophetical references to the final return of Israel to the Lord their God, there is an especial significancy, as if, in spite of their stubborn unbelief and aversion to Christ, they are to be moved by an impulse, nothing less than Divine, to relinquish their rebellious obstinacy in regard to the Lord's dealings with them, and to be willing to receive even the hated Nazarene could they but be certain of his true Messiahship. And this great change in the national mind is to be effected, not for their own sakes, "but, saith the Lord God, for mine holy name's sake, which ye have profaned among the heathen; . . . and the heathen shall know that I am the Lord, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. *Then* will I sprinkle clean water upon you, and ye shall be clean. . . . A new heart also will I give you, and a new spirit will I put

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within you, . . . and cause you to walk in my statutes, and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers. . . . Not for your sakes do I this, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. In the day that *I shall have cleansed* you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded." (Ezek. 22-23.)

Then again, among the means used by God to change the heart of Israel will be such a storm of adversity as shall exceed all that has happened to them in past times. This may occur contemporaneously with various attempts to take possession of their own land. But the Lord says, "Surely with a mighty hand, and with a stretched-out arm, and with fury poured out, . . . I will gather you out of the countries wherein ye are scattered; and I will bring you into the wilderness of the people (see Rev. xii. 6, 14): and I will plead with you face to face; like as I pleaded with your fathers in the wilderness of the land of Egypt. And I will cause you to pass under the rod, and I will *bring you into the bond of the covenant;* and I will purge out from among you the rebels: for in mine holy mountain, in the mountain of the height of Israel, there shall all the house of Israel serve me; *there will I accept you* with your sweet savour, when I gather you out of the countries wherein ye were scattered; and ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers." (Ezek. xx. 33-42.)

Many other Scriptures might be quoted which show that great perils and tribulation will be permitted to fall upon Israel in the latter days, to change their minds, and bring them "into the bond of the covenant," making them "willing" and submissive in the hands of the Lord, and *ready* to receive Him at his coming, in accordance with the prophecy which Jesus himself uttered over Jerusalem, "Ye shall not see me henceforth till ye shall say, Blessed is He that cometh in the name of the Lord."

But it is when returned to their own land, when occupying the city of Jerusalem itself, that the great crisis of their trouble will take place. This crisis, however, will not affect Israel only. "All nations," in the language of Joel and Zechariah, will be gathered against Jerusalem to battle, under the Antichrist and his subordinate kings, with the False Prophet—not knowing that, in attacking the city of the Great King, they will encounter "the Lamb" Himself, the "King of kings and Lord of lords" (Rev. xvii. 14; xix. 16), who will at that juncture appear upon the scene with His saints, to smite and destroy His foes, the enemies and persecutors of His Bride, and to consummate the long foretold but long deferred Marriage. For "the Redeemer shall come to Zion" (Isai. lix. 20); "I will place salvation in Zion for Israel my glory" (Isai. xlvi. 13); and "in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said." (Joel ii. 32.)

Here then we have the "Body" and the "Bride" brought together upon the scene, when the "Marriage of the Lamb is come," both being ready for its consummation. But before venturing to set forth a scriptural representation of that event, it is necessary to direct attention to

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(1 Cor. xii. 12, 13), a thing which our natural contemporaneity, con-
of grasping, St. Paul well speaks of it as
"the mystery," in fact, "which in ot Christ and a False Bride:
IS NOW . . . that the Gentiles sh ristics of the True Christ and
body, and partakers of his pro olence and lies. The False Bride
the Church" (through unio ther of Harlots, herself drunk with
ruling as joint administra the nations drunk with her sorceries
wisdom of God" migh the doctrines of her idolatries; by
cording to" His "ete is perverted and turned to gain and
The perfection of minister to her luxury and abominable
tuting the one bod Rome, "that great city which reigneth
shall appear wit and designated "Babylon the Great," she
(1 Cor. xv. 49 the peculiar privileges which the Scriptures
"in the clou of Israel in the latter days, claiming for the
are represen in some sort created, that it is the Bride of
fine linen, and Israel have forfeited their place in all Old
To co which is now rightfully held by Rome and the
13, 16 proof can be adduced of the prevalence of this
joine Rome and the Romish Church, but also among the
in a of Christendom, than the fact that the word "Church"
51 in the chapter headings of our authorised version
(" in the place of "Israel," "Judah," "Jacob," "Zion,"
"Jerusalem," in scores and hundreds of places; with one significant
exception:—Whenever woe and judgment and calamity are threatened,
those names are retained; but when blessings, and comforts, and conso-
lation, aggrandisement, and riches are promised, it is the "Church" that
is made the sole object and recipient. Instances of this need not be
cited: any Bible-reader can refer to them at once in the prophets, and
even in the Psalms.*

For this robbery and spoliation (Isai. xlii. 22) of the true Bride, for this iniquitous pretension to be the spiritual Israel, and for her filthy corruption, idolatry, blasphemy, cruelty, and bloody persecutions, the Harlot of the kingdoms is to be brought to condign punishment before any other act of final judgment is executed: for it seems fitting that, when the True Bride is ready to be manifested, her bitter enemy and filthy personator should be taken out of the way and utterly destroyed: and accordingly, under the seventh vial, and before the descent of the Bridegroom, "Great Babylon" comes "in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath" (Rev. xvi. 19), and she is "utterly burned with fire," "and shall be found no more at all." (Rev. xviii. 8, 21.)

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* Still further proof of the influence of the Church theory may be seen in the strangely incongruous translation adopted in the English A.V. of Isaiah lxii. 5: "For as a young man marrieth a virgin, so shall *thy sons* marry thee." On a former occasion, the emendation of Lowth was indicated—"so shall thy *Restorer* marry thee," a rendering which has the merit of rescuing a splendid prophecy from absurdity. But it appears that the original word rendered "thy sons" in the one case, and "Restorer" in the other, needs only to be properly pointed and pronounced to become "thy BUILDER;" for it is the same word used in Gen. ii. 22 with reference to the formation of the woman out of the man: "And the Lord God *builded* the rib which he had taken from Adam into a woman."—*See Hebrew Christian Witness*, Aug. 1873, p. 352. (*Address of Rev. Dr. Moses Margoliouth at the Hebrew Christian Conference, Mildmay Park.*)

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the False Christ, the Wild-Beast of the Apocalypse, that carried
lot, remains at the head of his armies, and is ready to do battle
y person and thing that disputes or ignores his claim to
premacy. The trinity of evil, the dragon, the beast, and
phet, have joined their powers and forces, and, sending
ands to all kings and potentates, have gathered all nations to
ard of the False Christ in the plain of Megiddo. Thence,—
ite of the terror and perplexity caused by successive swiftly
icted plagues; in spite of the mighty shakings of the last and greatest earthquake which overthrow the cities of the Gentiles, and make the site of Great Babylon belch out of gaping rifts the liquid fire and flame that devour and swallow up the filthy Harlot; in spite of the great hail of stones a talent weight; and in spite of the intelligence that the earthquake which has overthrown their own royal and metropolitan cities, has also riven the great city Jerusalem itself into three parts; in fear and in fierceness, with curses and blasphemies, the hosts of the False Christ march headlong against the Holy City, led blindly into the very valley of the Lord's judgment—the valley of threshing. (Joel iii. 2, 12, 14; Rev. xiv. 16, 19, 20; xix. 19.)

Cooped up in their beloved Jerusalem by the infuriated legions of the Antichrist; without defences, for their walls are shattered and the ground beneath their feet is riven and disparted, how is Israel to be delivered? and whence is her Redeemer to come?

"And I saw heaven opened, and behold a white horse; and He that sat thereon called Faithful and True: and the armies in heaven followed Him upon white horses, clothed in fine linen, white and clean. And He hath on His vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And He treadeth the winepress of the fierceness and wrath of Almighty God. (And the winepress was trodden without the city, and blood came out, even unto the horse bridles, by the space of a thousand and six hundred furlongs.) And I saw the beast, and the kings of the earth, and their armies; and the beast was taken, and the false prophet. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat upon the horse." (Rev. xix. 11-16; xiv. 20; xix. 19-21.) "And an angel laid hold on the Dragon, which is Satan, and bound him, and cast him into the abyss, and shut him up a thousand years." (Rev. xx. 1-3.)

The Wife had made herself ready before the great overthrow and destruction of her enemies. Now she finds that He who has delivered her in the hour of her greatest extremity and distress is the Bridegroom Himself; for He has come with His saints to the marriage, and they that are ready go in with him. (Matt. xxv. 10.)

"Blessed are *they that are called* unto the marriage supper of the Lamb." (Rev. xix. 9.)

The partakers of this supper,—(whether we understand that a literal marriage feast is meant, or that by the symbol of marriage is foreshadowed the union of Christ and His Body the Church, of which He is the Head, with the nation of Israel in the flesh, that they may be established as the first of the nations at the same time that the Lord shall inaugurate his dominion as "King over all the earth," reigning in Jerusalem,)—are, in the first place,

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tell us plainly that salvation in Christ is free to us, and then God says, "As soon as you get that, you must serve me; I give you the qualification,—use it for me; I bestow upon you the power,—put it forth for me; I have planted,—you will bear fruit; I have cleansed,—you must shine; I have given you light,—reflect it; I have placed you under obligation, you cannot pay me, hand the interest of my capital over to others; the talents are mine,—use them for the good of others." Brethren, a Christianity which shuts itself up in itself is a poor thing, a mockery of God and man; a Christian man who is content to go through life's journey doing nothing for him who saves him is an unprofitable servant. Well, now, I could talk a long while in this strain, generalising on the principles of our faith. You will bear in mind, my Christian brethren, the great thing taught in this Book, and consequently taught here—I say "consequently," and I mean it, for this Book is my only guide—you will bear in mind the great fact to which your attention is called, that God our Saviour makes us Christians that we may be Christ-like men; that he has bestowed upon us a free salvation that we may freely give; that all the precepts of his gospel spring out of these doctrines—the doctrines embody precepts and give them birth. He never asks any man to do any thing in his own strength. That to me is clear; hence when I hear men telling the ungodly to do this or that, without telling them to surrender at once to God's grace, I say, You give them an impossible task; it is not to be done; it is not God's way. His way is, "Believe in the Lord Jesus Christ, and thou shalt be saved," and when saved, "Son, go work in my vineyard."

The precept before us is given to Christians, to persons who have passed from death to life in Jesus Christ. You will notice the chief points of the text: we have in it "speech," and "salt," and "grace." Take these in their order. First, "speech." What a piece of wonderful mechanism is the human mind! What a marvellous thing is the power of uttering intelligent sounds which the hearer is able to translate into ideas! The tongue is man's glory or disgrace, and is so times without number. Speech is the great attribute of man. God made the tongue; he gave man this power of speech; he has spoken to us by his prophets and by his Son; and more than once in an audible voice from heaven to bear celestial witness to the accepted One. But it is impossible for us to speak about things of which we are ignorant. No man can discourse on science, or philosophy, or art, unless he knows something of the subject on which he speaks. Nothing is more distressing than to hear a man talking at length about matters of which he has no conception; the blunders and errors are absolutely ludicrous which we sometimes hear from the lips of men who think they understand, but who understand not that about which they are speaking. So, if our speech is to be in accordance with the grace, light, and purity of the faith, we must understand that grace, light, and purity. If a man would speak to his fellowmen for Christ, he must himself have received his education from Christ. If we are to talk about things of intense and eternal interest, it is obvious we must go to the only source where we can get correct information regarding those things. So then, in accordance with the principle just laid down, that the Lord asks no service of men without qualifying them for it; so here, if our speech is to be of the character required, we must

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understand the things about which we pretend to speak. You see how important it is that we should be rightly instructed in the way of the Lord, that we should have clear conceptions of his modes of dealing with mankind, that we should have right ideas of the position of our Lord Jesus Christ in the mental, moral, and spiritual universe. How sad to be ignorant! A prophet complained of old that his people were destroyed for lack of knowledge,—and this is true, to-day, in thousands of instances. If we would, in one word, so speak as Christ would have us, we must understand Christ, and then we shall have the qualification to talk about him, as well as the motive for doing so—loyalty to him.

"Salt:" one of the most precious things in the creation! What wonderful qualities it has! It preserves the corruptible from corruption; it is used by all mankind; God speaks of his own covenants as covenants of salt in more than one instance, to give us an idea of their perpetuity, as well as of their purity. Our Saviour selects this most precious thing and applies it to Christians—"Ye are the salt of the earth." Under the old dispensation all the sacrifices had to be salted, and our Lord, in selecting salt as symbolic of the purity of speech which he required in his followers, gives us this idea—"The world is a mass of corruption; it is in darkness and ignorance; it is smitten with the leprosy of sin; it is under the dominion of the prince of darkness: I leave you behind; I am going away to my Father to wait the time appointed for the establishment of the universal kingdom, and I call you to be my witnesses in my absence, for you are the salt of the earth." Now, there is this great fact, that the world, without Christian principles, would be an unendurable place. No police power, no magistrates, no government could keep it from terrible anarchy and final ruin. The world is one vast mass of corruption. I am not speaking too emphatically; but for Christian principles, in their indirect influence, society would be absolutely intolerable. There are millions of men who are not Christians in the New Testament sense, who are nevertheless greatly influenced by the indirect bearing of Christian principle upon their convictions and their conduct. Here is the honour the Lord has bestowed on his followers: "Ye are the salt of the earth, and I want you to be ministers of grace to men." We might pause here for a moment to take a glance, as far as we can, at what has been done through the indirect action of Christian principles upon civilised nations. There can be no doubt that the truths of this Book have told wonderfully in every possible direction, and that we should have to mourn over things immeasurably worse than they are—and they are bad enough—but for the bearing of the light of benevolence and the kindness which every Christian man has in him, and bears with him every day of the year. The silent action of consistent Christian men tells wonderfully upon the world.

Now let your speech be always with grace, seasoned with salt. We are not required to be talking religion constantly; we could not do it. God does not expect it; but we are required to have religious speech. Do you see the distinction? We are not required to be constantly preaching the faith, but we are required to have the influence of faith upon our every-day speech and conduct. We could not carry on the world's commerce, and politics, and business, if we were required to be constantly speaking by the Book; but the text means not to have one

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mass of salt, but individually to season our every-day speech with it. Here is the type of the Christian man I like to see:—a man who knows his business, and does it; a man whose conduct and speech leave the impression that he is a man in the true sense of the word; that he fears God while transacting business with his brother man; that he regards the Highest, while he is loyal to his earthly sovereign; that he prefers divine truth to all earthly systems, while he pursues his earthly systems in accordance with the necessities of his earthly business. This would cut up by the roots that offensive thing called "cant." This would give us the right stamp of Christian men,—men to whom you would not put the question, "To which Church do you belong?" A Christian man carries in his heart the love of God and the light of salvation.

"Speech," "salt," "that ye may know how to answer every man." A happy issue of such qualifications! These Colossian Christians, like the rest of the early Christians, were surrounded by men who watched their conduct narrowly; and very properly too: and the heathen men who had not received the faith put questions to them; and Paul says, "If your speech be with grace, seasoned with salt, you will be able to know how to answer every man." And in these days in which we live, a considerable number of Christian men, as it happens, have to give an answer concerning their convictions, and doctrines, and opinions, and it is a matter of very great moment to be able to give an answer,—a right answer; I was about to say satisfactory, but that is no matter. It is no matter to me whether my answer to a man be satisfactory: I have nothing to do with that. What I have to do is to see that my answer is in strict accordance with truth, and leave it there. We are not allowed to answer questions of that kind in our own mode and fashion; we are simply bound to defend the Gospel. In speaking of the love of Christ, we must speak the language of gentleness and love. No human being was ever scolded into godliness, and no human being ought to be. To be the children of our Father in heaven, in the imitation of his kindness, is our lofty privilege. You do not make loyal Christians by putting them in the Inquisition: persecution is no part of the ministry of Jesus Christ; exclusive dealing tells not in favour of godliness. All those things which are so common to short-sighted humanity fall very far short of the divine influence which the Lord would have us to put forth when we give answers to the questions that are put. "Why do you believe that?" We reply, "Because it is written." "Why do you disbelieve the other thing?" "Because we find no authority for it in the Scriptures." And it is in thus giving an answer to men that we become diffusers of light and salt to our fellow men.

Now I have said in passing, that this is not a text for ministers only. I want you to understand that all saved men must be ministers of grace to their fellow men. There is a recognition of this great principle. A great number of those generally called Laymen—a term I do not admire at all; but private Christians, who do not occupy the place of public teachers—are employed in teaching the Word of God, and I rejoice in this. It ought to be felt as a privilege, as well as the duty of every Christian man, to be a minister of Christ to his fellow men. If this were felt, we should not confine our religious teachings to the Sunday, but should remember the text which says, "always,"—whenever you have

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the opportunity, whenever a favourable opportunity is given of ministering grace to your fellow men, do it. Now there is the ministry of kindness, the ministry of charity, the ministry of doing good to men, the ministry of active benevolence. It is wonderful how society has been blessed through the action of Christianity in these directions. The sums of money given are exceeding great; but they are not the best criterion of these ministries. I think rather of the unseen action of thousands and tens of thousands of Christ-loving men and women in this country; and this is most precious to think of. The principle of not letting the left hand know what the right hand does is decidedly a divine one; to act upon that as you have opportunity is a blessed thing. We are taking all these things from the boundless sources of divine benevolence; of God's own have we given. The light we have is borrowed from the Sun of Righteousness; the salt we have is his royal gift; the hopes we have are founded upon his promise, his assurance; the grace in which we stand is his grace; all the mental, and moral, and spiritual wealth that we have is a talent from God, and to be used for his glory. There is the glorious source of holy speech: it comes down to us, and from the lips of him "who spake as never man spake;" it distils as the gentle dew, it falls upon regenerate hearts, it calls forth gratitude and praise, and the dumb man sings with gladness, and the lips that were sealed in respect of religious truth are opened for the outflow of earnest entreaty, and men who were strangers and foreigners are found to be fellow citizens with the saints, and of the household of God. Great is that mistake which confines the Christian faith to a system of doctrines, and calls not out the moral power of the heart in a world of corruption and darkness. Let us avoid that mistake, my brethren; and as our God has given us real treasures, let us give to others: let us speak of him in our households, to our friends, and acquaintances. The Jewish fathers were commanded to talk of these things to their children morning and evening; Christian fathers are not only to exemplify the force of Christian truth in their lives, but to speak to their sons and daughters about their glorious Saviour. And if we bear in mind the point of the text, that our speech is to be seasoned with salt, we shall give the idea that we are living sacrifices, to the honour of God. The Apostle says it is our reasonable service to be living sacrifices to God, and this holy salt will preserve us from corruption, whilst it has a beneficial effect upon those around us.

One word, and I have done. I have spoken about the necessity of understanding the subject on which a man wishes to speak if he would benefit and enlighten his audience; he must understand what he is talking about. So, my dear friends, if we would act according to the precept of our text, it is perfectly obvious that we must go habitually to the Lord Jesus Christ to get the light and the salt that shall give holy savour to speech, to get the information that shall make the speech intelligible and scriptural, and to get the impulse which will prompt us to speak as opportunity occurs. I counsel you, my friends, in these days of much religious excitement—you are all aware that they are so—in these days of efforts at revivals (many of them, no doubt, artificial efforts, but to which, nevertheless, God has given his blessing in many directions), let me ask you to do what in you lies to commend to others, in your various spheres, the vast importance of receiving the Lord Jesus

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Christ, out of whom there is no salvation. You see what is the context: "Walk in wisdom toward them that are without;" the multitudes that are without the pale of the Christian Church—of course I mean the multitudes that are not in Christ—when you come in contact with them, speak about the grace and glory of the King, about the beauty of a well-moulded Christian mind, about the happiness of homes where Christ dwells—dwells in the heart, and therefore in the homes; speak about the blessedness of knowing him, whom to know is life eternal; and with a loving heart, an eye beaming kindness, a face lit with a smile, these things will tell upon others, and you will become, according to that marvellous passage in the Scripture, "fellow workers with God!"

"WE SHALL BE LIKE HIM."

1 JOHN iii. 2.

"WE shall be like Him!"—Hark! how, through the ages,
Rings the great hope, the Church's battle song!
This endless theme her one great heart engages,
And down the years its echoes roll along.
Each generation hails the great renewing,
Grows into likeness, passes, and is like;
And we, Time's latest born, "faint, yet pursuing,"
Echo the war-cry, and, with nerved arm, strike.

"We shall be like Him!"—Other hopes are failing;
We shall be,—ah! what here that once we dreamed?
Great? wise? self-armed with purpose all-prevailing?
How strangely life is changed from what it seemed!
But, while these stars all, one by one, have faded,
A mighty Sun has risen in their stead:
Now we look eastward, and, with moist eyes shaded,
Murmur, "This liveth; what if those are dead?"

"We shall be like Him!"—Ah! how strange the story!
Lo! if some tiny glow-worm, gazing far
Into the night heaven, clothed in all its glory,—
Learning to shine by love of one pure star,—
Heard, from that world of light, a promise pealing
Down to the dark earth, "Thou shalt be like me!"
Scarce could she grasp the whole of that revealing,—
Scarce could she comprehend the bliss to be.

"We shall be like Him!"—Watch yon cloudlets changing
To deeper splendours in the glowing West,
Transfigured by the sun, while round him ranging
To form a golden couch where he may rest;
So,—changed into His image while beholding,—
We fix our earnest gaze upon His face,
Till, clothed in glories of His own unfolding,
We are made meet to be His resting-place.

E. S. C.

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ELIJAH.

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."—MAL. iv. 5, 6.

THERE are many who consider this prophecy to have been fulfilled, and, for anything they know to the contrary, exhausted in the work and ministry of John the Baptist. Others think it is yet applicable to the future, and that probably the very man, Elijah, who thousands of years ago was translated and taken up into heaven, may be sent on a special mission to the Jews. Others think that Elijah may be one of the two witnesses of whom John in the Revelation speaks, and that he is being sustained in the body as when he was visibly present with men on the earth, to the intent that he may be sent again to complete his ministerial work, die, be made alive, and lifted up into the heavens in the sight of his enemies and murderers. And there is yet another people who apply this prophecy to a living personal apostolic ministry now in their midst; and that by them the full meaning of the prophecy will be developed and accomplished.

In the midst of these diverse and conflicting thoughts and assertions, it may well be asked, as it is by some, "What is the truth?" "To you," said Jesus speaking to his disciples, "it is given to know the mysteries of the kingdom of heaven." And again he said, "I will pray the Father, and he shall send you another Comforter, even the Holy Ghost; he shall guide you into all truth, and he shall show you the things to come." With these gifts and promises, it is surely our privilege to understand the mind of the Spirit in this prophecy of Malachi. We have the key that unlocks the door to this mystery; let us use it.

Prophetic history is twofold, verbal and symbolical. The former tells of events to come, sometimes pictorially; the latter exhibits events of the future in present fact. This is true of the whole world, of nations, of cities, of persons. Such was the kingdom of God, and of his Christ in the beginning: the future of the kingdom was exhibited in Eden, in the facts of the then present. Such was the condition of the world in the days of Noah, in relation to the time when the Christ shall come again, "As it was in the days of Noah, so shall it be in the day when the Son of man cometh." Such were the nations of old in relation to the land of Canaan and the people of God; Egypt, and Babylon, and Rome. Of such also were Adam, and Eve, and Abel, and Isaac, and Moses, and David. Facts recorded concerning those persons and nations and the world are types and symbols of the like facts at a then future time, in this age, and the ages to come: to wit, Babylon of old in the mystical Babylon that now is; and the persons we have named and their experience, in the person and the times of the Christ. The facts in the first instance are not only of the nature of the prophecy; they are the prophecy, and the type of like events to come. So on the one hand, prophetic history records events to come as if they had come, and on the other, events which have to come to pass, as to be repeated in other times, persons, and nations, with the like incidents.

Of this nature is the prophecy of Malachi concerning Elijah: it is

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two-fold in its application and fulfilment. It carries the mind back to the work and testimony of Elijah, the prophet of Israel, but its reference is not to him. It directs the mind forward, to a gracious interposition and means of deliverance from the most terrible visitation. New Testament revelation and testimony enables us to bear witness to the whole meaning of this prophetic word. It covers the whole of this age; and hath its chief fulfilment in the ending. In those days when John the Baptist came preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand, its fulfilment began. Its fulfilment will end in that day when the kingdom of heaven shall be manifest on earth, and the Son of man shall sit on the throne of his glory. The prophecy thus became history in the early records of the New Testament, and that history draws near to its repetition and completion. The repetition will also be in contrast in some of its most important aspects, and yet in harmony with both prophecy and fact.

Let us note its fulfilment in the beginning. When first God sent his Son into the world, there was a varied expectation and judgment among his people. Some thought he was Elias. The question, "Art thou He that should come, or do we look for another?" was with them then the one question of importance, of deepest interest. In its recurring and complete fulfilment, it will so come that his own people shall ask again, Art thou he? And this question shall be asked, not by his ancient people only, who still wait for their Messiah; it shall be asked also by the called from among the Gentiles. Many are called; but few are sealed and receive the spirit of adoption to say when he appeareth, "Lo, this is our God; we have waited for him; we will rejoice and be glad in his salvation." Not more surely were his ancient people through unbelief broken off for a season from their own olive tree, than, for the like cause, the called of this age shall in the end be broken off from that same tree into which they are but graffed. Then shall they begin to stand without, and cry, "Lord, Lord, open unto us." Now the Lord saith, "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Then shall come the cry of that rich man, who saith, "I am rich, and increased with goods, and have need of nothing;" and who, having been unobservant and negligent of his duty to his Lord in his poor members, shall plead thus with the father of the faithful, "Send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." But we speak of the past; and yet what we shall say of the future has a reflex application to the past, because in the events of the beginning was an incipient fulfilment, a fulfilment both typical and symbolical.

"*Elias* (Elijah) *is come already.*" We make no mistake in saying that the fulfilment of that prophecy of Malachi has been, at least in some degree, accomplished. These words of the Lord, "Elias is come," leave us no doubt. Of whom did the Lord speak? By whom, how, and to what extent was the prophecy then realised? Elias was engaged about his work. He was then present when the Lord spake.

Who then was Elias? The Jews sent messengers to John to ask him the question, "Art thou Elias?" On the occasion of the transfiguration the Lord so spake of Elias that the disciples understood him to mean John the Baptist. To this day many have the like understanding. Elias

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indeed had come, and was then present, but was John the Baptist Elias? Let the answer of John himself suffice, for surely he knew both who he was, and who he was not. When asked, "Who art thou?" he said, "I am not the Christ. Art thou that prophet? And he answered, No. Again they said, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as saith the prophet Esaias." Then they asked him, "*Art thou Elias*? And he saith, *I am not.*"

John was not in error in this denial; neither were the disciples in error, when, speaking of Elias, they understood the Lord to mean John the Baptist. There is a sense in which John was, and another sense in which he was not, Elias. He was Elias in that he came "in the spirit and power of Elias," but he was not personally Elias. He was the messenger going before, in the spirit and with the authority of Elias; and "they knew him not, but have done unto him whatsoever they listed." They rejected his testimony, they persecuted him, and finally put him to death. "Likewise shall also the Son of man suffer of them." John went before Elias; but Jesus himself followed John; therefore—

Jesus is Elias. In the connection of this testimony from heaven concerning John, that he in the spirit and power of Elias went before the Lord their God, and was not himself Elias, but Elias would follow him, Elias is personally manifest as the "Lord their God," which is the title and relation of Jesus. In one of his "Lectures to Young Men," the Rev. S. Gibbs, Unitarian Minister, says, "The meaning of the word Elias is God-Jehovah, and if applied to Jesus, would be one of the strongest proofs of his Deity." (Lec. 5, p. 8.) By other proofs we shall show that Jesus himself is Elias; of him the prophecy was spoken. "The mighty God" was his name given before incarnation. The one undying heir to the throne and kingdom of David is the Lord of David, and of all the faithful.

The testimony of John concerning himself, and concerning himself in contrast with Jesus, points to Jesus as Elias who should come after him. "I am not Elias." "I am the voice of one crying in the wilderness, Make straight the way of the Lord." Unto this end "I baptize with water;" but "he that cometh after me is mightier than I. The next day John seeth Jesus coming unto him, and saith, This is he, of whom I said, After me cometh a man which is preferred before me; for he was before me." He who was, and was preferred before John, and came after John in the way that had been prepared for him, was Jesus, Elias, the Lord their God. These names manifestly belong to one and the same person.

The testimony of Jesus concerning himself, and concerning himself in contrast with John, is proof that Jesus is Elias. When he spake to the multitudes concerning John, he spake on this wise:—"This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, among them that are born of woman there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he. And if ye will receive it, this is Elias which was for to come."

Some have supposed from this testimony, that Jesus was drawing a contrast between John and the least of God's adopted in the grace of this

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new dispensation. Not so. John, as naturally begotten and born into the world, stood on a level with all of Adam's race so begotten and born. In the great grace of his divine appointment, and qualification for his work, as a prophet, as the messenger going before the face of his Lord, and to this end filled with the Holy Ghost from the womb, none greater than he had preceded him at any time in the history of the church, none greater than John had shone forth in the firmament of heaven, giving light to benighted ones on earth. Not only did he equal all his predecessors, but not one of all the adopted of God, whether prophet or apostle, has surpassed John in the grand mission assigned to him. He was the one chosen to break to the ear of Israel the tidings of their worn out age, of exhausted patience, of fruitless forbearance and cultivation, of immediate judgment, and a brighter day. The apostles chimed in, and, as coadjutors with Jesus in the same testimony, swelled the note of warning, and exhortation, and instruction, which John had begun; but the apostles were not greater than John; and none of the sons of God are greater than the apostles. "But the least in the kingdom of heaven is greater than" John, greater than the apostles, higher than all the race of Adam.

Who is the least in the kingdom of heaven? The contrast here lies between John, as the greatest prophet that had been born of woman, and Jesus the only begotten of God, whose natural birth therefore excelled that of John, and whose person therefore was so much higher in rank as not to be touched by any coming wholly from the root and stock of Adam. So likewise the mission of Jesus, and his qualification, was greater than that of John; so much greater indeed, that without him John had not gone forth on his errand of mercy, and apostolic tongue had been dumb. But great as he was, and far as he excelled all his antecedents and followers, Jesus made himself of no reputation, but took upon him the form of a servant. He gave forth this rule to his disciples, a rule by which himself set the most notable example, that he who would be greatest among them should be the least, the servant of all; for "I" (your Lord and Master) "am among you as he that serveth." And he carried that principle out to its fullest manifestation, when, as a slave, he girded himself, and washed his disciples' feet. Behold the man! at once the greatest, and yet the least in the kingdom; the Lord, and yet the slave. "And if ye will receive it, this is Elias which was for to come."

"*This is Elias*,"—not that—not John. "This"—myself—the least in the kingdom, the greater than John, I am Elias. We are established further in this judgment that Jesus meant himself when he said, "this is Elias," by the use of the same word on other occasions. Let us note two cases.

In his memorable conversation with the disciples as to who he was, they answered, "Some say thou art Elias;" but when questioned as to their own judgment of him, "Peter said, Thou art the Christ, the Son of the living God." To this Jesus replied, "Blessed art Thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee that thou art Peter, and upon this rock I will build my Church." The great majority of professing Christians, interpret "this rock," to mean Peter; others apply it to Christ. On Christ as the chief corner-stone, the building of the Church stands secure, immovable, indestructible. "Upon this rock," myself, and in particular, the great truth which my Father has made known to thee;

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"I will build my Church; and I say also unto thee, that thou art Peter," a stone, a foundation of the building. And when the Apostle Paul speaks of the Church built upon the foundation of the apostles and prophets, he includes Peter as an equal, but says of Jesus the Christ that he is "the chief corner-stone." Of himself then Jesus spake, when he said, "this rock;" of himself in alliance with, but in contrast to the stone, Peter, which he had chosen for a foundation; for of all the apostles, Peter seems to have been most unfit for chief corner-stone. "This rock," not that, not thee, not Peter, but myself. So likewise when Jesus said, "This is Elias," he spake not of John the Baptist, but of himself.

On another occasion, when asked by the Jews for a sign, Jesus said, "Destroy this temple, and in three days I will raise it up." The Jews thought he spake of that temple from which he had just then driven them, and which took over forty years in building; "but he spake of the temple of his body." Here again, the indirect testimony concerning himself, is covered by the term "this." On each occasion Jesus spake of himself, when he said "this temple," "this rock," "this is Elias;" and in each case the multitude has missed the indication.

We have yet another evidence that Jesus himself is Elias. On the occasion of his transfiguration, Jesus spake of his resurrection; this surprised the disciples, and they asked him, saying, "Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things." John is not the restorer of all things. It is Jesus who shall restore the dead to life; and restore the tribes of Israel, who for many generations have been banished from their land, and scattered among the heathen. It is Jesus who shall restore again the kingdom to Israel, and bring all the tribes into the inheritance of their land yet again, and therein establish them for ever. It is Jesus who shall restore Jerusalem again, with her judges as at the first, and her counsellers as at the beginning. It is Jesus who shall restore Paradise on earth, and the ever-blooming and fruitful tree of life in the midst of the garden of God. It is Jesus who shalt restore peace among men, and the reconciliation of men to God, and bring back the kingdom to God the Father. The restorer of all things, spoken of by the mouth of all the holy prophets since the world began is Jesus, not John; therefore Jesus is Elias.

But Elias and Moses are said to have appeared with Christ on the mount, whereon for a moment the kingdom of God in its glory was manifested; how then can the Christ be Elias? On this wise; he was not that Elias of whom Malachi spoke, but Elijah the Tishbite, who was translated to heaven in a chariot of fire; and Elijah was present on that occasion, as representative of those who in the day of the Lord's appearing shall not die, but shall be caught up in the clouds to meet the Lord in the air. Moses was there, as representative of those who in the morning of that day shall be raised. Christ himself was there in his glory, as the resurrection of the one, and the instant life of the other; and as the King of that immortal and glorious dominion, regally located and ever radiant on the throne of David in Zion, and circumscribing the whole earth in its beneficent adaptation and application.

"Some say thou art Elias." There was then in the beginning a vague impression that he was Elijah, of whom Malachi had spoken; but they

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did not know, and Jesus did not satisfy them. Even the disciples did not fully know this truth; this knowledge was not then necessary to them. That was but an incipient fulfilment of the prophecy; its exhaustive application was deferred to the ending of the age, to our time. It is for us to see in Jesus, whom the Father will send again, the person of Elias, and to expect from him the completion of that grand and gracious work appointed. And as in the typical fulfilment of that prophecy Jesus was preceded by a special messenger, and accompanied by his twelve apostolic coadjutors, and the seventy also, whom he sent before him into the towns and villages whither he himself would come; so again may we expect Jesus to come, preceded by his messenger, and assisted by his twelve co-adjutors, and others: for in that day of the regeneration, when the Son of Man shall sit on the throne of his glory, the twelve apostles also, according to his word of promise, shall sit with him on "twelve thrones, judging the twelve tribes of Israel." In this there will be both likeness and contrast to the typical fulfilment. That was in weakness; this shall be in power. That was in humiliation; this shall be in the highest honour. That ended in death; this shall end in the power of an endless life, in immortality of the body, in glorious likeness to the King on the throne, and in full possession of the kingdom for ever. Now faith shall yield to sight; hope to full fruition; and the perfect image of God in the person of the King, shall be stamped on each and every one of the possessors of that kingdom of God and of his Christ.

"Why then say the scribes that Elias must first come?" The allusion to his resurrection brought forth this question. The disciples did not understand Jesus, but supposing that reference was made to the resurrection at the last day, they had been taught, that prior to that great day Elias was to come, and they could not see how the work of Elias was to be accomplished before his resurrection. Now also, when the last day and the resurrection are spoken of as nigh at hand, many say, it cannot be so, for Elias must first come; to which we say, in the words of Jesus himself, "Elias is come already." And we further say, Jesus himself is that Elias, and John the Baptist was his messenger. In his first appearing the foundation of his great personal work was laid; and before that great and terrible day of the Lord shall come, Elias (Jesus) shall come the second time, and complete the work of evangelisation and reformation, and avert the impending curse.

So then the coming of Elias cannot be appealed to as an event to be expected before the second coming of our Lord. The circumference of events bounding the extent and limits of this present age is already touched. The intervening way-marks have been reached and passed, which were to indicate the length of the way and the nearness of the goal. "Lift up your heads, for your redemption draweth nigh." Already the day dawns. The day-star has arisen in many hearts. The distant objects on the horizon from our present stand-point, are being clearly defined; and others far beyond into the yet invisible are rapidly presenting themselves. The Sun of Righteousness ariseth. The day-star pales before the brighter and greater light. Now shall the lovers of darkness, seek to hide themselves in their secret haunts. Now cometh the Judge, and the judgment of this world; and now shall the whole emancipated family of God participate in the jubilee of redemption. EDMUND MICKLEWOOD.

Plymouth.

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THE MARRIAGE OF THE LAMB.

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying:
"Alleluia! for the Lord God omnipotent reigneth!
"Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready."—REV. xix. 6, 7.

THERE is no future event inscribed on the roll of prophecy that stands out with greater and more marked prominence than that which will consummate the union that shall hereafter take place between heaven and earth, between God and man;—between the present and the future ages; when the natural and the supernatural, now divided, shall come together, and be openly cognisant in blended co-existence and action; and which event, scripturally designated "The Marriage of the Lamb," shall terminate the old dispensation of things that now is, and inaugurate the new age, in which righteousness shall reign in the person of the King's Son, and his dominion shall extend to the ends of the earth.

The circumstances which lead up to this grand climax of all human history are generally indicated in the Book of Revelation, but are interwoven with the great Gospel scheme throughout its whole growth and duration,—not simply from the beginning of the preaching of the Gospel of the kingdom by the Baptist, but through the previous dispensations from Eden downwards. The dominion and government given to Adam at his creation, but not renewed in equal power to Noah, is to culminate in Christ,—"great David's greater Son,"—at his coming in glory. What man could not do of himself (that is, subdue the earth and rule it in wisdom), the God-Man will accomplish. But even He must take the dominion *by force*, for an iniquitous semblance of supreme government will have been reared by an Antichrist, through the power of Satan, the god of this age, which must be overturned to make way for the reign of the only Righteous Monarch.

Then, as the dominion of Adam was not to be that of a single monarch, but of a multitudinous seed, so with the Second Adam will reign a glorious Body of Joint Rulers,—joined with Him, by one Spirit, in one Body of Christ (1 Cor. xii. 13, 27), He being the Head. These are his Church, gathered one by one, as "a people for his name," from among all nations (not excepting ancient Israel), to be "His body, the fulness of Him that filleth all things," the administrators of his will, the embodiment of his authority.

Then, further,—as Eve was taken from and out of Adam the Head, separated from him to be for Adam, his companion and wife; so Israel was taken away from all other nations, and separated (sanctified), to be *for* the Lord the Head of all, subjected to peculiar training and discipline, in Egypt, in Canaan, in Assyria, in Babylon, and in all countries,—ever present among them, yet ever separate from them; ever witnessing for the one true God, yet ever rejecting her own Lord-Messiah,—thus "abiding" many days, marvellously reserved for the day when the King shall come to claim his own, when the union of Bride and Bridegroom shall be consummated "for ever," "in righteousness, and in judgment, and in lovingkindness, and in mercies—even in faithfulness." (Hosea ii. 19, 20.)

With regard to the union of Christ and the Church as "one body"

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(1 Cor. xii. 12, 13), a thing which our natural understanding is incapable of grasping, St. Paul well speaks of it as a great mystery (Eph. v. 32); "the mystery," in fact, "which in *other ages was not made known*, AS IT IS NOW . . . that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ" (Eph. iii. 3-6); "that by the Church" (through union with Him, and by being His co-heirs, and ruling as joint administrators with Him in His kingdom), "the manifold wisdom of God" might be made known "in the ages to come," "according to" His "eternal purpose." (Eph. iii. 10, 11; ii. 7.)

The perfection of the union between Christ and the Church, constituting the one body, will be completed only in resurrection, when each shall appear with him in glory, bearing "the image of the heavenly" (1 Cor. xv. 49), "like Him" (1 John iii. 2), and shall *come with Him* "in the clouds, with power and great glory," *to the marriage*, as they are represented in Rev. xix. 14, riding on white horses, and clothed in fine linen, white and clean.

To consummate this perfection and completion of the body (Eph. iv. 13, 16), the dead in Christ will have first risen, and will then have been joined by that living remnant of believers who will have been "changed, in a moment, in the twinkling of an eye, at the last trump" (1 Cor. xv. 51, 52); and all will have met the Lord, their Head and Compacter (Eph. iv. 16), in the air, ready for the descent to the marriage.

The readiness of the wife for the marriage seems to demand particular attention. The announcement of the marriage itself comes upon the reader as a surprise, and that surprise is heightened by the thought which involuntarily arises that the wife has only just got ready. Whatever hindrances there may have been in the way, whatever preparations may have been necessary, we are left wholly without light from the prophetic narrative. She had "made herself ready:" nothing else, nothing less. She might be wholly destitute and naked; for it "was *granted* to her that she should be *arrayed* in fine linen, clean and white: for the white linen is the righteousness of saints."

This singularly accords with what is prophesied of Israel, who shall be made *willing* in the day of the Lord's power (Psa. cx. 3), and who rejoices that the Lord hath clothed her with the garments of salvation, and covered her with the robe of righteousness, even as a bridegroom decketh his bride with ornaments and adorneth her with jewels. (Isa. lxi. 10.) In some of the prophetical references to the final return of Israel to the Lord their God, there is an especial significancy, as if, in spite of their stubborn unbelief and aversion to Christ, they are to be moved by an impulse, nothing less than Divine, to relinquish their rebellious obstinacy in regard to the Lord's dealings with them, and to be willing to receive even the hated Nazarene could they but be certain of his true Messiahship. And this great change in the national mind is to be effected, not for their own sakes, "but, saith the Lord God, for mine holy name's sake, which ye have profaned among the heathen; . . . and the heathen shall know that I am the Lord, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. *Then* will I sprinkle clean water upon you, and ye shall be clean. . . . A new heart also will I give you, and a new spirit will I put

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within you, . . . and cause you to walk in my statutes, and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers. . . . Not for your sakes do I this, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. In the day that *I shall have cleansed* you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded." (Ezek. 22-23.)

Then again, among the means used by God to change the heart of Israel will be such a storm of adversity as shall exceed all that has happened to them in past times. This may occur contemporaneously with various attempts to take possession of their own land. But the Lord says, "Surely with a mighty hand, and with a stretched-out arm, and with fury poured out, . . . I will gather you out of the countries wherein ye are scattered; and I will bring you into the wilderness of the people (see Rev. xii. 6, 14): and I will plead with you face to face; like as I pleaded with your fathers in the wilderness of the land of Egypt. And I will cause you to pass under the rod, and I will *bring you into the bond of the covenant;* and I will purge out from among you the rebels: for in mine holy mountain, in the mountain of the height of Israel, there shall all the house of Israel serve me; *there will I accept you* with your sweet savour, when I gather you out of the countries wherein ye were scattered; and ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers." (Ezek. xx. 33-42.)

Many other Scriptures might be quoted which show that great perils and tribulation will be permitted to fall upon Israel in the latter days, to change their minds, and bring them "into the bond of the covenant," making them "willing" and submissive in the hands of the Lord, and *ready* to receive Him at his coming, in accordance with the prophecy which Jesus himself uttered over Jerusalem, "Ye shall not see me henceforth till ye shall say, Blessed is He that cometh in the name of the Lord."

But it is when returned to their own land, when occupying the city of Jerusalem itself, that the great crisis of their trouble will take place. This crisis, however, will not affect Israel only. "All nations," in the language of Joel and Zechariah, will be gathered against Jerusalem to battle, under the Antichrist and his subordinate kings, with the False Prophet—not knowing that, in attacking the city of the Great King, they will encounter "the Lamb" Himself, the "King of kings and Lord of lords" (Rev. xvii. 14; xix. 16), who will at that juncture appear upon the scene with His saints, to smite and destroy His foes, the enemies and persecutors of His Bride, and to consummate the long foretold but long deferred Marriage. For "the Redeemer shall come to Zion" (Isai. lix. 20); "I will place salvation in Zion for Israel my glory" (Isai. xlvi. 13); and "in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said." (Joel ii. 32.)

Here then we have the "Body" and the "Bride" brought together upon the scene, when the "Marriage of the Lamb is come," both being ready for its consummation. But before venturing to set forth a scriptural representation of that event, it is necessary to direct attention to

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two personages, and two events, by contrast and contemporaneity, connected with its history.

The prophetic page places before us a False Christ and a False Bride: these assume the prerogatives and characteristics of the True Christ and the True Bride, and fill the world with violence and lies. The False Bride is called the Great Whore and the Mother of Harlots, herself drunk with the blood of the saints, and making the nations drunk with her sorceries and the wine of her fornication—the doctrines of her idolatries; by which the whole truth of God is perverted and turned to gain and lasciviousness, and made to minister to her luxury and abominable wickedness. Interpreted as Rome, "that great city which reigneth over the kings of the earth," and designated "Babylon the Great," she has arrogated to herself all the peculiar privileges which the Scriptures set forth as the inheritance of Israel in the latter days, claiming for the Church which she has in some sort created, that it is the Bride of Christ,—that Jerusalem and Israel have forfeited their place in all Old Testament prophecy, which is now rightfully held by Rome and the Church. No stronger proof can be adduced of the prevalence of this idea, not only in Rome and the Romish Church, but also among the other Churches of Christendom, than the fact that the word "Church" has been substituted in the chapter headings of our authorised version of the Bible in the place of "Israel," "Judah," "Jacob," "Zion," "Jerusalem," in scores and hundreds of places; with one significant exception:—Whenever woe and judgment and calamity are threatened, those names are retained; but when blessings, and comforts, and consolation, aggrandisement, and riches are promised, it is the "Church" that is made the sole object and recipient. Instances of this need not be cited: any Bible-reader can refer to them at once in the prophets, and even in the Psalms.*

For this robbery and spoliation (Isai. xlii. 22) of the true Bride, for this iniquitous pretension to be the spiritual Israel, and for her filthy corruption, idolatry, blasphemy, cruelty, and bloody persecutions, the Harlot of the kingdoms is to be brought to condign punishment before any other act of final judgment is executed: for it seems fitting that, when the True Bride is ready to be manifested, her bitter enemy and filthy personator should be taken out of the way and utterly destroyed: and accordingly, under the seventh vial, and before the descent of the Bridegroom, "Great Babylon" comes "in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath" (Rev. xvi. 19), and she is "utterly burned with fire," "and shall be found no more at all." (Rev. xviii. 8, 21.)

* Still further proof of the influence of the Church theory may be seen in the strangely incongruous translation adopted in the English A.V. of Isaiah lxii. 5: "For as a young man marrieth a virgin, so shall *thy sons* marry thee." On a former occasion, the emendation of Lowth was indicated—"so shall thy *Restorer* marry thee," a rendering which has the merit of rescuing a splendid prophecy from absurdity. But it appears that the original word rendered "thy sons" in the one case, and "Restorer" in the other, needs only to be properly pointed and pronounced to become "thy BUILDER;" for it is the same word used in Gen. ii. 22 with reference to the formation of the woman out of the man: "And the Lord God *builded* the rib which he had taken from Adam into a woman."—*See Hebrew Christian Witness*, Aug. 1873, p. 352. (*Address of Rev. Dr. Moses Margoliouth at the Hebrew Christian Conference, Mildmay Park.*)

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But the False Christ, the Wild-Beast of the Apocalypse, that carried the Harlot, remains at the head of his armies, and is ready to do battle with every person and thing that disputes or ignores his claim to universal supremacy. The trinity of evil, the dragon, the beast, and the false prophet, have joined their powers and forces, and, sending their commands to all kings and potentates, have gathered all nations to the standard of the False Christ in the plain of Megiddo. Thence,—in spite of the terror and perplexity caused by successive swiftly inflicted plagues; in spite of the mighty shakings of the last and greatest earthquake which overthrow the cities of the Gentiles, and make the site of Great Babylon belch out of gaping rifts the liquid fire and flame that devour and swallow up the filthy Harlot; in spite of the great hail of stones a talent weight; and in spite of the intelligence that the earthquake which has overthrown their own royal and metropolitan cities, has also riven the great city Jerusalem itself into three parts; in fear and in fierceness, with curses and blasphemies, the hosts of the False Christ march headlong against the Holy City, led blindly into the very valley of the Lord's judgment—the valley of threshing. (Joel iii. 2, 12, 14; Rev. xiv. 16, 19, 20; xix. 19.)

Cooped up in their beloved Jerusalem by the infuriated legions of the Antichrist; without defences, for their walls are shattered and the ground beneath their feet is riven and disparted, how is Israel to be delivered? and whence is her Redeemer to come?

"And I saw heaven opened, and behold a white horse; and He that sat thereon called Faithful and True: and the armies in heaven followed Him upon white horses, clothed in fine linen, white and clean. And He hath on His vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And He treadeth the winepress of the fierceness and wrath of Almighty God. (And the winepress was trodden without the city, and blood came out, even unto the horse bridles, by the space of a thousand and six hundred furlongs.) And I saw the beast, and the kings of the earth, and their armies; and the beast was taken, and the false prophet. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat upon the horse." (Rev. xix. 11-16; xiv. 20; xix. 19-21.) "And an angel laid hold on the Dragon, which is Satan, and bound him, and cast him into the abyss, and shut him up a thousand years." (Rev. xx. 1-3.)

The Wife had made herself ready before the great overthrow and destruction of her enemies. Now she finds that He who has delivered her in the hour of her greatest extremity and distress is the Bridegroom Himself; for He has come with His saints to the marriage, and they that are ready go in with him. (Matt. xxv. 10.)

"Blessed are *they that are called* unto the marriage supper of the Lamb." (Rev. xix. 9.)

The partakers of this supper,—(whether we understand that a literal marriage feast is meant, or that by the symbol of marriage is foreshadowed the union of Christ and His Body the Church, of which He is the Head, with the nation of Israel in the flesh, that they may be established as the first of the nations at the same time that the Lord shall inaugurate his dominion as "King over all the earth," reigning in Jerusalem,)—are, in the first place,

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1. THE BRIDEGROOM, and, coupled with Him, THOSE THAT COME WITH HIM. These are "the saints," which are to possess the kingdom (Dan. vii. 22, 27); which are to "judge the world" (1 Cor. vi. 2); "the Church," composed of perfected saints (Eph. iv. 12), "builded together for an habitation of God through the Spirit," and thus forming the mystical "Body of Christ" in resurrection glory, "the fulness of Him that filleth all in all." (Eph. ii. 22, i. 23.) These are not guests; they sit in heavenly places with Christ Jesus, and share His honours and His throne.

2. THE BRIDE, the nation of Israel in the flesh, concentrated at this juncture in Jerusalem, the Holy City, the City of the Great King, brought by trial and severe discipline to sincere repentance and submission; made willing; cleansed; sprinkled with clean water; filled with a new spirit; renewed in righteousness; clothed in fine linen, which is the righteousness of the saints—the same glory that shines so resplendently on and in them, though differing as we may suppose the resurrection saints of both Old and New Testament dispensations will differ from holy saints still in the flesh; but it is the same righteousness, and the Bride is enveloped with it as with a robe (Isa. lxi. 1).

Abraham, Isaac, and Jacob, and all the prophets will be there (Luke xiii. 28), not as connected with Israel, the Bride, for they will have put on immortality by the power of Christ's resurrection (Phil. iii. 10), and so will be members of His body; neither guests nor attendants. So also David; but of him it is specially prophesied that, while the twelve tribes will be judged by the apostles sitting on twelve thrones, he shall be Prince of the whole united nation for ever. (Isaiah lv. 3, 4; Jer. xxx. 9; Ezek. xxxiv. 23, 24; xxxvii. 24, 25; Hosea iii. 5.) No doubt he will be King of Israel in the same sense in which the saints (forming the body of Christ) will be kings of other parts of Christ's universal empire, having dominion over five or ten, or any other number of cities, according to His appointment. David's government, however, is already chosen for him; and with respect to Abraham, to whom the unconditional promise of possession of the Holy Land for ever remains unfulfilled to this day, and he himself never had any inheritance in it (Acts vii. 5), he will have the promise fulfilled in his own person, and along with his seed shall possess the land for ever, in the exact terms of the promise. (Gen. xii. 7; xiii. 15; xv. 3, 18; xvii. 8; xxvi. 3.)

The presence of the Bridegroom and the Bride is necessary to constitute the marriage supper; all others are there by gracious privilege. Among these are

3. THE CALLED. These must necessarily be distinct from the Bride and Bridegroom, and we may therefore look for them among the remnants "left of all the nations which came against Jerusalem" to battle (Zech. xiv. 16). These, no doubt, will be living in their own countries in different states of preparedness or otherwise for the Advent of the King-Messiah, and thus it may readily be conceived that some may be eligible to be guests at the Feast. At all events, it is not improbable that those nations especially who are instrumental in restoring Israel, bringing her sons from far in their arms, and carrying her daughters upon their shoulders;—who bring all the brethren of Israel "for an offering unto the Lord out of all nations, upon horses, and in chariots,

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and in litters, and upon swift beasts, to my holy mountain Jerusalem," —shall have some share in the glory and joy that shall attend "the Marriage of the Lamb," when will take place the formal re-constitution of the Jewish nation and polity. In this work of restoration, Isaiah informs us that "the ships of Tarshish shall be first" (Isa. lx. 9); David, that "the kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts" (Psa. lxxii. 10), and that "the daughter of Tyre shall be there with a gift." (Psa. lxv. 12.) These various phrases appear to prove that representative ambassadors from various nations then in the flesh, may be appropriately assigned such a position as that of guests at the marriage supper. "For they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." (Luke xiii. 29.)

4. There are also, attending the Bride, "THE VIRGINS HER COMPANIONS that follow her;" and the King-Bridegroom has "KINGS' DAUGHTERS" among his "honourable women" when upon his right hand stands "the Queen in gold of Ophir." These phrases are found in the Forty-fifth Psalm, which has been called the nuptial song of the Messiah. As to what is meant by "virgins" and "kings' daughters," there may be varying opinions and views. We know that the Bride is Jerusalem, as the metropolitan city and representative of Israel the nation, and that in Bible symbolism the cities are all women. Is it incongruous to conclude that when Jerusalem shall attain to the honour and dignity of the Lamb's wife, there will be other cities ready to forward her interests and contribute to her glory? In particular, there are special promises that, in the day when the Lord's covenant with Jerusalem shall be established, she shall receive her elder and her younger sisters, Sodom and *her* daughters, and Samaria and *her* daughters, and *they* shall be given unto Jerusalem for daughters. (Ezek. xvi. 53, 60, 61.) Promises of restoration and blessing are also given respecting other cities and peoples. Even of two of the greatest ancient enemies of Israel the Lord in that day will say, "Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." When Zion arises in brightness and glory, the Gentiles shall come to her light, and kings to the brightness of her rising. The varying produce and wealth of Midian, Ephah, and Sheba, of Kedar and Nebaioth, of Tarshish, of Lebanon, and of all kingdoms and nations, shall be poured at her feet. (Isa. lx. 3, 6, 7, 11, 12, 18; lxii. 2, &c.) From among these various cities, kingdoms, and nations, and many not named, it is possible the virgin companions of the Bride, and the Kings' daughters* who attend upon her in the presence of the Bridegroom may be selected, and be by delegation or representation present at the feast. Here also place may probably be found for the "chaste virgin" of 2 Cor. xi. 2, whom the Apostle Paul desired to present to Christ. It was to Corinthians he was writing when he expressed this desire, and it does not appear that he intended it at the moment to apply to any others than the Church at Corinth. A more extended signification is sometimes given to it; but not by Paul himself, as the context clearly proves.

* It is well known that the people of the East speak of cities metaphorically as females,—as mothers of their inhabitants, and wives of their kings.—See *Jahn's Archæologia Biblica*, sect. 41.

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With respect to 2 Cor. xi. 2, it may be remarked that the believers of the primitive churches lived in the constant expectation of the reappearance of our Lord upon the earth; the apostles encouraged the hope, and gave no reason for supposing that any lengthened period would elapse, though there would come the apostasy first, and the revelation of the man of sin, whom the Lord would destroy at his coming. Though they themselves might be honoured with martyrdom for Christ's sake before that day, yet the churches they were instrumental in planting might exist at the period of the second advent, and thus be ready for presentation to the King-Bridegroom. Paul invariably directed the attention of the churches to which he wrote to the appearing of the Lord Jesus as furnishing a powerfully influential motive for the performance of every Christian duty in order to a participation in the glory and triumph of his kingdom. He also expected his own happiness and joy to be increased in the day of Christ in proportion as he should be able to present to his Lord the churches amongst which he had laboured, prepared for his coming, spotless and unblamable. In order to this he laboured abundantly for their purification and perfection, striving himself also to "attain unto the resurrection of the dead," that when Christ should appear he might also appear with him in glory, and himself present the existing churches as "chaste virgins" unto Christ. This appears to account sufficiently for the application of the term "virgin" to the Corinthians in the present instance.

There are two other ideas inferentially contained in the passage under consideration,—first, that Paul anticipated and earnestly desired the conversion of the *whole city* of Corinth to the faith of Jesus, that by the proper symbol of a virgin, chaste and pure, without spot or blemish, it might be presented to him at his coming: and secondly, that while Israel is represented as the first among nations, and Jerusalem as the "married wife" of the Lord, the eastern custom, by which kings and potentates were permitted a plurality of wives, one being the chief, admitted of the use of the figure of an espousal to Christ in the case of Corinth, and thus strongly shadowed forth the nature of that covenant by which the Corinthian believers had given themselves to the Lord:—"I have espoused you to one husband, that I might present you as a chaste virgin to Christ,"—the language appearing to allow of a plurality of spouses, though there is but "one husband." These two ideas are properly contained in the conception of a city wholly christianised and prepared for the coming of the Lord, as we are justified in supposing Paul desired should be the condition of the city of Corinth.

Thus "the wedding is furnished with guests." "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in *Mount Zion*, and in *Jerusalem*, and before his ancients gloriously. . . . And in this mountain shall the Lord of hosts make unto *all people* a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and *the rebuke of his people* shall he take away from off all the earth. . . . And it shall be said in that day, Lo, this is our God; *we have waited for him*, and

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he will save us; *this is the* LORD; we have waited for him, we will be glad and rejoice in his salvation." (Isa. xxiv. 23, xxv. 6-9.)

"And it shall be at that day, saith the Lord (unto Israel and Judah united, Hosea i. 11), that thou shalt call me, *My Husband;* . . . and I will betroth thee unto me for ever." (Hosea ii. 16, 19.)

If the things contained in this paper are "according to the Scriptures," —which have been most diligently searched and compared in order to elicit a clear and distinct synopsis of the truth respecting them,—the conclusion seems to be inevitable that the doctrine of the Church's brideship is only one part of that spiritual sorcery by which the nations of Christendom have been bewitched, bedazzled, and befooled by the harlot of the seven hills. For herself and the church called after her, she has usurped all the characteristics and claimed all the promised blessings and glories of Israel; and even those churches which have broken away from her communion because of her spiritual fornication and corruption, have carried with them this figment of her doctrine, to which they cling with a pertinaceous self-complacency little in keeping with a sincere and honest desire to see Israel restored to her land and her Messiah. By Divine authority, Rome has justly received the name of the Great Whore, and the Mother of Harlots, to distinguish her from the true Bride; and it is well to be cautious of receiving any doctrine that comes from her until it be clearly proved by Holy Scripture independently of her instructions and assumptions. G. B. C.

NON-NATURAL INTERPRETATIONS OF THE WORD.

THE meaning of Holy Writ has been much obscured, and its force weakened, by non-natural interpretations. It seems as if interpreters had assumed, because "the spiritual" is higher than "the natural," that to be non-natural in thought is to be heavenly-minded. But the natural is of God as truly as the spiritual; the difference between them being not opposition, but gradation. The aim of a spiritual mind is not to run counter to nature, but to rise above it. Sin and error are unnatural. So in the use of the Holy Scriptures non-natural interpretations do not lead us into a more spiritual stage of thought, but into unreal theories. Spiritual truth is to be reached through the natural meaning of the words, not by means of turning the natural upside down. There are some of the most precious testimonies of God which have been long obscured by non-natural interpretations; and under the conviction that it will be a service to the cause of Truth, and to the spiritual advancement of those who read the Word, to contribute to the setting aside of these fictitious renderings, I will endeavour to show, in a few instances, how much is to be gained by returning to a natural interpretation. It is not for a "literal" as opposed to a "metaphorical" interpretation that I contend, but for "natural" as opposed to "non-natural." The metaphorical is often the most natural meaning.

I. That noble Christian confession (Heb. xiii. 8), "Jesus Christ, the

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same yesterday, to-day, and for ever," has been thus misinterpreted. Some habitually use the words, "yesterday, to-day, and for ever," as if they were appropriate to declare the eternity of Jehovah, equivalent to the sacred phrase, "from everlasting to everlasting." What could be more unnatural than to make "yesterday" stand for a past of infinite duration? "Yesterday" literally designates a period of twenty-four hours; and, figuratively, a short time. There is nothing forced or non-natural in using "yesterday" for a thousand years, as in Ps. xc. 4, because a thousand years is a very short time compared to the past eternity of the Divine Being. Matthew Henry well remarks on this expression:—"A thousand years are nothing to God's eternity: they are less than a day, than an hour, to a thousand years. Betwixt a minute and a million of years there is some proportion; but betwixt time and eternity there is none." Yesterday always means a short time, and "short" being a term of comparison, yesterday may designate a few thousand years in comparison with millions of ages, or with infinite duration. In Gen. xxxi. 2, it is said (in the Hebrew) that the face of Laban was not towards Jacob "as yesterday and the day before;" that is, some months or years ago. The meaning of "yesterday" expands according to the requirements of the subject; but it always marks a time *comparatively* short.

Let this natural meaning of the word be adhered to in the proposition, "Jesus Christ, the same yesterday, to-day, and for ever," and this blessed truth shines forth to our everlasting consolation: that, though the Son of God, who is from everlasting, became but "yesterday" the Christ, the Anointed Son of Man and Saviour of the world, he is "to-day and for ever" the same Anointed One. The word Jehovah is in the name Jesus, which is to us a memorial of his Godhead. But the word "Christ" is only applicable to him as "made flesh," and having the form of man. God is the Anointer: from him all sacred anointing comes. It would be an abuse of words to speak of God as "Anointed." So that, whenever the word "Christ" (Anointed) is applied to the Son of God, it recalls the fact that he has become "the Son of Man." He is not from everlasting the Christ. He is from everlasting God. And, having but "yesterday" taken on himself human nature, he will never cast off that nature. The contrast between "yesterday" and "for ever" may well fill us with joy unspeakable. Two thousand years ago—but as on the eve of yesterday—there was no "man" who had by inheritance a right to sit on the throne of the Eternal Father. Now, and for ever henceforward, there is One in whom our nature is glorified, whose rightful place is on that throne. When the word "yesterday" is used in the non-natural sense, this verse may indeed remind the Christian of a great truth,—that the Son of God is from everlasting to everlasting; but it does not bring before us the mind of the writer, the mind of the Spirit who inspired him,—that he who but "yesterday" became the Son of Man, continues for ever the glorified Son of Adam, and Kinsman of the human race.

II. Of the same character as the unwarranted expansion of the word "yesterday" into an infinite duration, is the use made by some theologians of the words "this day," in Psalm ii. 7: "This day have I begotten thee." The apostle Paul informs us in Acts xiii. 33, that "this day,"—

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for which he uses the common word for "to-day," (in Hebrews iii. and iv., and elsewhere,) means the 18th April A.D. 29; that is, the well defined day, in the dawn of which Jesus rose from the dead. Why, having apostolic authority for the natural use of the word "to-day," should we endeavour to force upon it an unnatural sense? This non-natural interpretation of the word "to-day" is associated with the perplexing theory of "eternal generation." The Scriptures plainly teach that the Word is from everlasting God, and that the title Son belongs to Him as descriptive of his relation to the Father from the beginning. "The Father sent the Son to be the Saviour of the world." As the Son he was sent; he did not become the Son on entering the world. The title and the relation of "Son" are eternal. But to apply to the Son, in his divine nature, words that imply origin, or beginning, is to plunge into contradictions. If we endeavour to attach a meaning to the words "I have begotten thee," as referring to the past eternity, we confound the devout intelligence with which it is the Christian's privilege to join in the ancient and blessed anthem, "Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be." And except in the passages that speak of the resurrection of Christ, the word "begotten" as applied to him is always joined to "first" or to "only;" and the compound word "first-begotten" signifies "heir," or rightful Lord, and "only begotten," is used as a term of endearment, not of origin at all. Thus Isaac is called in Hebrew xi. 17, the "only begotten" son of Abraham. As to his birth, he was not the only begotten, nor the first-begotten. Applied to Isaac, this term "only begotten" can only mean darling, chiefly beloved; it marks the son on whom his affections and hopes centred. And it is a natural, though figurative, use of the term to apply it to the Son of God, not as in any way referring to origin, for the Son of God is "without beginning;" but as a term of infinite and eternal endearment. Getting away from a non-natural mode of interpreting the term "this day," we find our souls free from inventions that embarrass worship, as we bow before the eternal Son of God. In all true worship there must ever be the acknowledgment of unfathomable mysteries of divine majesty and goodness. But though to bow under a sense of our own nothingness before the Infinite One gives rest; the endeavour to yield intelligent homage to contradictory assertions brings embarrassment, and is a temptation to unbelief.

III. The word "proceedeth," in the only part of the Scriptures where that word is used concerning the Holy Spirit, John xv. 26, has been subjected to non-natural interpretation. From this misinterpretation have come the fierce contests of thirteen centuries between the Eastern and the Western churches, and perplexing definitions, in creeds and confessions, about the manner of the Spirit's "proceeding eternally" from the Father and the Son. We worship "the eternal Spirit;" and definitions that seem to ascribe origin to the Comforter are misleading. Read our Lord's words in their natural sense; "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth who proceedeth (is coming forth—*εκπορευεται*) from the Father, he shall testify of me." This is a prediction of the coming forth of the Holy Spirit *on the day of Pentecost*. Our Lord afterwards said the disciples should be baptized with the Holy Ghost "not many days hence." (Acts

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i. 5.) The Spirit is coming forth: not many days hence he will be with you in the fulness of his manifold gifts. The use of the word εκπορευεσθαι, fully justifies this interpretation. In Matthew xvii. 21, it is rendered "goeth (not) out;" in Mark vi. 11, "when ye depart;" Mark x. 17, "he was gone forth," John v. 29 "shall come forth." May God teach us to worship him in Spirit and in Truth.

Sydney. WILLIAM RIDLEY.

Correspondence.

A DECLARATION OF FAITH BY A CHURCH IN EDINBURGH.

DEAR SIR,—It may be interesting to the readers of *The Rainbow* to know that a Church has existed in Edinburgh for the last twenty-one years, whose distinguishing feature has been, a rigid adherence to, and maintenance of those very doctrines which it is the object and earnest endeavour of your valuable magazine to set forth and defend. This thought has suggested the idea of requesting so much space in your columns as to mention the fact, and cite a published statement of "the things most surely believed" by this Christian community, viz.:

"That the one God—the Almighty Creator of all, will establish a kingdom upon earth, which shall destroy and supersede all other kingdoms; and shall be universal in *extent*, and everlasting in *duration*. (Dan. ii. 44, 45.)

"That this divine, universal, and eternal kingdom, shall be given to Jesus, the Messiah, the Son of the living God; and be exercised by him as the absolute monarch of all the earth. (Ps. ii. 7, 8; Acts xvii. 31; Rev. xi. 15; Dan. vii. 13, 14.)

"That the throne of his divine administration, shall be established on Mount Zion; and that the city of Jerusalem shall become the metropolis of the world. (Ps. ii. 6; cx. 1, 2; Mic. iv. 1, 2, 8; Isa. ix.)

"That the twelve tribes of Israel, now scattered abroad throughout the world, shall be gathered again, and placed by God in the territory promised to Abraham; and that, thus gathered and established, they shall be made the chief nation in the kingdom of God. (Jer. xxiii. 3; Ezek. xxxvii. 21-24; Isa. lxi. 4, 5.)

"That the throne of the Lord to be established on Mount Zion, is 'The Throne of David,' announced by the angel of the Lord to Mary, as the inheritance of her son Jesus. (Luke i. 30-33; Isa. lx. 6, 7.)

"That the humiliation, suffering, and death of the Messiah, were appointed by his Father, to be a sacrifice for sin, and to perfect him for being the Saviour and High Priest of the human race. (Luke xxiv. 25-27, 46, 47; Heb. ii. 10, 14, 18.)

"That the race of man is absolutely mortal by nature, and, in consequence of sin, under the sentence of death; and that God in his great love, has appointed that those *alone* who believe in the Christ, the Son of the living God, shall live for ever. (Ps. cxlvi. 3, 4; Rom. vi. 23; John iii. 16; xx. 31.)

"That in order to the obtaining of this salvation, God requires of those who thus believe in his Son, that they be immersed in water, into Christ, and submit to him in all things as their Lord. (Mark xvi. 15, 16; Acts ii. 36-38; Phil. ii. 9-11.)

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"That all who thus believe in Jesus as Lord and Christ and are immersed into his name, are accounted by God as the seed of Abraham, to whom the promises were made; and are joint partakers with him of his eternal kingdom and glory. (Gal. iii. 26-29; Rom. viii. 17; Rev. iii. 21.)

"That God bestows these favours on believers, on account of the death of his Son, Jesus the Christ. (John iii. 14, 15; Gal. iii. 13, 14; Eph. ii. 11-13.)

"That the resurrection and glorification of the faithful, and the establishment of the kingdom of God, take place at the second coming of the Lord; and that at his appearing and kingdom, he shall judge the quick and the dead. (1 Cor. xv. 23, 50-54; 1 Thess. iv. 15-17; Matt. xxv. 31; 2 Tim. iv. 1; 2 Cor. v. 10.)

"That the second coming of the Lord should be constantly expected and waited for, by the faithful in Christ Jesus. (Matt. xxv. 13; 1 Cor. i. 7; 1 Thess. i. 9, 10.)

"That these declarations regarding the kingdom of God, and his Son Jesus the Christ, are embraced in 'the Gospel,' or glad tidings, announced to Abraham, and preached by the apostles of our Lord among all nations, to be believed and obeyed for salvation. (Gal. iii. 8; Matt. xxiv. 14; Acts viii. 12; xxviii. 30, 31.)

"In thus setting forth a statement of our belief in the form of these propositions, we beg most distinctly to state, that we do not regard these propositions as *a creed*, that is, a perfect or infallible form of words, to be used by all true believers—but simply as a true expression of the faith within us. Like all other uninspired statements of divine truth, they may be very imperfect, and some brethren might have chosen more exact terms, and a different order in stating the same things. Of this, however, we are certain that, however imperfect the language we have employed may be, the scriptures cited *express exactly* all that is contained in these propositions; and these will suffice to show you the substance of our faith and hope as disciples of the Lord Jesus."

This church meets twice every first day of the week in Union Hall, 98, South Bridge, Edinburgh. In the forenoon at eleven, for worship, breaking of bread, and mutual edification, and in the evening at half-past six—when addresses are delivered setting forth the matters mentioned in the foregoing paragraphs.

Any one desirous of further information on the matter, may have it by corresponding with

Yours very truly,
W. LAING.

51, Buccleuch St., Edinburgh.

"NATURAL AND SPIRITUAL BEING."

DEAR SIR,—I have enjoyed real pleasure and elevation of mind in the perusal of your three first articles in the October number of the RAINBOW, namely "The Life the Light," "Cleansed Branches," and "Accepted in the Beloved;" which, in connection with Adolph Saphir's "Spiritual Man," in your July number, richly and logically combine to prove the important doctrine of the operation of the "new birth" to men still in this life; and while resting with thankful satisfaction, and fully convinced that such is the teaching of Scripture and experience of believers, you may imagine with what pain and sorrow I turn to the contrast as endeavoured to be established by J. W. Stetson, in his

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article on "Natural and Spiritual Being" in the October number; and you cannot fail to discern with me the wide disparity presented to the reader. Like many others with glowing minds set upon one glorious object, our friend can see nothing but the resurrection, losing sight entirely of the steps leading to the grand consummation; and thus he seems led to undervalue all the experience of believers from the day of Pentecost. He appears to me like an inexperienced gardener, to whom is committed the task of re-organising a beautiful garden gone to weeds through neglect; but, instead of carefully pulling up and eradicating the obnoxious weeds, he pulls up with them the most precious and valuable plants, and thus proceeds till he makes the whole a waste.

Now in all humility, but not in ignorance, I would ask our friend a few very brief questions. If being born again does not imply spiritual life, how is it that a man in the flesh and nature's darkness, can be made to know and to acknowledge that he is a condemned sinner, "Dead in trespasses and sins," and Jesus Christ alone can be his Deliverer? How can he whose whole mind by nature was totally set against the admission of the malady and its cure, be brought to believe, and, as an humble suppliant, receive the gift which he previously either despised or thought lightly of?

How is it that Saul, in the very act of persecuting the Church, was brought down to acknowledge the authority of its Head, and henceforth pre-eminently to become His most zealous and chosen servant, if no spiritual life or new birth was conferred upon him?

How is it that the eunuch, so devoutly reading the prophecy concerning our Lord's humiliation, without a ray of light or understanding, was brought to know "of whom the prophet wrote," and made to rejoice as a believer in that light, unless as a spiritual man, whose eyes were opened?

When a great light, such as "Life and immortality *in Christ alone*," breaks in upon the Church, and is moreover advocated with steadiness and zeal as it is in the RAINBOW, the powers of darkness must be stirred up to mystify and confuse a doctrine as inimical to Satan's influence as it is conducive to the glory of our Lord, and his coming kingdom, that we must not be surprised to see even many true believers partially so entangled in the snare of the enemy, as to obscure what is in reality the work of grace, in past times and in divers manners, exercising the faith of the Church in all ages, in spite of the working of the "leaven." Many do not conceive the expansive range which the Lord takes in making his glorious purposes, up to their consummation, understood, although they are already recorded in the "Sure Word of Prophecy;" but a prominent idea (altogether true in itself) seizes their minds, and seems to obscure the light of any other equally true and important; and this, because they think that the prominent and absorbing theory cannot stand in connection with certain other truths, equally important in their relative position. Now if this is done to convince gainsayers, I anticipate quite a contrary effect. It only strengthens their prejudices, seeing so much is denied which they experienced to be true. Having already trespassed too much on your valuable space, although I could add much more, I shall conclude by saying that our friend seems to be involved in gross error, both in his dogma that regeneration is resur-

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rection, and that our blessed Lord was twice born, first by nature and then by regeneration. Let him consult Luke i. 35, and there he will find that he was incarnated of God into the substance of a pure virgin, man's corruptible seed having no part whatever in it, and that he was as pure and holy in his flesh as he was in resurrection; and, moreover, that very flesh,—but mind, *without the blood*,—is now our representative at the right hand of the Father, till he shall come again to fulfill all that is written of him.

Melbourne. ROBT. REEVES.

Literature.

The Identity of Israel with the English and Kindred Races. By Prothero Smith, M.D. London: James Nisbet & Co.

WE are much obliged to Dr. Smith for sending us this thoughtful pamphlet. It deals wisely and earnestly with a great question to which the attention of Christian men must soon be turned. We quote a paragraph from the last page but one, because it expresses an argument which we have long felt to be one of great force: "These few points proved by Scripture must lead to the conclusion that either we Anglo-Saxons are the lost House of Israel, or that, failing them, God has fulfilled in us Anglo-Saxons the destinies predicated in the Scriptures of his elect people. As the latter alternative is impossible, being contrary to the revealed Word of God, it follows that the former can alone be received, viz., that in the Anglo-Saxon race are found the long lost ten tribes of Israel."

The Second Death and the Restitution of All Things: with some Preliminary Remarks on the Nature and Inspiration of Holy Scripture. A Letter to a Friend. By Andrew Jukes. Third edition. London: Longmans, Green, and Co.

MYSTICISM has a language and logic of its own, which we do not profess to understand, and it reaches its conclusions by a process which we are unable to follow. Reading the Scriptures as an intelligent expression of the Creator's will, without any recondite or esoteric meaning, it is impossible for us to accept the doctrine of Universalism. This is all we need say on the subject here; but we must add, with all sincerity, that the rare ability and deep piety of Mr. Jukes endear him to all who know him, and give a strong attraction to anything he writes. We do not wonder that this book is in its third edition; and no doubt in this its enlarged form it will be welcomed by many.

"*The Comforter is Come.*" A Scriptural Examination of the Ministry of the Holy Spirit, in the World and in the Church. By General H. Goodwyn, Author of the several works enumerated at the end of this volume. London: Kellaway & Co.

THE *Rainbow* was first honoured with the papers of which this volume is composed, and many of our readers will no doubt like to have the handsome little book. It deals with a matter of supreme importance both to the Church and the world,

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and no one can peruse it without discovering that General Goodwyn is a well instructed scribe, both in relation to the work of the Holy Spirit and the coming Kingdom of God. To read the book is to find holy refreshment to the soul, and to have the heart stirred with fresh gratitude to the Divine Comforter.

The Last Days of Irvingism; or, Ritualism, Romanism, and the Catholic Apostolic Church; in a Letter to Mr. William Dunworth, with Ten Questions to Mr. Sargent about the Twelve New Apostles. By the Author of "The Catholic Apostolic Church, 'Irvingism,' and Medieval Christianity." London: Kellaway & Co., Newgate Street. Newcastle-upon-Tyne: Edmund J. Blake.

A VIGOROUS and earnest pamphlet, exhibiting much knowledge of the facts with which it deals, and exposing with a firm hand the ritualistic and Romish follies and absurdities which modern priestcraft is imposing upon the silly portion of our people in the sacred name of religion.

The Lord's Coming and Kingdom the Hope of the Early Church.

THIS is a sixteen-page pamphlet, clear and convincing, by our highly intelligent fellow worker, Mr. W. Laing, Edinburgh. It is issued by G. Dowie, Maryfield, Dundee, at 1d. or 6s. per 100; four or more copies post free. We understand it will be followed by tracts, of the same size and price, on "The Ancient Faith;" and we hope our friends who desire tracts for distribution will encourage this praiseworthy effort to aid the great doctrinal reformation in which they take so deep an interest.

The Seventh Chiliad the Millennium. By C. Fooks. London: Kellaway & Co.

THIS paper, which recently appeared in the *Rainbow*, is published as a sixteen-page pamphlet. Whether the old idea upon which it is founded be correct or not, it is worth reading, for it intelligently urges the fact that the Millennium, as the result of our Lord's second coming, is a great truth of Scripture; and for that reason it deserves circulation.

The Condition of the Impenitent: Being remarks on a pamphlet entitled "Man's Dignity and Destiny. By One of the Old School." Sutton: W. R. Church.

THE writer modestly signs himself "Inquirer," but we very much wish some of those who pride themselves on their orthodoxy had a tithe of his light. In a few pages he has condensed arguments of great force with singular clearness, and in choice language.

An Argument in Support of the Final Extinction of the Lost. By a Clerical Cambridge M. A. London: Stock.

VERY good, and will be helpful to some who are not so well instructed on the subject as the readers of the *Rainbow* are or ought to be.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

MAY 1, 1874.

THE KINGDOM CLAIMED ON THE CROSS.

IT is a remarkable fact that, whatever interpretation may be given to our Lord's answer to the malefactor's prayer (Luke xxiii. 42, 43), the recognition of the kingdom in both prayer and answer is beyond dispute. The thief recognised Jesus as the KING, thus affirming, amidst the agonies of a cruel death, the literal truth of Pilate's superscription—"THIS IS THE KING OF THE JEWS." And Jesus accepted the testimony as true, by making a certain promise to the witness. No matter, at present, what that promise was, or what it meant, or when it was to be fulfilled. To these points we shall pay reverent attention in due time, as they are confessedly of great value in relation to certain Christian doctrines. Just now, however, we can afford to dispense with the exact meaning of the Saviour's promise, if the bare fact be granted that it is an answer accordant with the meaning of the malefactor's request. And, so far as we know, this is universally granted. Indeed, it is so obvious that nothing but perversity or the pressure of some desperate theory could dispute it.

The petition of the robber was, "Lord, remember me when thou comest in thy kingdom." The reply of Jesus was, "Thou shalt be with me," or "With me shalt thou be." Either arrangement of the words conveys the same meaning—that of the personal presence of both in the same place. The petitioner had not the faintest idea of the time when Jesus would come in his kingdom, but he had the firmest conviction that he would some day come to reign; hence he says, '*When* thou comest, remember me.' The Lord's gracious reply far exceeds the petition. All that the poor man asked was that when the King of Israel, now on a cross, should come to his throne, he would kindly remember that one of the wretched felons who died in anguish by his side, confessed there and then his right to the throne. Jesus does not say, 'I will remember thee,' which would have been very gratifying to one who had of late been unused to gentle words from his fellow-men, but "Thou shalt be

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with me," which must have fallen upon his ears and his heart as an absolute surprise, ay, almost to the extent of deadening for a time the dread pains of crucifixion. '*With* him! With the KING! *I!* O, amazing mercy, worthy of the Messiah!'

That such thoughts as these, perhaps these identical thoughts, passed through this man's mind at this hour of crisis, at once the darkest and the brightest of his life, we have no doubt. Unfit to live, being one of those social pests whose accursed lust of covetousness must be gratified in defiance of all law, human and divine, society in self-defence demands his life; and as it is oozing out upon the cross, he glances at Jesus and thinks—'Yes, he is, he must be the Messiah promised to our nation; and if so, even this horrible death will not be able to deprive him of his throne;' and then he says aloud—no doubt with the bitter consciousness of shame and sorrow for his evil life—"Lord, remember me when thou comest in thy kingdom."

Let us pause here and reflect. A little quiet thought over the scene will not be lost. Is there any thing in all history like to this? Is there any thing in the unparalleled life of the Saviour himself more strongly interesting, more deeply impressive? A procession of miracles had accompanied his footsteps as he went about doing good, drying tears, gladdening hearts and homes, and leaving the memorials of divine beneficence and the lessons of divine wisdom wherever he journeyed; and miracles too, wrought, not by him, but on his account, bore witness to the grandeur of the Sufferer as he hung upon the cross. But where was that thing so feelingly prized by us all in the hour of affliction—a word of generous sympathy? Was there *none* for our blessed and beloved Lord? not a word of gentle kindness to him who had uttered thousands of loving words during his ministry of surpassing grace? No, none! All the disciples, bewildered, panic smitten, forsook him and fled. "And they that passed by reviled him, wagging their head and saying, Thou that destroyest the temple and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him; for he said, I am the Son of God. *The thieves also who were crucified with him, cast the same in his teeth.*"

Is it possible that human wickedness could be so basely virulent? Can wretched robbers, writhing in the agony of a shameful death, the just penalty of their crimes, "mock" the wonderful beneficence, and faith, and piety, of the Son of Man? Alas! what dismal darkness sin has spread over the human race. But the "cup" was not yet quite full. Very soon, however, it is filled to the brim and can hold no more, as

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the startling cry proves: "My God, my God, why hast thou forsaken me?"

But a light flashes upon the mind of one of the malefactors. Jesus is not to expire without one word of human sympathy. It comes not, however, from any of the disciples, or priests, or elders, or scribes, or professors of religion, but—strange fact!—from lips that a few minutes before had reviled him. One of the 'transgressors with whom he was numbered,' thus rebukes his companion in crime and woe: "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss." And then, looking at Jesus, he said, "Lord, remember me when thou comest in thy kingdom."

It is surely remarkable that, under the circumstances and from such a quarter, this solitary gleam of light should suddenly shoot through the darkness and point to the Messiahship, and promised kingdom, and royal glory of Jesus, notwithstanding the fact that he was then a dying man nailed to an accursed cross. It impresses us as one of the sublimest things in all history that a wicked man, suffering the terrible but just penalty of his crimes against society, should be selected, in the marvellous wisdom of God, as the solitary comforter of the dying Saviour who came to seek and save the lost—of whom this member of a fierce band of robbers and murderers was one. Rich streams of comfort have been poured upon sorrowful hearts by sons of consolation through many generations, as they have spoken about the exceeding riches of the Redeemer's grace as the sympathising High Priest, the Advocate, the Surety, the Unchanging Lover, and the Elder Brother; but the "penitent thief," comforted Christ himself! His pulpit was in very deed a sorry one, and his sermon was short; but it sent a thrill of joy through the heart of the Man of Sorrows; and the Prince of Israel then and there—*that very day*—claimed the kingdom by promising a very great thing to one who recognised him as the King of the Jews, and presented to him *in that capacity* the never to be forgotten petition, 'Remember me when thou comest to reign.'

Surely this is the natural and true light in which to view this celebrated prayer. Whatever we may understand by "to-day" and "paradise," it seems to us certain that we are not at liberty to claim them in support of Gentile theology on "disembodied souls" and "heaven." The penitent robber was a Jew, and his ideas of the kingdom would of course be such as were held by his countrymen, as instructed by their prophets. He knew absolutely nothing about the notion of departed souls ascending to heaven at death. Such a thought never entered the Jewish mind. It was not taught by the prophets; it formed no part of Divine revelation; and the false dogmas which have crept into Christendom on these subjects, as well as "Christendom" itself, were then in the far future.

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It is, therefore, impossible for us to admit the idea—notwithstanding the fact that countless sermons have been based upon it—that this man's prayer, translated into the language of the modern pulpit, was, 'Lord, pardon my sins, and remember me in mercy when thou goest to heaven;' and that the answer—similarly translated—was 'Verily I say unto thee, To-day shall thy soul be with mine in heaven.' Let it not be imagined that we have anything to say against fervid declamation in the cause of righteousness, or that we underrate the guilt and danger of remaining foes of God until "the eleventh hour." But, then, sacred eloquence should have assured truth for its brief; and appeals to the conscience should have "Thus saith the Lord" as their winged arrow. Besides, the commentator in the quiet of his study neither has nor desires to have the latitude which is readily granted to the public speaker. His business is calmly to examine the Scriptures, and to give, without respect to church or creed or current theory, what appears to him the exact meaning of any given passage. He must take into account the circumstances, the object of the writer or speaker, the language in which the document was originally written, and the harmony of the passage with the general tenor of Holy Scripture. His responsibility to God and man is very great. He knows not where his printed words may go, or what effect they may have upon other minds—it may be long after the hand that wrote them has turned to dust—and he is therefore bound to be extremely careful respecting every word he writes.

Under these impressions we proceed to the next point of inquiry,—the place where the Lord promised that the penitent man should be with him,—PARADISE. Now, we hope the reader will see the vital importance, in this investigation, of the first remark we make here, namely,—the Lord must have meant his words to be distinctly intelligible to the person to whom he spoke. We are bound to accept this proposition as self-evident. The honour of our beloved Saviour, and the peace of the sinner just rescued, as if by miracle, from the curse of unpardoned sin, alike demand that. But, when that is granted,—as, of course, it must be,—what follows? Why, this:—that the meaning of the word "Paradise" must be found in the same Old Testament Scriptures which told the Jews about the "kingdom" of the Messiah. No light, regarding the import of that word, shed since the awful day of Calvary—if any additional light has, in fact, been shed—is available here; for, whatever value it may have to us who live during the eve of the Second Advent, the men who lived at the time under notice had it not. If the dying malefactor, therefore, understood the King's promise, which we assume that he most certainly did, it was because, in the days of his youth, before he became a "companion of riotous men," he had heard or read, or, what is almost certain, both heard and read many times, that the seers of Israel, in describing the future glorious kingdom of

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"Messiah the Prince," pictured it not only as Paradise restored, but as Paradise so wonderfully expanded, that the Edenic garden of the first Adam shrinks into a hand-breadth in comparison. The gracious answer of the Saviour, then, amounted to this:—'I will not only remember thee when I come to reign, but thou shalt enjoy the bliss of my kingdom;—thou shalt be with me in Paradise.' What peace must have flowed into the heart of the pardoned penitent! He can endure the agonies of the cross now! He knew that resurrection was a doctrine of the Scriptures; and now that the King of Israel has promised him a place in the future paradise, he can die in peace, in the full assurance that the promise will be fulfilled at the proper time.

The word Paradise comes direct to us from the Greek Παράδεισος; but the Greek here borrowed from the Eastern tongues. The Sanscrit has *paradesa*, a region of beauty and excellence. In Armenian and Persian, *pardes* was the term applied to the fine parks or pleasure grounds of the wealthy, and especially such as were possessed on a larger scale by monarchs. In the Septuagint of Gen. ii. 8, "Paradise" is used for the garden of Eden. In the later books of the Old Testament, it appears in this sense as a Hebrew word. Thus, in Neh. ii. 8, where it is translated "forest,"—"A letter unto Asaph, the keeper of the *pardes* of the king;" not exactly forest, in the sense commonly understood by us, yet in a sense that must have comprehended forest trees, if also others that were rather for ornament and pleasure; for the object of the letter was to procure from this man wood for the doors and beams of certain houses Nehemiah was going to build. In Eccles. ii. 5, the preacher, speaking under the character of king of Jerusalem, says, "I made me gardens and *paradesim*;" "orchards," our translators put it: so it might be; or parks, furnished with animals, as well as shrubs and trees. And in Song iv. 13, "Thy plants are a *pardes* of pomegranates, with pleasant fruits; camphire, with spikenard;" which suggests very much the idea of our orchard, or fruit and pleasure garden. Hence the Greek translators quite naturally gave paradise as the equivalent of *garden* in Gen. ii. 8:—"The Lord God planted a paradise in Eden." Josephus uses the same word. He writes: "Moses says farther, that God planted a paradise in the east, flourishing with all sorts of trees; and that among them was the tree of life, and another of knowledge, whereby was to be known what was good and evil; and that when he brought Adam and his wife into this garden, he commanded them to take care of the plants." Paradise was thus used among the Jews to express the beauty and fertility of the earth, and the peace and happiness of men, under the blessed reign of Messiah. Did their prophets, who had visions of that reign and its consequences, warrant such hopes? Let us see. They shall speak for themselves, as they were instructed by the Holy Spirit.

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"O let the nations be glad and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth. . . . Then shall the earth yield her increase." (Psa. lxvii. 4, 6.) "He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth. His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed." (lxxii. 6, 7, 16, 17.)

"In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel." (Isa. iv. 2.) "Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures. The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan." (xxx. 23, 24.) "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: they shall see the glory of the Lord, and the excellency of our God. . . . Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water. . . . No lion shall be there, nor any ravenous beast shall go up thereon." (xxxv. 1, 2, 5, 6, 9.) "I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together; that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it." (xli. 18-20.) "For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." (li. 3.) "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." (lxi. 11.)

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"Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things. . . . Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all." (Jer. xxxi. 5, 12.)

"And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season: there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land." (Ezek. xxxiv. 25-27.) "I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen." (xxxvi. 29, 30.) "These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither; for they shall be healed; and every thing shall live whither the river cometh. . . . And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine." (xlviii. 8, 9, 12.)

"Fear not, O land; be glad and rejoice: for the Lord will do great things. . . . And the floors shall be full of wheat, and the fats shall overflow with wine and oil. . . . And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed." (Joel ii. 21, 24, 26.) "And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim." (iii. 18.)

"Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall

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build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." (Amos ix. 13-15.)

"And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground; and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel." (Hos. ii. 18, 21, 22.)

"For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things." (Zech. viii. 12.)

Paradise! Yes; our blessed Redeemer, who died between two thieves, will yet make the place of his feet glorious. (Isa. lx. 13.) His rest shall be glorious. (xi. 10.) He will be the glorious Lord (xxxiii. 21), in the glorious land (Dan. xi. 16); and his presence in the world that once refused him a place on which to lay his head, will make the metropolis of his vast empire the joy of the whole earth. (Ps. xlviii. 2.) The garden of the first Adam must have been surpassingly beautiful, with its flowers, and fruit, and trees, and river; but there was a serpent in it; its area was limited; and the whole scene fades from view with the failure of the man to whom the fine estate was given; but the paradise of the second Adam, the perfect One, the Redeemer of the inheritance, the Conqueror of death and Satan, the life Giver, the Magnifier of his Father's law and the glorifier of his Father's name—who shall describe *it?* Beautiful, transcendently magnificent, beyond the richest dream of poetic imagination must it be! He and those who love him are to inhabit the choicest world in creation; for HE can be trusted—having been tried and found faithful; and they, redeemed and taught by him, can be trusted too—ever blessed be his name for the fact! He is worthy, and they, accepted in him, shall share with him the delights of the great Eden of the restitution, without a forbidden tree, a serpent, or the shadow of death. The paradise of the future will be as much superior, both in grandeur and extent, to that of the past, as is the nature of the second Adam to that of the first. For redemption includes the moral, the mental, and the material; and when men become loyal to the great King, the future habitable world (Heb. ii. 5, Greek) will be habitable in the strict sense of that word—a place of health, and happiness, without plague, or famine, or war, ferocious beast, or deadly reptile.

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But the reader is no doubt thinking of the apparently insurmountable difficulty of the text upon which we are commenting. He will, of course, grant gratefully that, under the coming reign of the blessed Jesus, the fertility and beauty of the earth will make it in very deed a paradise,—a boundless garden of delights in which holy men will find life a priceless boon, and worship the joy of existence; but, then, the answer to the penitent's request is, "*To-day* shalt thou be with me in paradise." The reader may take it for granted that in this, as in every other case, the establishment of a foregone conclusion is not our object, but the recognition and vindication of revealed truth. Now whatever the laws of language may require—and we are of course profoundly loyal to their requisitions, as they are the true friends of correct thought—it is obvious that if an undoubted FACT comes into collision with a grammatical LAW, the latter *must* yield. Perhaps it is not an infallible law, or perhaps it only holds good under certain circumstances; but at any rate, a well established fact cannot be set aside. Moreover, if the fact under notice be one of extreme importance, having its place at the very centre of a system of doctrines upon the truth of which the salvation of men depends, we must maintain it at all hazards, whatever may be the consequence to the offended law of grammar. Now, granting that there is a paradise * in heaven where Jesus now is, and assuming that he referred to that,—which we do *not* grant,—the all important fact in this case is that he did not go there that day, but died and was buried: and on the morning of the third day—the glorious day of the resurrection—we have his own assurance: "I am not yet ascended to my Father." This is conclusive—is it not? 'No,' you say; 'for the meaning is that the soul or spirit of the pardoned thief went with the soul or spirit of Jesus to heaven that very day.' But we distinctly refuse to listen to the *dictum* of orthodoxy in this matter, for the sufficient reason that it is utterly destitute of authority. Our Lord does not say 'Thy soul, or thy spirit, shall be with mine,' but "Thou shalt be with me;" and no system of theology has any right to put words in our Lord's lips which he never uttered, or to give to the words he did utter a meaning which would make them perfectly unintelligible to the conscience smitten sinner that he was comforting. Whatever becomes of the note of time—"to-day"—the personal pronouns, "thou" and "me," must retain their integrity as representing living individuals, and not imaginary disembodied essences.

But further, there is, in fact, no law of language to forbid the removal of the comma from the place it occupies in the authorised version.

* It is an instructive fact that in the Greek the article is prefixed—"*the* paradise,"—thus showing that it was a locality, or condition of things, regarding which definite ideas were entertained, as they must have been by those who were familiar with the splendid prophecies we have quoted.

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Punctuation is a useful device, but it has no divine authority, and like other things of merely human origin, it must be carefully watched lest it mislead, as it often has misled, in matters of great doctrinal importance. The received reading is, "Verily I say unto thee, To-day shalt thou be with me in paradise;" thus teaching that the Lord and his new disciple should meet in paradise that very day; but this teaching cannot be accepted, for the conclusive reason that it is not in harmony with fact. Let us read the verse thus: "Verily I say unto thee this day,* Thou shalt be with me in the paradise." This change of position for the comma throws a new, and we are perfectly satisfied the true, light upon the promise. Moreover, when we notice that in the original σήμερον = to-day, or this day—is emphatic, we are confirmed in the conviction that the thought which lately occurred to us as the key to the interpretation of this passage is correct, namely, the circumstances in which the King of Israel was that day found, He was nailed to a cross, nationally rejected, his claims derided, his friends in despair, and his enemies exulting in the fancy that they had got rid of him for ever. It required hardly a moment's reflection to perceive all this. The dying malefactor saw it all, and yet—sublimest act of faith on record!—his parched lips uttered the prayer, "Lord, remember me when thou comest in thy kingdom." To the eye of sense everything, absolutely everything was against the possibility of Jesus ever coming to a kingdom. It seemed irrational to entertain the thought for a second; yet this man's marvellous faith triumphs. Promptly and graciously the Lord rewarded it: "Verily I say unto thee THIS DAY, Thou shalt be with me in the paradise." Which amounts to this: Neither the cross, nor the shame, nor the desertion of my disciples, nor the malice of my murderers, can prevent my coming to the kingdom, and as thou hast acknowledged me here and now, I THIS DAY promise that thou shalt be honoured and happy then. On the cross, the Lord Jesus claimed the kingdom; and, whoever else may be absent from the bliss when he returns to reign, the poor penitent who died by his side is sure to be there.

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* The possible objection that "this day" seems a needless addition to "I say," will vanish if the circumstances be taken into account. Moreover, though it may not be common among Englishmen, it is an idiom with which the Hebrews were familiar. *Ex. gr.*—"Sell me this day thy birthright." "Swear to me this day." "I testify against you this day." "I command thee this thing to-day." "I have set before thee this day life and good." "I am yet alive with you this day." "Ye are witnesses this day." "I have made known to thee this day." "Even to-day do I declare." If the reader chooses to examine for himself, he will find a multitude of similar expressions.

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BAPTISM FOR THE DEAD.

"Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"—1 COR. XV. 29.

IN Conybeare and Howson's *Life and Epistles of St. Paul*, they have the following note on the above verse:—

"The only meaning which the Greek seems to admit here, is a reference to the practice of submitting to baptism instead of some person who had died unbaptized. Yet this explanation is liable to very great difficulties. (1.) How strange that St. Paul should refer to such a superstition without rebuking it! (2.) If such a practice did exist in the Apostolic Church, how can we account for its being discontinued in the period which followed, when a magical efficacy was more and more ascribed to the material act of baptism? Yet the practice was never adopted except by some obscure sects of Gnostics, who seem to have founded their custom on this very passage.

"The explanations which have been adopted to avoid the difficulty, such as over the graves of the dead, or in the name of the dead (meaning Christ), &c., are all inadmissible, as being contrary to the analogy of the language. On the whole, therefore, the passage must be considered to admit of no satisfactory explanation. It alludes to some practice of the Corinthians, which has not been recorded elsewhere, and of which every other trace has perished."

In J. Newton Brown's *Encyclopedia of Religious Knowledge*, I find, under the head of BAPTISM FOR THE DEAD, as follows:—"The argument of St. Paul, 'If the dead rise not at all, what shall they do who are baptized for the dead?' has excited many different ideas in the minds of interpreters. Bochart has collected no less than fifteen senses in which it has been understood, or rather in which learned men have confessed that they did not understand it. Yet doubtless it was clear and cogent, not only in the view of the Apostle, but of the Corinthian Church whom he addressed."

In view of the foregoing, it may seem almost presumptuous in me to say that the truth of the verse in question is, to my mind, very obvious. Whether or not my view of it be identical with any of the fifteen senses collected by Bochart, I cannot say, never having seen them. A few minutes' consideration of the passage in the light of the context and other scriptures, and the meaning of it became plain, although previously, I confess, it had puzzled me.

What shall they do who are *being immersed* for or on behalf of the dead, if the dead rise not? This simply means, "What shall *they* do who are *being immersed in sufferings*,"—Paul and the other apostles, especially, if not exclusively, while faithfully preaching the Gospel,—that men under the sentence of death in Adam,—men dead in trespasses

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and sins,—might hear the voice of the Son of God, in the Gospel of Christ, and be saved, if the dead rise not, and there be, consequently, no future life—no recompence for all their sufferings?

Paul had previously told them of the unparalleled sufferings he and the other true apostles of Christ were undergoing. "I think," he says, "that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men." Read 1 Cor. iv. 9-13, and we get an idea of the immersion with which they were "being immersed," in fulfilment of their divine Master's words, "Ye shall indeed drink of my cup, and with the baptism that I am baptized withal shall ye be baptized." And for or on behalf of whom did they thus suffer? The dead, unquestionably. Not the literally dead, of course; but men as good as dead, men dead "in Adam," and who could only be quickened or made alive "in Christ." "Let *the dead* bury the dead." The whole world is by nature *dead;* as much so as the condemned malefactor who has but a few days to live, or the struggling man whom the sea is ready to swallow up. And let us picture to ourselves men at the imminent risk of their own lives, and without promise or hope of praise or reward in this life, plunging into a raging sea, or rushing into a house in flames, to save perishing fellow-creatures, and we may have some conception of the God-like philanthropy which animated the apostles, and of the sufferings which Paul referred to in his phrase, "immersed on behalf of the dead!"

But the apostles did that sort of thing continually. Their immersion was no isolated act of brave philanthropy; but their daily, yea, hourly experience. I protest by *your* (Corinthians') *rejoicing* in Christ Jesus, I *die daily*. *We* stand in jeopardy *every hour*. They were *being* immersed on behalf of the dead *every hour* of their ministry.

Ah! it was no ordinary suffering, such as was common to the faithful of primitive times, that constituted the immersion our Lord and Paul spoke of and experienced. Our Lord's was made up of his individual persecutions, reproaches, scourgings, and shameful and ignominious death. Theirs of beatings, imprisonments, stonings, defamations, and afflictions ending only with their life. In their flesh was filled up that which was behind of the sufferings of Christ on behalf of his body the Church; on behalf of men and women *dead*, until quickened and begotten by the Gospel of Christ, administered by his faithful apostles.

The Corinthians knew he had seen something of this, and yet among them were *fools* who said, "There is no resurrection of the dead." What power in the apostle's questions,—"What shall they do which are being immersed on behalf of the dead, if the dead rise not?" Why are they then being immersed on behalf of the dead? Alas for Paul! alas for his fellow-apostles!—the off-scouring of all things in the world's estimation—if in their life-time only they had hope in Christ!

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And, alas for us! had they not been baptized for us! What would Christ's doctrine and sacrifice have availed to us, or even to the dead of his own age, had there been no apostles to go forth and preach, and write, and suffer! All honour to the Son of God, who died for us and rose again! All honour, too, to his apostles, who laid down their lives on our behalf! Both were God's servants; both finished the work given them to do; both were pre-eminent in sufferings, both shall be pre-eminent in glory; the throne, and the seats on the right hand and the left, shall be theirs throughout the ages of the ages! May we have grace to enable us to profit by their labours! They have shown us the salvation promised, and how great it is: may we not neglect it!

Halifax, N.S. J. R. LITHGOW.

THE POWERS OF THE WORLD TO COME,

AS REVEALED IN THE MIRACLES OF JESUS.

No. VI.

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people."—MATT. iv. 23.

THE teaching of our Lord ran thus: "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." In the regeneration, when all things were made new from earth to skies, the despised ones were to sit upon thrones. "I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit upon thrones judging the twelve tribes of Israel." Hence, we look forward to the state solemnities of that Sabbatism which remains for the people of God. We see the King, the perfection of all beauty, the consummate flower of all power and splendour, pouring out the wine of life in the high festival of the manifested kingdom. The gospel of the grace of God is sweet in its aspect of a message which brings forgiveness, but the gospel of the kingdom is a strain of higher mood. Once realising it, we begin to feel that we are nobles and princes of the purest blood; the purple and the royalties become visible, and the music of the kingdom shakes the vaulted skies.

As we read of the gospel of the kingdom, he arises before us who is brighter than the mid-day sun, surrounded by his resplendent brethren in their immortal radiance, and all the august and stately forms of power, majesty, and glory crowd upon the mind.

It was congruous that in wooing the people to accept of his sovereignty, there should be flashes of his essential regality. From time to time, the "powers of the world to come" burned out in surpassing effulgence, and the kingdom glories shone from the face of the king. Pains and torments, diseases and demons fled before him who was Lord of ancient nature, as well as head of the new creation.

It is the present fashion of unbelief to depreciate miracle, and we may

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serve a good purpose by considering the works of the Lord Jesus in two aspects.

I. The miracles of Jesus were in perfect correspondence with his claims. The claims of the Lord were certainly most original and transcendent. In a very early stage of his ministry he quoted a magnificent prediction from Isaiah, and announced himself as the hero of the prophecy. He called upon the people to seek rest by laying all their burdens upon him; he declared himself the resurrection and the life; able to give first life spiritual, and finally, life from the dead. He avowed himself greater than Solomon; Lord of the Sabbath, and master of the temple. He avowed that those who had seen him in his working had seen the Father, and that he had the same authority to ignore holy days, and work continually in the furtherance of his mission. He professed to know what was in man, in the secret working of the soul, without expression, and avowed his authority to forgive sin, and speak peace to the conscience and the heart.

Now had a person with claims and pretensions so extraordinary been hemmed in within the ordinary limits of humanity, had he revealed no power except such as was shared by other great men of mortal race, all the people in the field of his labour would have felt the want of correspondence, the utter disruption between claims so grand and far-reaching, and faculties so ordinary in limitation. The inquiry might fairly have arisen—if he is greater than our greatest, if he can discern secret thought, give absolution to the sinner, and generate life in dead souls,—how is it that there are no credentials? We have suffering and death all round us; forms of disease, malignant and demoniacal agonies, tumults in nature, and convulsions in society; yet when or where has he spoken peace with commanding voice, or manifested any power superhuman in cure or mitigation? Such complaint would surely have arisen, and would have been perfectly reasonable. Now when a being with claims so peculiar and comprehensive, walked like a god with nature obedient, and all shapes of deformity and disease fleeing before him, at any rate, we perceive strict harmony. The law of correspondence is not broken. There is a person seen in the field of wholeness and integrity inviolate, his pretensions, his character, and his works being of one web, and all his proportions supernatural and superhuman.

II. A second proposition may be maintained:—The works of the Lord Jesus were in perfect harmony with the scope of his mission.

The king came down to deliver a province from oppression and miserable misrule; to destroy the works of the devil, and deliver those who through fear of death, were all their life time subject to bondage. He declared himself the light of the world, revealing the day spring from on high, in a world where darkness was awful. Death was reigning, and he proclaimed himself as the resurrection and the life. Demons, diseases, and deformities, had rendered life ghastly, and shadows were darkening over all. He announced himself as restorer and reconciler, the bringer of life and gladness and holy sunshine. Social inequalities were rife, and sin in the place of judgment not unfrequent. He came to inaugurate a kingdom of justice unfailing. Nature had long sometimes sighed, and sometimes raved over human disorder and crimes; sharing indeed in the general dislocation and ruin, and never wanting in

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dirges, and wailing amid the tragedies of the human. There came One who could speak peace to wind and wave.

The works imputed to the Lord are not solitary marvels of power which merely astonish by force, grandeur, and magnificence. They are revelations of his goodness and infinite love, the outcome of his majesty and holiness, and stages in the development of his doctrine: their voices clear and ringing, are symbolic and prophetic of the purposes of his mission, of the work which he was accomplishing, or would accomplish in the world. The eyes of the blind were opened upon visible glories, to indicate the finer radiance poured so freely into dark souls, the diseases and demons were cast out in earnest of that more thorough sweeping, which would liberate the captive spirit from vile passions and demoralising lust, and dead men called out of stony sleep, in pledge of the divine force by which the worst kind of death would perish, that of death in sin, and the highest kind of life be awakened, life in God, life beautiful in holiness, life pervaded by love, and crowned with incorruptibility.

He who rebuked the wind and the wave with such effectual power, will speak again in the ripe auspicious season that all the storms which desolate nature and society may come to a perpetual end.

III. The crowning miracle of the new covenant is the resurrection of Jesus from the dead. In this manner, God affixed his seal to the "finished" work of his Son, declared to be the Son of God with power, according to the Spirit of holiness by the resurrection from the dead. Sometimes the work is ascribed to God the Father, sometimes to the Holy Spirit, and mysteriously sometimes to the Lord himself. "I have power to lay down my life, and have power to take it again. Destroy this temple, and in three days I will raise it up." It was not possible that he should be holden of death. The illustrious One closed his eyes in death as a voluntary victim, and opened them again in power and lustre when the ripe hour struck. "Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again to a living hope by the resurrection of Jesus Christ from the dead." It is the only hope which has life in it. Conjectures and guesses may be formed from natural analogies, and from the capacities and yearnings of the human heart, but certainly there is none, assurance *there* is none, separate from the resurrection of the Lord. The black sullen river, where all human glories are in succession engulfed, had never a *gleam of* radiance flung athwart it until the Lord of life came forth victorious. He who had plagued death by a series of blows, gave the mortal thrust by his own resurrection. There is a voice which rings so clear through time and eternity,—"I am he that liveth and was dead, and behold I am alive for evermore. Amen: and have the keys of hell *and of* death."

Never could the conviction of another and a better life be throned in the head and heart, and throb in all our pulses, until the Conqueror could speak to us from the heavenlies and say, "Because I live, ye shall live also."

G. GREENWELL.

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SAMUEL AND SAUL:

DID THE PROPHET AFTER HIS DEATH REALLY APPEAR TO THE KING OF ISRAEL?

SEEING that this question has been more than once, of late, referred to in the RAINBOW; and having given considerable attention to the matter, it has occurred to me that the following observations may be interesting and suggestive, and perhaps, to some extent, instructive to the reader.

There are *three* opinions regarding the remarkable incidents in the interview between King Saul and the woman at Endor, narrated in 1 Sam. xxviii. viz.:—

1. That this woman had the supernatural power, from some evil spirit, by permission of God, to summon the dead, and obtain from them information regarding future events: and that she really *brought up* Samuel, on this occasion, from his resting-place, who delivered the statements ascribed to him in the narrative before us.

2. Another idea more commonly held is that the woman was an impostor; that she had no such power as she pretended, either from God or the devil; but that, on this occasion God, for some wise end, did really, and to the amazement of the woman herself, raise Samuel from the grave, to deliver his last message to the rejected King of Israel. And,

3. A great many thoughtful men, and these not the most credulous, believe that Saul was duped by the skilful artifice of a cunning woman. This view seems to me the most warrantable of the three; for reasons to be presently submitted.

The following *objections* are stated principally against the *second* view, as they, along with the reasons offered for the *third*, if correct, will also be sufficient to overthrow the *first*. The second view, besides, is the more worthy of attention, because it is "GOD, who raiseth the dead, and quickeneth them;" and if Samuel rose at all, it was Jehovah, not the devil, who brought him to life. To attribute to an evil spirit the peculiar prerogative of the Almighty is a grave error indeed. Will the reader then observe,

First. That God had expressly forbidden his people to resort to such persons as this woman; had declared such to be "an abomination unto him;" and commanded them to be put to death, for reasons afterwards to be noticed. (See Lev. xx. 27; Deut. xviii. 9-14.)

Secondly. Jehovah had instituted in the midst of his people, means by which they might learn his purposes, so far as he saw fit to reveal them. These means were, the high priest, dreams, visions, and prophets. (See Ex. xxviii. 30; Num. xxvii. 18, 21; 1 Sam. xxviii. 6.)

Thirdly. God had refused to give any response to the inquiries of Saul, through any of these means of His own appointing. "When Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." (Ver. 6.) Is it credible, then, that God would raise Samuel from the dead, in the circumstances, to communicate his purposes to Saul, while resorting to means he had strictly prohibited; thus countenancing a practice he had declared to be

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abominable in his sight; when he had refused to answer the King through the divinely appointed media? Granting that the woman had nothing to do with the communication given, still Saul evidently believed that she had; indeed, if the appearance was real, the woman had to do with it either directly or indirectly: for had the king not applied to her, there is no reason to believe that the prophet would have been "disquieted," or that the communication would have been received; so that we are shut up to the conclusion that Jehovah answered the request of the king by or in consequence of his resorting to this woman, while he refused to respond to him by prophets, by dreams, or by Urim. The circumstance would become known in Israel very soon; and there is every likelihood that the woman's trade would be greatly promoted, so that this "abomination to the Lord" would become exalted in Israel, through the action of Jehovah himself directly or indirectly. Is not the conclusion tremendous? yea, blasphemous? Yet it seems inevitable on this hypothesis.

Certainly this much will be granted, that if the appearance of Samuel was *real*, then God, while refusing to answer Saul by a prophet, really did answer him by a prophet; God refused to respond by a *living* prophet, yet he raised one from the dead to deliver a message that might have been given through "the Urim," a "dream," or "a prophet" already living.

In favour of the hypothesis we are objecting to, it is urged that the narrative asserts that Samuel spoke to Saul (vers. 15, 16). This is true; and we admit that the circumstance is very strong evidence in favour of the reality of the appearance; and it is only because we are driven from it by the considerations just stated, that we have not held that position. These considerations, however, appear so serious that we feel shut up to understand the language of the narrator as simply descriptive of the events as they appeared to Saul; and there are not wanting, either in the Scriptures or other faithful narratives, instances, in which events are described according as they appeared to the spectators, and not as they actually happened. For the reasons already alleged, as well as for others to be submitted, we have been led so to regard the narrative before us. The reader will judge for himself which is the wisest alternative. This, however, I maintain—that whether Samuel really appeared or not, the transactions, as narrated, give no countenance to the idea of the conscious existence of disembodied spirits. There is no mention whatever of "the spirit" of Samuel. It was *Samuel* who is alleged to be "*disquieted*" and "*brought up*," "an old man," decently attired "with a mantle." Neither Saul nor the woman seems to have had the idea of consulting "naked spirits," invisible ghosts, who made themselves manifest by "raps," or strange noises. She did not "call up spirits from the vasty deep," but disturbed the repose of the dead, and brought them out of their graves, ere she should obtain from them the desired information. Truly "THE DEAD KNOW NOT ANYTHING."

We proceed now to state the arguments for the *third* theory, viz., That the woman was a cunning impostor, who, by her arts, imposed on the excited and fearful mind of the king. If the reader has made himself familiar with the scripture narrative in 2 Samuel xxviii. 4-25, let him consider the following observations:—*First*, Let the distracted

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condition of the king's mind be remembered. "The Philistines gathered themselves together, and pitched in Shunem; and Saul gathered all Israel together and pitched in Gilboa; and when Saul saw the host of the Philistines he was afraid, and his heart greatly trembled." (Vers. 4, 5.) Time was, when he would have courageously met the foe, but now his heart was feeble, and trembled greatly. This tremor no doubt arose from, or at least was greatly enhanced by the knowledge that he was under the ban of the Almighty—that Jehovah had rejected him from being king—and that his successor had been chosen. The consciousness of his hapless condition was greatly intensified by the fact, that Jehovah had ceased to acknowledge his requests, or give him counsel. "When Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." (Ver. 6.) Thus brought to his wit's end, instead of meekly submitting to the determinate counsel of God, he, in his desperation, made himself still more obnoxious to the Divine curse, by resorting to practices which Jehovah had declared to be abominations to Him. How terribly daring and foolish it is to run against the bosses of Jehovah's buckler! In this frenzied state of mind, Saul presented himself before the woman "who had a familiar spirit;" and demanded of her that she should divine unto him by the familiar spirit; and bring him up whom he should name. (Ver. 8.) The Hebrew term rendered "familiar spirit" is "*ob*," a word which is not easily rendered intelligible without explanation. It is used for a *leathern bottle or water skin*, in some instances, but it is most frequently applied to such persons as the woman in the case before us, who professed to call up the dead, and obtain from them information regarding future or doubtful events. It is a circumstance worth knowing, that the Septuagint translation gives as the equivalent of this term, a word signifying *Ventriloquist*, and the probability is that it was by means of this art that this woman and such like, played on the credulity of those who consulted them: passing off the modulations of their own voice, as the voices of the dead. The English reader should, at least, understand that the Hebrew word for "spirit" does not occur where our translation gives "familiar spirit" or "familiar spirits," but the term *ob*, in the plural *oboth*, which the LXX. render by a term equal to our word *ventriloquist* or *ventriloquists*, as the case may be.

Observe now, the behaviour of the woman towards Saul. She pretends not to know him till she had seen the alleged apparition. Yet, there are good reasons for believing that she knew him from the first. Saul had indeed disguised himself, but there was that about him which he could not conceal. "*From his shoulders and upwards he was higher than any of the people.*" (Chap. ix. 2.)

From the acute, observant character necessary in a woman of her stamp, she was not likely to be imposed on by any disguise which Saul might assume; and his extreme height would render suspicion certain. It was, however, of the utmost moment that she should conceal her knowledge of his person till her own safety was secure. She saw Saul before her disguised; he who commanded her fraternity to be banished from the land; and there was room for her suspicion that he was laying "a snare for her life." The assurance which Saul gave her of her security, set her mind at rest on that point; and was also of such a nature as to

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confirm her belief that no other than the king of Israel stood before her; "Saul sware to her by the Lord, saying, There shall no punishment happen to thee for this thing." (Ver. 10.) Thus assured of her own safety, she inquires, "Whom shall I bring up unto thee?" The answer was, "Bring me up Samuel." At this point there is a break in the narrative; we have no account of the process of "bringing up." The next sentence introduces us to the result of that process. The woman, no doubt, had retired within her recess and performed her incantations before she uttered the loud cry mentioned in verse 12. This scream was, it seems to us, a part of her performance. The king was standing alone waiting the result of his desperate conduct, trembling with emotion; to increase his agitation, and prepare his mind better for her deceptions—she cries out with loud voice, as if stricken with terror also. The phrase, "When the woman saw that it was Samuel," she cried, &c., does not imply that the sight of Samuel was the cause of her terror, as some believe; for the alleged cause of her terror was stated by the woman herself to be the knowledge that her inquirer was Saul. Such was the impression made on the king's mind also, regarding the source of her terror. "The woman said to Saul, Why hast thou deceived me? for thou art Saul. And the king said to her, Be not afraid." (Vers. 12, 13.) The words, "When the woman saw that it was Samuel," are, as formerly suggested, used by the narrator as descriptive of the mode in which the deceptions were practised. The woman pretended to have succeeded in her incantations; and pretended that by these means she had learned that her visitor was the king of Israel.

Let it now be observed that Saul did not see the apparition. We are told, indeed, that Saul "perceived that it was Samuel;" but the narrative informs us that the king's perception was derived from the woman's *description* of what *she* pretended to have seen; not from ocular vision by the king himself. Hence Saul inquires, "What sawest thou?" To this first question she vaguely answers, "I saw gods *(elohim)* ascending out of the earth." Then the king inquires, "What *form* is he of?" And she said, "An old man cometh up; and he is covered with a mantle." The woman purposely avoids identifying the pretended apparition; her wish being to allow the king to do that himself; and knowing that he was expecting her to raise *Samuel*, it was enough for her to describe him according to his usual appearance, of which she was doubtless aware, either by personal observation or description from others. The "mantle" was the upper garment, or *robe*, longer and fuller than the common one, but without sleeves, worn chiefly by men and women of rank or office, as kings, princes, priests, and prophets; such a robe as Samuel commonly wore: so that the description which the woman gave of the apparition, which she affirmed she had seen, at once convinced Saul that the prophet had risen. There is no mention in the narrative of Saul seeing any thing. "Saul said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle; and Saul perceived that it was Samuel."

That the king's perception was produced by the woman's description, and not by his own vision, is not only apparent from the scope of the narrative, but is also borne out by the use of the Hebrew verb rendered "perceived." It is not the verb *(raah) to see*, as in verse 18, but

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(yada) to know, to perceive with the mind, which is used in verse 14. The conviction, however, which was produced in the king's mind was evidently as strong as if it had resulted from actual vision; and, therefore, "he stooped with his face to the ground, and bowed himself."

Having the king thus completely under her spell, it was easy for the woman, either by her own ventriloquial powers, or those of an accomplice, to imitate the voice of the prophet. As yet, however, she was ignorant of the matter on which Saul wished to consult Samuel; and it was necessary she should learn this before proceeding further; but as *she* was not to give the king what information he wanted, it would of course have been imprudent in her to have questioned him as to the matter on which he desired to be informed. She, therefore, very cunningly, makes *Samuel* demand, "Why hast thou disquieted me to bring me up?"

The king's reply gave her all the information she required. "Saul answered, I am sore distressed; for the Philistines make war against me; and God is departed from me, and answereth me no more, neither by prophets, nor by dreams; therefore have I called thee that thou mayest make known unto me what I shall do." Having learned the hapless condition of the king from his own lips, it was an easy matter for the woman to put into the mouth of the prophet the prediction of the downfall of Saul, and the selection of David in his stead (see chaps. xiii. 13, 14; xv. 28). Those predictions, and the fact that David was the man chosen by God to receive the kingdom, were matters no doubt familiar to many in Israel; and were not likely to escape the notice of the observant and intelligent class to which this woman belonged. We need not, therefore, be astonished that she was able to quote so accurately what had formerly been spoken by the prophet to the same person. "The Lord is departed from thee and become thine enemy. And the Lord hath done to him," (rather, see margin) "done for himself, as he spoke by me; the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David; because thou obeyedst not the voice of the Lord, nor executed his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day."

The concluding portion of the oracle may be thought to militate strongly, if not inevitably, against our hypothesis; and there can be no doubt that this part of the narrative would favour the idea that Samuel really was the speaker; yet we think that it is capable of being harmonised with the view we are supporting. Let us see:—it runs thus: "Moreover the Lord will also deliver Israel with thee into the hands of the Philistines; and to-morrow shalt thou and thy sons be with me; the Lord shall also deliver the host of Israel into the hand of the Philistines." This prediction was speedily fulfilled. How could the woman know that these events were to happen? *Ventriloquism* would not enable her to penetrate the future. Most assuredly not; and yet it is no uncommon thing for mere fortune-tellers to have their predictions verified; sometimes they are very accurate in their statements, and it is doubtless owing to that circumstance that their success in trade, in a great measure, depends. The accuracy of the prediction in this case is very remarkable, on the supposition that it was the simple product of the woman's mind; and yet no one can deny that it might not be, after all, neither more nor less than a happy hit, and that the prediction was simply hazarded.

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There is evidence in the narrative that the woman had within her knowledge certain data which, in a great measure, would assist her in foretelling the speedy downfall of her royal visitor. She knew that his ruin had been predicted by his own God—Jehovah; she had heard from his own lips that his God had ceased to answer him; she was also aware of the strong force which the Philistines had brought against him; and from his great consternation she would perceive his consciousness of weakness to face his long inveterate enemy. Is it too much to believe that a woman of such perception and careful observation as, from the nature of her occupation she necessarily required to be, was aware of the fact, from the past history of Israel, that when Jehovah manifested his disapprobation towards them, or their leaders, on the eve of a battle, their defeat was certain? Surely not. Supposing, then, that she was, or had not even a *clairvoyante en rapport*, with the fated monarch, which really may have been the case—there was sufficient ground for her concluding that the fulfilment of his predicted overthrow was about to descend on the terror-stricken king, and that the impending battle would decide his fate. It is due to the reader unacquainted with the Hebrew to mention that the term translated "*to-morrow*," in verse 19, has a wide latitude of meaning, and is sometimes used in the sense of "*hereafter*." It occurs in this sense in Gen. xxx. 33; Ex. xiii. 14; Jos. ix. 6, 21, so that the defeat of Israel, and death of Saul, by the Philistines' arms, on any future occasion would have fulfilled the woman's prediction.

Such is the light in which the transactions between the woman at Endor and the king of Israel appear to us. Saul, madly and foolishly suffering under the curse of Jehovah, added yet more to his sin by having recourse to practices which were abominable to the Almighty, and, in doing so, became the victim of a cunning and deceitful woman. How far our conclusions are borne out by the circumstances of the case, the intelligent reader will, of course, determine for himself.

In addition to the animadversions in the first part of this article, on the supposition that the prophet really was brought out of his grave and spoke to Saul, we would submit that, from that view of the matter it appears very strange that the prophet should utter no rebuke to Saul for resorting to practices so displeasing to God.

The only rebuke rendered is, "Wherefore then dost thou ask of me, seeing the Lord hath departed from thee, and is become thine enemy?" Not a word about the sin of seeking to those that "peep and mutter," and have *oboth*. Samuel, before his death, would not have dealt thus with the King; and it is difficult to understand his silence regarding this abomination, if it be the case that he really rose from the dead. We would rather have expected, to quote the words of Henry Fitz, "Burning words, tribulation, indignation, and wrath, for so high-handed and heaven-daring an offence, as Saul's last act must be branded, to have burst from the lips of the prophet, instead of the recital of an old prediction, and an inquiry to learn the cause of his being *disquieted*." We might also have reasonably expected such a rebuke to be followed by an absolute refusal to give any information.

It is also a strange looking circumstance that the prophet, if he really had been raised, while knowing what was shortly to befall the fated king, should be ignorant of Saul's reason for bringing him up. On the hypo-

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thesis we have defended, this alleged ignorance has been accounted for; but it will be difficult to explain it on the supposition that Samuel was really present.

Against this view of the matter it has been urged that the God of Israel had forbidden the people to consult those that had "familiar spirits" (see anté); and it is impossible and improbable that God would make laws against that which had no real existence. This objection supposes the *reality* of persons having intercourse with the dead, and getting information from them, *because* consultation with such persons was forbidden by God. To this I reply that the same sort of reasoning would make the objects of heathen worship realities, in the same sense. Jehovah forbad his people to bow down before the gods of the nations, or serve them; therefore these objects of worship must have been really gods, since "it is impossible and improbable that God should make laws against that which had no existence." Should our government command that "all spiritual mediums" be banished from the country, would it be right to infer that these people were not impostors, or that the government acknowledged their pretensions? Assuredly not. The God of Israel, in prohibiting the practices in question, used the terms concerning them by which they were commonly denominated; and every one can see the propriety of doing so, whether these practices were *bona fide* what they professed to be, or only impostures. Either way these practices were dishonouring to God, and injurious to his people. To see this we have only to revert to the terms in which they are spoken of in the law of Moses. "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations; there shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or necromancer; for all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God did drive them out before thee. Thou shalt be perfect before the Lord thy God. For these nations, which thou shalt possess, hearkened unto observers of times, and diviners; but as for thee, the Lord thy God hath not suffered thee so to do." (Deut. xviii. 9-14.)

Jehovah had, as formerly mentioned, instituted means amongst his people by which they might learn his will; and as the arts specified were practised by idolaters, and professedly associated with idol worship, those who had recourse to them despised the oracle of God, and paid homage to the gods of the nations. The evil effects of such conduct among the chosen people of God are easily perceived, whether "the divinations" were pretended or real. Among such a people, the pretension, if believed in and resorted to, was as deleterious as the reality; consequently the prohibition was as proper in the one case as in the other.

These considerations are respectfully submitted to the candid reader's attention. There I would leave them, with a strong conviction that which ever way we view the narrative, it affords no support to the common belief that good men, at death, go to heaven.

Samuel speaks of being *disquieted* like one who had been asleep. Of being "brought up," not *down;* and in the Scriptures heaven is always

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spoken of as being above, not below. Manifestly the language gives the representation of *Samuel* rising, or being caused to rise, out of the earth, and that he was to return thither to be joined on the morrow by Saul and his sons. If Samuel returned to heaven, the king of Israel and his sons went there also. "To-morrow shalt thou and thy sons be with me" (verse 19). "A happy change," indeed! W. LAING.

SCRIPTURAL ASTRONOMY.

THE answer to the Berean inquirer, "H. D. H. B.," in the April number of the RAINBOW, has struck a chord which will raise a sympathetic vibration in the hearts of many of God's people.

The statements of modern astronomy have been made with such boldness and dogmatic assertion that many a humble Christian has been troubled with doubts; and many an honest doubter has been turned into a bold unbeliever.

It is surely time, therefore, that the matter was looked into, and met with as bold a front as it presents.

I am one who, for years, was troubled with the conflicting statements of astronomers and the inspired writers, and was unable to find a solution in the oft-repeated assertion, "The Bible was not written to teach science." I felt that while this might be quite true, it was, at the same time, quite incompatible with the Bible to be at variance with *true science.* I recalled one of the arguments brought by Dr. Colenso against the authenticity of the Pentateuch. The hare is declared by Scripture to be an animal that chews the cud. The hare (said Dr. Colenso) does *not* chew the cud, therefore the Scripture is not inspired, nor to be trusted. No (said many Christians); the conclusion is wrong: the Bible was not written to teach science (in this case natural history); while all the time the premiss was false: it was proved that the hare *does* chew the cud, and the truth of the Scripture was vindicated.

For a long time I felt that a more accurate rendering of the Hebrew might explain the discrepancy; but no! this only increased the difficulty, until at last it occurred to me that the case was like Colenso and the hare, and such I have found it to be. At least, I found that *the whole system of modern astronomy is based upon an hypothesis.* It seems a statement almost incredible; but so it is. Modern astronomy, it is said, must be true, because all the phenomena accord with an hypothesis which was invented to explain it. Unlike other sciences, it does not proceed upon evidence clearly ascertained and proved, but upon pure assumption. Indeed, it has no claim to the word *science;* for science is derived from the Latin, *scio, I know,* while this rests on an assumption, incapable of demonstration.

Hear Copernicus himself. He says: "It is not necessary that hypotheses should be true, or even probable; it is sufficient that they lead to results of calculation which agree with calculation. . . . Neither let any one, so far as hypotheses are concerned, expect anything *certain* from astronomy, since that science can afford nothing of the kind, lest, in case he should adopt for truth things feigned for another purpose, he should

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leave this science more foolish than he came." Again he says: "The hypothesis of the terrestrial motion was *nothing but an hypothesis*, valuable only so far as it explained phenomena, and not considered with reference to absolute truth or falsehood."

The Secretary of the Royal Astronomical Society (Professor de Morgan, of Trinity College, Cambridge) states: "The evidence that the earth is round is but cumulative and circumstantial; scores of phenomena ask, separately and independently, *what other explanation can be imagined* except the sphericity of the earth?"*

Again, Professor Airey † remarks that "Newton was the first person who made a *calculation* of the figure of the earth on the *theory* of gravitation. He took the following *supposition* as the only one to which his *theory* could be applied. He *assumed* the earth to be fluid. This fluid matter he *assumed* to be equally dense in every part. . . . For trial of his *theory* he *supposed* the fluid earth to be a spheroid. In this manner he *inferred* that the form of the earth would be a spheroid, in which the length of the shorter is to the length of the longer or equatorial diameter, in the proportion of 229 to 230."

Is it not incredible that Christians and Divines have consented to surrender the truth of the inspired Record to such a science, which is only a science "falsely so called?" The only explanation I can find is in the credulity of man, who, when man speaks, lends a willing ear; when the devil speaks, gives him a ready credence; but who, when God speaks, says, "I can't believe!"

Here is a so-called science, in which the foundations or premisses are always unproved; or if proof be offered, it is found, on examination, to be an *assumption*. And yet we are asked not only to disbelieve our senses, but what is still worse, to understand all that the Bible contains on this subject in such a sense, that were we to extend the same principle of interpretation to the whole Book, we should lose at once everything that faith can cling to, love adore, and hope expect and long for.

Geology is another so-called science which makes havock of the Word of God, but which is nothing more than an *interpretation of phenomena* which may or may not be true; and yet Divines have been found who have tried to make the statements of Scripture square with each system as it has successively displaced the other.

With regard to modern astronomy, it has been frankly admitted to me by an astronomer that if I could frame a system or propound a theory which should explain all existing phenomena, it would be equally worthy of credit! But true science has no need to seek for an hypothesis. Evidence is asked for at each step, and is patiently considered; evidence not selected to corroborate assumptions, but such only as would be admitted in a court of justice, where innocence would be assumed unless the conclusion of guilt would be necessitated by the evidence offered.

And what is the evidence afforded by nature? Just that which accords with the Bible and with phenomena! ‡

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* *The Athenæum*, March 25th, 1865.

† *Six Lectures on Astronomy*, 4th edition, p. 194.

‡ It is, of course, impossible to give a complete statement in a brief article, such as this must necessarily be; but another opportunity may, perhaps, be accorded, to enable me to enlarge on any point, if it should be desired.

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1. That the earth is a plane, and not a globe. If the earth is a globe of 8000 miles in diameter, and 24,000 miles in circumference, it must have a curvature of eight inches in the first mile (from the observer), and in every mile afterwards it will increase as the square of the distance multiplied by eight inches. Thus, at two miles it will be thirty-two inches; at three miles it will be six feet; four miles, ten feet; five miles, sixteen feet; six miles, twenty-four feet; and so on. This will be admitted by astronomers as the necessary result of their hypothesis. And yet is it not strange that it has never been given as the first proved fact in all their text-books? Why has it never been laid down as the foundation of their theory? Simply because *the theory does not accord with the fact.* How much more simple to give evidence as to this fundamental point than to give a few vague assumptions about a ship; such as, "The earth must be a globe, because a ship can sail in one direction, and return to the same place." This is based upon the hidden assumption that "*a globe*" is the only condition under which this could be done. When we remember that *a circular plane* would produce a similar phenomenon, the "proof" vanishes into thin air.

How much more satisfactory, again, would it be for astronomers to prove that the necessary curvature really exists, by reference to direct experiments made with this object, than to assume it, because a ship disappears at sea. It has never entered their minds that this disappearance may be the result of the operation of the *true* law of perspective with a base in motion, as is really the case.

Why, then, may we ask again, have they never taken the steps or the pains to prove the existence of this curvature? Were they to undertake this, they could ascertain, at the same time, the exact amount of the convexity, and see whether it accorded with the hypothesis. But, no! it does not exist, and therefore it remains to this day unproved by them.

But the opposite may be proved on any day by your readers. Let any one find a few miles of still water, and apply any test he can think of; and only one result will be obtained. Let him repair to the sea-shore, and there he will see the horizon perfectly horizontal. Let him proceed a few miles on the sea, and look back at the coast till he can see twenty miles of it, and the line where the water and land join will be always found perfectly horizontal; whereas, if the earth is a globe, the two extremities, on the right hand and on the left, ought to be each sixty feet lower than the centre.

In a word, adopt any experiment you choose, and the only conclusion can be that the disappearance of a ship at sea, so much vaunted and relied on, must be explained on some other principle than the curvature of the earth.

In the same manner it is said that, when the moon is eclipsed, there is evidence that the shadow of the earth upon the moon proves it to be a globe. So it would, if it were demonstrated that it *is* the shadow of the earth that comes over the moon. Until this is done, it clearly cannot be adduced in evidence. The record lies before me of nine instances in which the sun and moon have both been above the horizon at the same time during a lunar eclipse!

2. Again, with reference to the diurnal and orbital motion of the earth, no evidence is afforded. On this and other points I cannot do better

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than refer your readers to standard works on astronomy, from which they will see for themselves that no evidence, properly so called, is ever adduced.

3. The multitude are, however, content to take all that is said upon credit, because the prediction of eclipses affords such overwhelming proof that the astronomers know all about these matters, and are therefore right. They forget that the prediction of eclipses belongs to no theory, and were foretold in tables independently constructed by the Chaldæan, Babylonian, Egyptian, Hindoo, Chinese, and other ancient nations.

Hipparchus, 140 B.C., and Ptolemy in the second century, both constructed tables for six hundred years to come. The Babylonish tables existed 719 B.C.; and Thales, 600 B.C., and Anexagoras, 530 B.C., both predicted eclipses. It is all the result of observation. Eclipses recur in cycles; and any one, with almanacs for thirty years could construct a table, and foretell eclipses.

The subject, however, is too vast to attempt any further formal statements. Much true evidence is still required; and this is the necessary result of the adoption of a theory which effectually stops all true advancement in knowledge. All the evidence that has been obtained up to the present time proves,

(1.) That the earth is a circular plane, the centre being the north point, and situated under the north star. This central region is all ice, and the southern extremity is bounded by ice in every direction.

(2.) The sun revolves round this north centre over the earth, at a distance of not more than seven hundred miles from where he is vertical. This distance differs from the popular calculation, (*a*) because, in the latter case, the base of the triangle being the diameter of the earth's orbit, is an assumption that remains unproved; and (*b*) because the angles are calculated on the assumption that the earth is a globe. The true distance is ascertained by taking a measured base line, and making no allowance for rotundity in measuring the angles.

(3.) The stars, like the sun, revolve round the north centre, over the earth, most of them retaining the same relative position, but some, having an independent motion, called by the ancients *asteres planates*, or wandering stars.

(4.) That the sun's path expands in the winter, and contracts in the summer, so that in the winter the northern edge of the disc of light does not touch the north centre, producing continuous night there; and in the summer the north centre is included within the disc of daylight, and has, for some time, continuous day.

(5.) That tides are produced, not by the effect of gravitation (which Sir Isaac Newton regarded as the least satisfactory portion of his theory of gravitation), but by the floating motion of the earth, which is not a globe, but *land* (Gen. i. 9, 10; Ps. xxiv. 1, 2; cxxxvi. 6; 2 Pet. iii. 5), and is "founded upon the seas." (Gen. xlix. 25; Exod. xx. 4; Deut. iv. 18; xxxiii. 13; Jer. xxxi. 37.) This may be caused by the compression of the atmosphere, influenced by the moon. Multifarious is the evidence on this subject, one important fact being the rising and falling motion of the Pole star every twelve hours, as watched through a glass lashed to a fixed object.

Surely sufficient has now been written to show that Christians have

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more reason than ever to cling to their Bible. It alone can teach them the truth as to "the revealed future of the Church and the world." And it is no mean part of the mission of the RAINBOW to show that the future of the *world*, as declared in such passages as Rev. vi. 12, 13; Isa. xiii. 10; Ezek. xxxii. 7; Joel ii. 10, 31; iii. 15; and Matt. xxiv. 29, &c. &c., is not only not inconsistent with other parts of God's revealed will, but is consistent both with it and all the facts of the *true* science of scriptural astronomy. B.

ORMUZD AND AHRIMAN;

OR, THE GREAT WARFARE.

RIGHTLY to tell the solemn history
Of good and evil would demand the powers
Of some great angel, who has viewed the strife
From first to last, and over all the field.
Perchance, to show this mystery of God,
To such an one the task shall be assigned
When all is finished, and the new-made earth,
Set in new heavens, shall seem to all therein
One universal paradise, and present
A fairer aspect to the gaze of heaven.

His be the task; yet may I pass unblamed
(Being no idle witness of the war
Whereof I tell), if, with becoming speech,
And modesty befitting one who treats
Of weightiest matters, knowing all the while
He knows but little, I descant thereon.
A grander theme than e'er war-singer had,
Though singing of the battles of the gods,
Or godlike heroes, or of those who sought
To win back Salem from the infidel;
And nobler, though their strains still have the power,
Like trumpet tones, to kindle in the breast
A love of war and war's vain pageantry,
Wakening in men the never-sated thirst
Of conquest,—mother of hell-worthy deeds.

And, first, methinks the deadly enmity
Of good and evil is a war to which
All other wars seem but as passing brawls
Of revellers, quickly hushed, or petty strifes
Of children at their play, though bitter woes
To millions follow such, and age-long ills:
A warfare mighty beyond precedent,
And terrible past words: a conflict fraught
With grander issues than the loss or gain
Of mightiest empires; for the same reach out
To endless time and every child of man.

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For every state and city and every home
Feels the dire strife; yea, every heart of man
Hath part in it: hard lot, though not unblest,
Nor unheroic, since the strife demands
Strength and endurance, being a war stretched out
Even to old age, and weariness, and death;
A long campaign, fulfilled of divers toils
And dangers, and admitting neither truce
Nor parley, but demanding watchfulness
Unceasing, and an ever-hostile front.
Glory and good await each combatant,
And endless being in a blissful state;
Equality with angels, or the loss
Of very being, and eternal scorn.

With varying fortune, too, the war goes on
From age to age, o'er all the mighty field;
And oft the warriors of the holy war,
Borne down by numbers, or surprised by guile,
Give way before the legions of their foes,
And all seems lost; and recreant multitudes
Pass to the enemy; ignoble souls
That trust not God; cowards, whose earliest thought
Is their own safety; and with these depart
Those shameless ones that follow but for sport.
Good riddance, and no lessening of their strength!
So God weeds out the worthless, till at last,
Like Gideon's of old, his army seems
Contemptible in every eye save His
Who, out of small things, bringeth great, to stay
Men's boasting, and to hearten souls too prone
To trust in numbers and an arm of flesh.

But whoso wearies of the godlike strife,
And makes his peace with evil, shall be held
A traitor, and shall have a traitor's doom,
And a fool's fame. A better lot is theirs
Who battle to the end, and fall at last,
Weary with slaying of the enemy.

Mourn not for these. Death's lawful captives now,
They yet shall be his conquerors, having fought
Beneath His banner who doth keep the keys
Of Death and Hades; but lament for those
Who once fought well, but, yielding, soon became
Sin's captives, and, in close captivity,
Bewail their weakness, and repent too late;
Despised of men, and covered with self-scorn,—
The sorest punishment that heart can bear.

God views the strife with no impartial eye:
His is the quarrel, and the weighty charge

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And ordering of the war, which yet shall end
In glorious victory over all the field.
For the day cometh that shall see the end
Of evil doers; and the powers of ill,
Not few or feeble, shall be overthrown
With such a slaughter as surpasses thought,
And such a ruin as shall beat out hope:
A judgment threatened from of old; for long
Has evil vexed Him, though it cannot mar
His purpose, or attach unto His plan,
Or dim His glory. So His hand shall yet
Wipe out the wicked, though He long endure
The troublers of His reign, and in His place
Keep silence, while they ever wax more bold.

So taught the wise Zerdusht, who, from the deeps
Of Boundless Time, beheld two powers arise:—
Ormuzd, the principle of light and good,
Best imaged, as his worshippers still deem,
In the pure flame of fire; and Ahriman,
The power of darkness and of ill, his foe.
These two divide the universe, and wage
Perpetual war. Ages on ages pass
In doubtful strife. At length, the evil power
Battles prevailingly, and heaven and earth
Bow to his sway: and thus for centuries
He reigns invincible, and seems, indeed,
Eternal victor; but far-looking men
Deem otherwise, and reckon on his fall.
For utter ruin, downfal, and defeat
That nought may mend, await him and his cause,
And all who aid him, though it be not yet.
For Ormuzd shall arise, as when the sun
Breaks forth at morn, or after brief eclipse,
Scattering the darkness; and his foe shall fall,
And all his hosts, like shadows, flee away.

RICHARD PHILLIPS.

THE BEREAN CASKET.

I. "I AM very thankful for the light I have received from the RAINBOW on many things concerning which I must honestly confess, I was in a fog. If you would say a word about our Lord's promise to the thief on the cross I should feel much obliged, as my friends refer to that as a proof that the soul goes to heaven when the body dies. A LEARNER."

Read carefully, and have the kindness to ask your friends to do the same, the first paper in the present number, which was written before your request reached us.

II. "I am a reader of your invaluable magazine, and hope both Edi-

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tor and magazine will continue to flourish for a long time to come. I shall feel obliged if you can find room in the RAINBOW to explain to me the parable of the Unjust Steward, and our Lord's remarks, Luke xvi. 8, 'For the sons of this age are more prudent as to that generation which is their own, than the sons of light.' And verse 9, 'And I say to you, Make for yourselves friends with the deceitful wealth, that when it fails, they may receive you into aionious mansions.' And a word about chap. xvii. 36. I am as you are, a believer in the kingdom of God upon earth, but do not Christ's words to his disciples, 'In my Father's house are many mansions, I go to prepare a *place for you*,' contradict this doctrine? This is the only passage I find it difficult to reconcile with my hope. A few words will be useful to me. W. W."

1. Who is meant by the Unjust Steward, we will not venture to say, after the manifold guesses of able commentators; but the moral of the parable, or the practical lesson our Lord draws from it, is easily understood and of great importance. Although the lord of the steward had been largely defrauded, yet he praised the rogue, (ver. 8, first-half,) not of course for his fraud, but for his selfish cunning; just as we would say of a man without principle, whose ingenious villany had been successful from his own point of view—"He is a clever scoundrel;"—poor praise certainly, nay, severe censure, properly understood, because it means not only that he had injured his fellow men, but that he had done so by prostituting to base purposes mental ability which God had given him for a nobler end. The steward in the parable, seeing that beggary would be the result of his detected fraud if something were not promptly done to avert it, bethought him of a plan which, though it would further rob his employer and bring others into an alliance of dishonesty with himself, yet, as the sense of obligation would make the allies his friends, it would exactly answer his purpose. He had but one thought,—self,—and in his judgment—we had better say nothing about his conscience—the end justified the means. Now, our Lord, whose teaching on the subject of money is, like his teaching on every other subject, profound, heart-searching, and far-reaching, says in substance, 'Be faithful with it; use it for God, in the cause of truth, and righteousness, and charity; and when you come to the house of many mansions, the children of God who have been helped from time to time through the trials of the pilgrimage, will give you a loving welcome there.' Luke's remark here is significant: "And the Pharisees, who were money lovers, heard all these things, and they derided him"—openly sneered at teaching which they abhorred for its very excellence, and abhorred especially for the severity with which it smote their notorious covetousness. They at least, as a class, had but a poor prospect of getting splendid interest for their gifts of self-denying benevolence, in the shape of a loving welcome from the sons of God at the resurrection and the kingdom. It is then that a cup of cold water in Christ's name, and a dinner or a supper to the poor are to be rewarded; and as we cannot serve God *and* Mammon, let our rich brethren gratefully seize the golden opportunity and serve God *with* mammon. (Matt. xxv. 34-36.)

2. Luke xvii. 36, is not contained in any of the oldest manuscripts, but substantially it is found in Matt. xxiv. 40, where it is genuine, and whence probably some scribe has copied it into Luke. When the Lord

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comes, it will be a time of startling separations: "One shall be taken, and one shall be left."

8. The preparation of a place for the Church, whatever or wherever it may be, does not affect the locality of the kingdom, for that is and must be upon the earth, and cannot be anywhere else. The Church, the body of Christ, will be rulers in and over the kingdom; and doubtless, their royal palace will be that wonderful city which the beloved disciple saw in vision descending from heaven. This, we believe, is the place which the Lord went to prepare for us; and in relation to which he adds, "And if I go and prepare a place for you, I will come again and recive you unto myself; that where I am, ye may be also." This magnificent city, whose Builder and Maker is God, will descend upon the new earth and be its eternal metropolis (Rev. xxi. 1-8); but it will shine with the glorious brightness of the Shekinah over Jerusalem during the millennial age. (Isa. iv. 5; lx. 1-8.)

III. "Would you be kind enough to explain in what sense we are to understand the following declarations? 'That whosoever believeth in him may not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but might have eternal life. He that believeth in him cometh not into judgment, but he that believeth not hath been judged already, because he hath not believed in the only Son of God. Now many of the Samaritans of that city believed in him for the saying of the woman which testified, He told me all things that ever I did. For this is the will of my Father, that every one which looketh on the Son, and believeth in him, shall have eternal life, and I should raise him up at the last day. He that believeth in the Son hath everlasting life.' (John iii. 15, 16, 18, 36; iv. 39; v. 24; vi. 40, 47.)

"All who *believe* in the Son are, in these passages, declared to *have* everlasting life. The two declarations are equally clear and distinct, and are inseparably conjoined; so that whoever has this belief in the Son—whatever it may mean—*has* everlasting life in possession. Yet, what is the fact now? With few exceptions, every one professes to believe in the Son, in Christ, nay, that Christ is 'their Saviour,' died *for them*, and rose again for *their justification*. But what is the result? Wherein is the benefit of the profession? Just this and no more:—that very few indeed profess to know whether they really believe or not, whether they have indeed 'found the Christ' or not, know the Lord or not; or indeed profess to say they find in their belief—whatever they mean by it—any salvation at all. In what sense Christ can be claimed by such professors as their Saviour, or indeed as a Saviour of any, it is hard to explain. Whatever our Lord Jesus Christ and his apostles meant by believing in the Son, it is beyond dispute that our Lord not only purposed that whosoever believed in him should have everlasting life, but that *every one* who believes should know, on the warrant of his word, that he *has* everlasting life, and will not come into condemnation. It is true, a mere profession is not belief. But most men profess in words just what Paul told the Philippian jailer to believe, and he should be saved. The question then is, in what sense are we to believe in the Son,—believe in Christ? How is this profession of belief in Christ, so readily and

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easily, and so inconsequentially, made to be turned into saving faith? I am aware it is said the reception of Jesus as the Christ is an essential preliminary to a place in the kingdom; but I would maintain that believing in the Son, believing in Christ, is more than a preliminary—a step only towards obtaining eternal life; for 'whom to know *is* eternal life;' and he that believeth in Christ *hath* eternal life. How else could Paul say, 'I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.' An explanation of the passages quoted, and an answer to queries, would much oblige, WILLIAM HAMILTON, M.D."

Really, Dr. Hamilton has set us a task for a volume, and even if we meant to write one on the old scholastic definitions of a great many kinds of faith, which assuredly we do not, as our time is much better employed, we could not thereby increase his light on the subject, as his letter shows. But that our own position in relation to this fundamental subject may be distinctly understood—although we hardly think it possible that it can be misunderstood—we say at once that nothing can be clearer than the doctrine that the believer has eternal life now. He is "alive unto God *in* Christ Jesus" (Rom. vi. 11), not "through" as our translators vaguely have it: "He hath passed out of death into life"—*την ζωην*—"*the* life." (John v. 24.) "We know that we have passed over from death into the life." (1 John iii. 14.) "Christ is our life." "Our life is hidden with Christ in God." (Col. iii.) "Christ liveth in me." (Gal. ii. 20.) But it is surely needless to multiply quotations, for this profound, gracious, and most precious doctrine is *the* gospel. Life and immortality in Christ, and only in Christ is the sublime truth we have found in Scripture, and ever since we found it, the value of the Book has been literally unspeakable, for that holy truth sheds light on many things which were perplexing riddles before we saw it. We, therefore, understand the Scriptures quoted by our correspondent in their strict and literal sense, and endorse his comment, "that our Lord not only purposed that whosoever believed in him should have everlasting life, but that every one who so believes should know, on the warrant of his word, that he has everlasting life, and shall not come into condemnation."

But the simple assent to an historical fact, without the consciousness of personal interest in that fact, is not the faith of which the Scriptures speak. The multitude admit that Jesus is the Christ. They cannot do otherwise. For the same reason they admit that the Pharaohs reigned in Egypt, and the Cæsars in Rome; but admissions of this kind are of no moral value; they do not touch the heart, and therefore, cannot influence character.

The believer *in* Jesus Christ has eternal life now. The gift of God is eternal life in Jesus Christ our Lord. It is a *gift*, sublime and wonderful, and cannot be anything but a gift; but it is not the less true that it is an essential preliminary to a place in the kingdom. Our Lord said so. "Except a man be born again (or from above), he cannot see the kingdom of God." The "life" is purely of grace, but the "kingdom" is to be sought for, and a man's position in it will be determined by his works. Without the life, no man will ever think of seeking for the kingdom, but his place in the kingdom depends upon the use he makes of that life. (1 Cor. iii. 12-15.)

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IV. "May I ask replies to the following questions? 1. If the Babylon of Isa. xxi. 9 and Jer. li. 7, 8, was a city built on the plain of Shinar, by what authority is the Babylon of Rev. xiv. 8, xvii. 5, and xviii. 2, applied to Rome? 2. Is there any thing in the Apocalypse to indicate that the writer employed the name of the ancient city (Babylon) in a mystic sense? J. SMITH. (Bacup.)"

1. Commentators generally try to be consistent with themselves; but we pity those who trust them in the grand region of unfulfilled prophecy! The same theological ingenuity that transforms Jerusalem, and Israel, and the kingdom of heaven into the Church, has found the Man of Sin, or the Antichrist, in the Roman Pontiff; and so, of course, consistency requires Babylon to mean Rome. How terribly has the Divine Book suffered at the hands of its friends! Babylon will undoubtedly be rebuilt in more than its ancient splendour, on its ancient site, as the capital of Antichrist's dominions, and the rival of Jerusalem, the city of the great King. Prophecy requires this, and the requirements of prophecy will be ready at the proper moment. We are quite prepared to give substantial reasons for the conclusion to which the study of this matter brought us years ago; but in this place there is only room for the answer, not the argument—the result, not the process.

2. Nothing. The mystical sense, in which certain writers delight themselves, is nonsense—humbly begging their pardon. The only instance of the mystical sense in the book is in chap. xi. 8, and there it is not only good sense but profoundly suggestive, as the mystic allusion is expressly affirmed and explained. If our "spiritualising" friends would only take the hint which this verse gives, we might hope that, by and by, theology would be a thing of sunshine instead of fog.

PIOUS FRAUDS.

(*Continued from page* 86.)

"AWAKING."

THE verb "egeiro," the primary and usual meaning of which in the Greek classics is to awaken from sleep or to kindle as with a sudden flash, and the secondary meaning only to raise or lift, occurs one hundred and thirty-four times in the New Testament alone. In several of these instances, and some of us would think in the large majority of them, the primary meaning ought to have been conveyed in the English version. Yet, strange to say, our authorised translators have, except in three or four passages, systematically adopted the secondary sense. Thus, though they correctly render Gehazi's language in the Old Testament, "The child is not awaked," yet throughout the New Testament the dead are always described, not as awakened, but raised: sleepers also, with the exceptions above referred to, are not awakened, but raised; nor are these the only cases in which the substitution of this secondary sense has emasculated the original text. The question naturally arises, Were our authorised translators influenced by a desire to suppress and keep out of sight the idea of sleeping in death? In the presence of so many passages where saints are said to have fallen asleep,

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this would of course be impossible. Nevertheless, it can hardly be denied that the prevalent notions as to the vivacity of dead men would not have kept their hold so tenaciously on the popular mind, had the New Testament sense of "awakening" been habitually and consistently exhibited. In order that our readers may pass their own judgment on this matter, the following passages (gathered out of a vast many similar ones) in which our English version uses the verb "raise," have been restored to their legitimate form:—And Joseph, having waked up, took the young child and his mother.—He took her by the hand and the damsel woke up.—Heal the sick, awaken the dead.—Then all those virgins woke up and trimmed their lamps.—After three days I shall be awakened up.—Many bodies of the sleeping saints woke up.—He is not here, he has awakened.—As if a man should cast seed into the ground and should sleep and wake night and day.—As touching the dead that they awake.—Go, tell John that the dead are awakened.—He touched the bier, and said, Young man I say unto thee, be awakened.—The Queen of the South shall wake up in the judgment.—For as the Father waketh up the dead and quickeneth them, even so the Son quickeneth whom he will.—Lazarus, whom Jesus had awakened from the dead.—And he took the damsel by the hand and said unto her, Talitha cumi, which is, being interpreted, Damsel, I say unto thee, Awake. And immediately the damsel arose [a different word being employed for "arose," indicating the action for standing upright].—The angel smote Peter on his side and woke him up, saying, Arise up quickly. [Here again in our authorised version the same English word is made to do duty for two different Greek words. The angel having raised Peter up, then commands him to raise himself up.]—Why should it be thought a thing incredible with you that God should wake up the dead?—If Christ hath not been wakened up, then they which fell asleep in him have perished.—But some man will say, How are the dead awakened?—It is sown in corruption, it is waked up in incorruption. [And so throughout this sublime resurrection chapter, 1 Cor. xv.]

It is observable that when the "false witnesses" testified to the prophecy about destroying the temple and raising it in three days, instead of reporting the word actually employed for raising, viz. "egeiro," they adopt a different term, indicating the action of an architect, viz. "oikodemeo." What Jesus had said (see John ii. 19) was, "Destroy this temple, and in three days I will wake it up;" for he spake of the temple of his body. Whatever verb he used, Syriac or otherwise, he was employing it in its primary sense, as the disciples subsequently came to understand, though not till after the resurrection. His auditors on the spot however understood it in the secondary sense of rearing up, for the manifest reason that they were all then standing in the temple and discoursing about it. But this is no reason why we, in our translation, should abstain from exhibiting the primary sense when the primary sense was intended by the speaker. This case therefore forms no exception to the rule. [Touching the untruthfulness of the "false witnesses," it may perhaps be lawful for us to say that their misapprehension of our Lord's meaning was an error which they shared with the disciples themselves; or rather, that it was not the only one of their malicious statements which stamped them with the character of "false witnesses."]

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"WHO WILL LIVE FOR EVER?"

Luke xx. 36. "Neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection." It is well known that sums of money ranging from £100 to £1200 have at various times been offered, as a challenge, for the exhibition of any text in Scripture asserting the immortality of the soul of man. But it is not perhaps so widely known that the late John Howard Hinton conceived that he had discovered at least one, or, to use his own phrase, that the words above quoted "constituted a direct and positive assertion of the immortality of the human race." The essay declarative of this view is entitled, "Who will live for ever?" and was published in a separate form by Houlston and Stoneman. It is not meant to be implied that Mr. Hinton had ever heard of the above money offers, but it is true that his book was designed to refute statements of the like import made by Mr. Edward White. Mr. Hinton builds his interpretation of the passage in question on the following propositions.—First, as to the scope of the Sadducees' inquiry, as it embraced a general resurrection or future life for all, so the answer must be understood as equally comprehensive;—That, whereas the use of marriage was to perpetuate the human race, the fact that none could die any more was the reason why marriage was to cease.—That this cessation of marriage could not be held as applying exclusively to the righteous: because, if so, "the difficulty suggested by the Sadducees would have received no solution at all" . . . "since it was plainly possible, and even probable, that some or the whole of this party [the wife and her seven husbands] might have been unrighteous."

Mr. Hinton was of course well aware of the difficulties arising from the description given of those who should enter upon that resurrection-life: he encounters those difficulties thus. The expression "accounted worthy" to obtain that world, is a mere idomatic redundancy, meaning no more than "they who shall enter on that world;" and he quotes Castalio's Latin rendering of the passage, "*quibus vitam illam assequi contigit*," "those to whom it has happened to enter on that life." Now, the persons to whom it shall thus happen are the entire family of man, as declared in John v. 28, 29. "The hour cometh in which all that are in the graves, &c." And thus Mr. Hinton disposes of difficulty number one. But in order to estimate the colour of his warranty in thus evading the popular meaning, it will be proper, before advancing to the next objection, to recite the other instances in the New Testament of the use of the same verb, meaning to account worthy, viz., *kataxioo*, as also of the kindred term *axioo*.—"Pray always, that ye may be accounted worthy to escape all these things."—"They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name."—"That we may be counted worthy of the kingdom of God."—"Wherefore neither thought I myself worthy to come unto thee."—"But Paul thought not good to take him with them."—"But we desire to hear of thee what thou thinkest."—"Let the elders that rule well, be counted worthy of double honour."—"For this man was counted worthy of more glory than Moses."—"Of how much sorer punishment shall he be thought worthy." These are all the cases in the New Testament.

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"Equal unto the angels," is the expression constituting the next difficulty. How will Mr. Hinton get over this? He prefers the phrase adopted by Isaac Taylor, viz. "on a par with angels;" such parity, in the case of wicked men, not of course to consist in holiness of character, but in the one qualification involved in the argument, viz. that they will neither marry nor be given in marriage.

But "the children of God,"—or rather "sons of God," for the word is "*uioi*,"—can this term also be applied to the unhappy persons whom Mr. Hinton has taken in hand? Wherever else it is employed in the New Testament, it is undoubtedly significative of regeneration. But Mr. Hinton thinks that "the equivalent phrase," "offspring of God" ["equivalent" it certainly is not], made use of by Paul when addressing the idolatrous Athenians, warrants him in applying "sons of God" to good and bad alike, and in reading the passage thus, "neither can they die any more, being in this respect similar to God."

This brings us to the last stumbling-block created by the descriptive language of our text;—"Children (or sons) of the resurrection." This felicitous Biblical phrase, of which the words before us constitute an emphatic example, is always understood to bear an exclusive, eclectic, and distinguishing aspect. In fact, it would lose all its potency as well as its poetry if spread over the entire human race. Let us try a few specimens:—Children of promise, children of light, children of the day, children of Zion, children of obedience, children of youth, children of God;—likewise their opposites, children of Satan, of wrath, of darkness, of Belial, of disobedience, child of hell. Surely we are right in accepting each of these expressions as defining or specifying a class, and as detaching such class by emphasis from all the rest. Are we to make a solitary exception in the case before us, and conclude that "the children of the resurrection" necessarily refers to all men, because all will rise? Have we been altogether in error while supposing that the term rather pointed to that illustrious "first resurrection" from among the dead, to which the apostles were for ever pointing and the early disciples for ever aspiring? Who shall decide for us when a practised logician like Howard Hinton enters the lists to overthrow our long-cherished illusions?

Mr. Hinton appears to lose sight of the distinction preserved in the New Testament between the terms "resurrection of the dead" which applies to all, and "resurrection from among the dead" which is peculiar to the Lord and his followers. (The only seeming departure from this rule occurring in our authorised version of Romans i. 4, where the resurrection of all men reads as if it referred exclusively to our Lord's resurrection, but is a manifest error, and, as such, is corrected by Dean Alford.) The notable case before us, of the answer given to the Sadducees, when judged by this canon, thus appears to be classed under the resurrection of righteous persons, and of such only. But not to push this philological argument into undue prominence, or to attempt any further exhibition of the faulty reasoning conspicious in Mr. Hinton's treatise, it would be fairer perhaps to say that it was written twenty-six years ago, when the old light was just beginning to break in afresh on many minds. Probably neither Mr. White nor Mr. Hinton (were he alive) would in 1874, cast their thoughts precisely in the same form

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which they were made to take in 1848. It is reasonable to assume that both these eminent writers had made considerable and simultaneous advance towards that central Light which overflows and extinguishes all human discordancies.

The Power of the Keys.

"Keys" are mentioned twice. The Lord of life holds in his own hands the keys of Death and of Hades, and this sovereign power he delegates to no one. "Hold," say the Romanist and the Ritualist, "He has delegated it to Peter, and through Peter to his Church, that is to say, to his clergy." Now, of all the frauds practised by the class who make their market out of the weakness and wickedness around them, this is at once the most audacious and the most dastardly. The power which is really delegated to the Church is that of the retention or abolition of such sins in believers as shall cause them to graduate high or low in the kingdom of millennial glory; but as for the ineffable attribute of life, this is the unqualified gift of God and is apprehended by faith alone. The tremendous power wielded by the Romish priesthood is built upon a lie which even Protestants frequently fail to discover. The lie consists in obliterating the distinction between temporal punishments and eternal death, and then by going still further and explaining eternal death to mean unending torture. Now, it is impossible to conceive of apostles or apostolic men ever consenting to pronounce such a doom on their brethren. Would their Master ever have enjoined it upon them? The very idea is fraught with horror.

All the cases mentioned by St. Paul of the punishment of church-members are understood as having for their object "that the spirit might be saved" to the transgressor in the great day. He might, during the present dispensation, be visited with poverty, with bodily calamity, and even with sudden death; and in the distribution of rewards in the coming kingdom he might suffer incredible and disastrous loss; but the Spirit of Life which was the gift of God might still be his. All his work would be burned up, yet he himself would escape, as a man running out of his house and leaving all in flames. Such was the discipline which the early church not only held but exercised. It had reference, not to the condemnation of outsiders, but to the rebuke of unfaithfulness within the church, and to the rewards attendant on obedience. But though obedience might secure an elevated position in the millennial kingdom, obedience never yet won and never will win eternal life. The Romanist says it will, and the Protestant seems half disposed to endorse the fallacy. The Romanist seeks to persuade his victims (in the vulgar language of imposture) that "he can dismiss them to heaven or to hell;" that is, to celestial bliss or to eternal woe; and the uneducated Protestant, accepting the same two conditions as the only Biblical alternative, conceives that he has sufficiently condemned the system when he has uttered his protest against a poor fellow-mortal like himself practising such an impudent swindle. But the Protestant ought to go farther than this, and cultivate a more intelligent apprehension than generally prevails as to the grounds, the purpose, and the effects of Church discipline. If he saw that throughout the Gospel-parables and the apostolic epistles, "the kingdom" is constantly offered as the reward of works, but the

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gift of life, never; he would then be in a better position to estimate and to expose the villany of a class who represent the life itself as contingent on certain acts of submission to their decrees. This is the very Fraud of frauds. It is a dominion more corrupt than "the reign of the harlots" under the second Charles Stuart,—it slaughters the Innocents as well as the vicious,—and it makes the name of "priest" synonymous with "pest."

Mr. Minton has recently shown that in all the recorded instances of the Lord or his apostles pronouncing the forgiveness or the retention of sins, such declaration was accompanied and ratified by miraculous action. Had the bystanders consented to answer the question put to them on one occasion, whether it were easier to forgive sins or to work a miracle, no doubt they would have replied that it was far easier to work the miracle, since some of their own prophets had exercised this power, even to the raising of the dead; whereas, to forgive sins, was the prerogative of God only. The rejoinder, before which all pretenders to the forgiveness of sins would, in that early age, have inevitably recoiled, may be conceived as taking the following form,—"If then you are unequal to the lesser feat, where is the voucher for your authority to exercise the greater?" Let but this test be applied to the pardon-mongers of modern society, and where would it land them? If the test was a fair one in the Apostolic age, it is a fair one now. It ought to cover them with shame and confusion of face; and so it would, but that they are able to fall back on their Episcopal ordination and on the formula which arrays them with mock-authority, not as miracle-workers, but as "priests." Does not this simple fact stamp the very name and title of priests with infamy? But Christendom has so long tolerated the pantomime that we accept the maskers for true men. Verily, Dame Custom is gifted with more than her proverbial power of becoming second nature,—she is able to transform herself into Canonical Law,—or we should long ere this have exterminated the race.

On the other hand, the holders of a purer faith may, and often do, encumber themselves with many misgivings by failing to descriminate the rewards offered respectively to faith and works. As "the kingdom" is never offered to faith, but always to perseverance (and presupposes the possession of life-giving faith), so it frequently happens that the practical operation of the various exhortations to continuance in well doing is a hidden and unacknowledged conviction that working to win the kingdom is in reality working to win life. The professional spiritual guide of such doubters, himself perhaps ignorant that life and immortality are the gift of Christ, unknowingly fosters the delusion through a protracted pastorate, and causes their hopes of immortality to ebb and flow in accordance with his expositions of duty. Had they apprehended at the outset that life was the accompaniment of free forgiveness, all their subsequent efforts would have been graced with the elasticity of free-born sonship, and sustained by the stimulus of promised reward. But many there are, as we well know, who profess to be above such motives, and who parade as their motto "It is all of grace" (as undoubtedly it is, ever to be permitted to enter the race-ground). They forget that true humility accepts with alacrity any motive which Jesus Christ condescends to put before his followers. The plain truth of the matter is that Christian chivalry beckons forward to Alpine heights which

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mock our laggard aspirations; and faith is supposed to be some easier method of reaching the same results without personal effort,—some back-stair contrivance for getting the thing done for us by proxy. Hence the homage rendered to rites and ceremonies, the "voluntary humility" in presence of ecclesiastical usurpations, and the idolatrous worship of salaried lecturers and mystical dogmas.

Satan the Tormentor.

"And his lord delivered him to the tormentors till he should pay all that was due. So likewise shall my heavenly Father do," &c. (Matt. xviii. 34. As the primary meaning given to "*basanistes*" in the standard lexicons is "*explorator*," we may safely, in place of "tormentors," read "examiners" or "assessors;" seeing that torture or imprisonment can never to be the same thing as payment of just debts, and that you can only effect this latter by ascertaining the debtor's liabilities and means. But as our translators, with a manifest leaning that way, have preferred to adopt the secondary sense in order to make it fit in with the succeeding verse "So likewise," &c., this term has no doubt been one of the roots from which a hideous crop of horrors has been perversely propagated, for the purpose of mystifying poor guilty man and of fortifying the domination of his spiritual task-masters. A region is pictured where the grotesque and the horrible are to hold an everlasting carnival; and the fancy of the poet, painter, and priest of the dark ages has ever been on the stretch to furnish the respective contingents of the symbolic machinery of punishment. It is quite true that none of their representations can exaggerate the undoubted tragedy of the "second death;" but it is not true, though still thundered from the modern pulpit, that Satan is to be the companion and tormentor of sinful men through eternal ages. Nothing of the kind is hinted at throughout the Bible, and it is a gross impiety to give utterance to such an unauthorised extravaganza. On the other hand, we do know from various testimonies that the devil and all his works are doomed to final and utter extirpation; but as to the present location and action of himself and his angels. all that is revealed in Holy Scripture is totally hostile to the popular theory of a dark cavernous hell already existing in some fabulous region and fitted up as the receptacle of fallen spirits human and divine. The Romish clergy have successfully circulated this base coinage now for several hundred years, and we think it is time that an indignant protest be raised against its continued currency among Protestant imitators. The history and mystery of Satan is an intensely sorrowful theme. By the thoughtless he has often been made the subject of joke; but ministers of religion at least should be careful how they countenance by gratuitous imagery this fatal tendency of the vulgar mind.

"What shall it profit a Man," &c.

One of the most illustrious examples of the *argumentum ad hominem* found in the biblical, classical, or profane literature, is that addressed by our Lord in the well known passage above indicated. "What is there," he asks, "which you would not surrender to save your lives? You value existence highly, and certainly not too highly, for, viewed in its lowest possible condition, life is still the unspeakable gift. But if

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you will keep it to yourselves and subordinate it to your own selfish inclinations, the result must be that you lose it eventually. Surrender it then to me, this present life, *(psuché,)* and I will prolong it to an eternal life" (*zoé*). (John xii. 25.) Now, to the popular apprehension, this *argumentum ad hominem*, or appeal to the instincts which are common to us all, is suppressed, perverted, hoodwinked, and stultified, by the unfortunate treatment which our authorised translators have adopted in reference to the key-word of the discourse, changing it abruptly into "soul," with the view apparently of enhancing the solemnity of the passage, but really with the result just stated. The discourse is all about "life," and our estimate of it; but in presence of the vulgar mediæval notions about souls as distinct from life, the popular mind is, by the aforesaid change, drawn away to another theme; and the idea seems suggested (as, in fact, it is often enforced from the pulpit), that every man carries about with him something called a soul which is intrinsically more valuable than the whole world. An endless amount of sermonising has been poured forth to fortify this romantic position; as though the whole object of the discourse were to prove the infinity and eternity of the human "*psyché*," instead of the very opposite fact. This is another illustration of the difficulties which commentators encumber themselves withal, when they think to improve the inspired text. Afraid to let the record speak for itself lest our poor fellow-men should misinterpret it, we take upon ourselves to mistranslate it,—a form of delusion which may well be expected to recoil with disastrous effect upon the perpetrator, be he doctor, archbishop, or archangel.

"THE FAMILY IN HEAVEN."

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." (Ephesians iii. 14, 15.)

The construction of this passage is by many supposed to indicate that the whole family of the redeemed are named Christians after Christ, and moreover that a large portion of them have reached heaven before the resurrection;—as the hymn gives it:—

"Let saints below in concert sing
With those to glory gone,
For all the servants of our King
In heaven and earth are one.

"One family, we dwell in him,
One Church, above, beneath;
Though now divided by the stream,
The narrow stream of death."

And similar strains without number might be added, from religious writers of every kind. It will be well, therefore, that our readers be fully assured that the passage, so constructed, is a forgery; and that in its original shape it conveys no such meaning. All the oldest authorities agree in presenting it without the words "of our Lord Jesus Christ;" and it is noticeable that the very *paranomasia* of the sentence is hostile to the theory of "the family" reflecting the name of Christ. The correct reading will therefore stand thus,—"For this cause I bow my knees unto the Father (*pater*), from whom every family (*patria*) in heaven and on earth is named," &c., "every family" being preferable to "the

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whole family." From which it will be evident that this text at least gives no sort of countenance to the notion that any persons called Christians have already attained celestial bliss.

It has been urged that "the great cloud of witnesses encompassing us about" of Hebrews xii. 1, is an expression pointing to the worthies catalogued in the previous chapter, as being still alive, and from their seats in glory looking on and watching our career;—a mistake this, produced by reading witness-bearers in the sense of spectators. It is true that in modern language, to witness a thing is to see it, but formerly it only meant to bear testimony to the fact. The Old Testament heroes, the apostle is simply reminding us, have borne their testimony to the power of faith. Fortified by such testimony, let us do the like.

Correspondence.

THE EARTH A GLOBE AND A PLANET.

DEAR SIR,—I am one who eagerly looks for the monthly arrival of the RAINBOW, because monthly it brings me matter for thought, and food for the spirit. I also feel deeply indebted to that magazine for the bold way with which it has handled many deep subjects, and has dispersed many dominant delusions. Judge, then, my surprise and grief at reading your views on astronomy, in answer to the question on the miracle in Joshua x., where you state your disbelief in Newtonian astronomy, and your belief that the earth is a plane, and the sun about 3,000 or 4,000 miles off!

Before I enter on the Biblical objections, I will plead, first, for science, "goddess of short memory," though you call her.

Science, real science, cannot be wrong. Science means knowledge. One may think one knows something, and be mistaken; but one only *knows* what is *right*.

But what is science? A knowledge of facts, God's facts; for God is the doer of all that is done in all his universe. But the worshippers of science (to carry out your metaphor) may be wrong, may contradict one another. True; and the first steps in any branch of science are stumbling, bungling, and their history not much better than a record of failure, when, groping in the dark, they "felt after" truth. Honour to those who took them! Let no one ridicule their attempts!

But some sciences are distinguished from others by the appellation of "exact." An exact science is one which does not admit of controversy,—where there is no room for opinion; but where the truth, once discovered, is obvious. Of the exact sciences the chief is mathematics, in all its branches. The simplest branch of mathematics is arithmetic; the simplest rule of arithmetic is addition. Addition says that two and two make four. This admits of no controversy. If one should say, "Two and two make five," and another, "Two and two make three," their reasoning would be attributed to madness. There is another branch of mathematics, called trigonometry, i. e., measurement of triangles.

By trigonometry we calculate the

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distances of distant objects, as a tower, a mountain, without actually going over the ground with a chain. By trigonometry, when the tunnel under the Alps was to be bored, were the engineers enabled to begin at both ends at once, and to meet in the exact middle, not an inch wrong. By this same trigonometry the stars' distances are measured, and their orbits tracked. You, sir, may not know much mathematics, nor do I, but have just gone so far as to *know* of *myself*, and not by others, that what I have hitherto advanced is true, absolutely true, everlastingly true. You may possibly not know *any* mathematics; but, in that case, your opinion (excuse me) is as worthless as mine would be on a question of music. When, the other day, a friend said, "They sang very badly in church to-day," I replied, "I am sorry for it; but I didn't know it till you told me; for I am almost without the musical faculty, and can't tell a false note." But music is a science, *my* ignorance notwithstanding; and mathematics is a science, *your* ignorance notwithstanding. Also, as my opinion is worthless on a question of music, so is your opinion also worthless on a question of mathematics. But what about the miracle? Did the earth really stop on her axis? It may be so. But then that stupendous miracle required one more so to hinder everything upon the earth flying off at a tangent into space (for proof of which, dynamics, another branch of mathematics, must be studied): and God is usually economical of miracle-power. The other Joshua, son of Sirach, takes it so (Ecclesiasticus xlvi. 1, 4): "Jesus the son of Nave was valiant in his wars. . . . Did not the sun go back by his means? and was not one day as long as two?" But to this authority I don't feel bound to submit.

Some, again, think that there was an extraordinary appearance in the heavens, which the beholders took for the sun: a refraction, or mock sun. But there are serious astronomical difficulties against this interpretation.

An ingenious interpretation was offered by one Mr. Jacob Bryant, in his book called, "Observations upon some Passages in Scripture which the Enemies of Religion have thought most obnoxious, and attended with difficulties not to be surmounted" (London, 1803); in which he contends that there was a temple of the sun at Gibeon, and one of the moon in the valley of Ajalon, and that Joshua, in Jehovah's name, adjured the sun, their god, to be silent (the literal rendering) to the prayers of his worshippers praying for success at Gibeon, and the moon to be the same to hers at Ajalon. He supposes the following to be the words of the sacred text, as originally written. Joshua x. 11, 12, 15: "'And it came to pass, as they fled from before Israel, and were going down to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died. There were more which died with hailstones than they which the children of Israel slew with the sword. Then spake Joshua to the Lord, in the day when the Lord delivered up the Amorites before the children of Israel: Sun, upon [high place of] Gibeon, be silent; and thou, moon, in the valley of Ajalon. And Joshua returned, and all the people with him, unto the camp at Gilgal.' (The moon being mentioned in a vale shows that it could not be the luminary in the heavens.) The purport and ultimate design of this address,

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though couched in a small compass, seems to be this:—God of all victory, may thy people, from this instance, be confirmed in their duty, and worship thee alone. And may the Gibeonites and their confederates, by this display of thy power, be weaned from their idolatry, and see the inferiority of their base deities. May the sun, whose oracular temple stands on Mount Gibeon, be dumb; and the moon, whose shrine is in the valley of Aia-lon, be equally silent. May their oracles cease for ever."

Verses 13 and 14 he takes as inserted by a copyist, and quoted (as they certainly are) from the Book of Jasher. Now, this Book of Jasher, or the Upright, was probably a collection of poems about Jewish heroes, *and we have no reason to suppose it inspired, any more than the books called Apocrypha.* [*]

If I have thrown any light upon the subject, or, better, shall lead others, and Hebrew scholars,—which I am not,—to turn their attention to the subject, I shall be satisfied.

Dear sir, I pray you not to sneer at science, for, by so doing, you are sneering against her Master. And don't champ against the phrase, "The Bible was not sent to teach science;" for assuredly it was not sent for that purpose, but to teach us how to please God: science we must get by working those brains which God has given us. As to those texts which you quote, I will only reply by saying that the sacred writers spake in a "tongue understanded of the people;" and even modern astronomers do the same. The *term* "sunset" has not yet suffered *sunset*. The subject *is* important; for, once teach that Scripture contradicts science, and you *ipso facto* scare away a whole generation of the young from revelation, and virtually "hand them over to Satan."

I myself care not for myself whether this or any other difficulty can be solved; but to young and unstable souls these may be vital questions; and, if we offend one of these little ones, it had been better for us not to have been born.

Yours very truly,

CYRIL A. GREAVES, B.C.L.,
Chaplain to the Beds. Middle-Class School, and Chaplain to the Beds. Militia.

[* Our correspondent's other remarks may go for what they are worth; but we cannot allow the words he has underlined to pass unchallenged. We love true science, and know as much of mathematics as enabled us to cross the *pons asinorum* safely, and without help, many years ago; but we will have none of the "science," falsely so called, that contradicts the word of GOD, or denies its inspiration to evade a difficulty. We teach, and mean to teach, that Scripture contradicts the false in science; and, in doing this, we are the true friends both "of the young" and the old.—EDITOR.]

THE EARTH A PLANE AND AT REST.

DEAR SIR,—It is something to thank God for to be one of the rank and file under such a leader; and hence, as it occurs to me that you may not be aware of the views of the celebrated Dr. Wolff respecting the earth, that my apprising you may be of some service. Dr. Wolff firmly believed the world to be a plane, the sun to move, the earth to stand still; and he never hesitated to avow his convictions. In his "*Travels and Adventures*," he says:—"Joseph Wolff must also give his opinion as to the application of science to religion. He considers Galileo and Copernicus to be downright heretics; and he believes that the sun walks and that the earth stands still. And their heresy is not at all so universal as people

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suppose, for all the Hutchinsonians deny it; Archbishop Nares denies it; all the eastern Churches deny it."

He also alludes to the spread of ideas subversive to Scripture: "Wolff trembles at the approach of that time, and come it will."

Yes, the struggle is imminent! a Bible said to contain a false account of creation; a Bible said to contain a false origin of man (the Darwinian being the true); a Bible with a false account of the deluge (for only if the earth be flat with raised edges, as a plate, could the mountains be submerged); a Bible with a false theory of astronomy; a Bible full of lies, according to science; is well worthy to be banished from the schools, and will eventually be rejected from all educational schemes for certain.

Yes, the struggle is imminent! A compulsory system of registration already in force, a compulsory vaccination attendant thereon, and a compulsory attendance at schools where theories are taught utterly subversive of Scriptural statements, seem to me the beginning of the end, when no man shall be able to buy or sell save he who has the mark of the beast. And to my mind the machinery is as perfect as disastrous: it begins compulsorily with the young. I have long marked the tendencies of modern legislation:—compulsory every one; promising liberty, yet forging fetters for all.

But to resume. A few ideas of my own regarding the earth, and its supposed travels through space, may not be unacceptable to you.

1st. Dictionaries tell us that centrifugal force is a quality acquired by all bodies in motion, the housemaid trundling her mop being a common illustration. Granting, therefore, for argument's sake, the truth of the earth's rotundity and velocity in motion, the onus of accounting for the breach of the law above referred to, lies with those who assert such rotundity and velocity. The common remark, "No law without an exception," is not a satisfactory reply. I have never heard any other reply half so sound. The waters ought to fly with awful speed in all directions, and the very ground vanish in clouds of dust, for the super-incumbent weight of the atmosphere avails not to counteract the centrifugal force of the trundled mop, nor could it avail to counteract the centrifugal force of a trundled globe.

2nd. The vanishing point of the horizon on a globe does not coincide with the known results of ballooning.

3rd. We, in our offices here, use the dialling apparatus on the principle that the earth is flat. Everything is LEVELLED for. If the earth is round, then the whole course of surveys are wrong; and, just as in all other matters we judge of men by their actions instead of their words, so in this, if the earth be *round*, sections of *the circle* would be dialled for. I think, if you will make inquiry at the hands of practised civil engineers, you will learn that, whatever may be their belief regarding the form of the earth, they practise their art as if it were absolutely and everywhere flat, making no allowances whatever in their calculations to counteract the influence of the *level* (spirit level) which is attached to all dials.

I am yours, with hearty regards,

WM. NICHOLSON.

Crown Offices, Coleford.

SCIENTIFIC ASTRONOMY.

DEAR SIR,—Glad indeed am I to read the "Protest," in this month's

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issue, against the philosophical theories of astronomers. Verily, "the wisdom of man" generally displays itself in "foolishness" when dealing with "the things of God."

In order not to lose time, and to place before your readers the means of arriving at a true opinion as to the form of the earth—that it is a plane, and not a globe; that it is stationary, whilst the sun moves—let me recommend the perusal of a little work, which has cleared up all doubts that I ever had on the subject, by a clear demonstration that science based on inquiry, rather than on assumption, will be found to harmonise with the Word of God.

The work is called "Zetetic Astronomy, or the Earth not a Globe," by Parallax, and published by Simpkin, Marshall, and Co.; price 2s. 6d.

Dr. Adam Clarke, in a letter to a friend regarding the progress of his commentary, and his endeavour to reconcile the statements of Scripture with modern astronomy, says: "Joshua's sun and moon standing still have kept me going for nearly three weeks! That one chapter has afforded me more vexation than any thing that I ever met with. Shall I say that I am heartily weary of my work—so weary that I have a thousand times wished I had never written a page of it, and am repeatedly purposing to give it up?"

John Wesley writes in his journal: "The more I consider them, the more I doubt of all systems of astronomy. I doubt whether we can with any certainty know either the distance or magnitude of any star in the firmament; else why do astronomers so widely differ, even with regard to the distance of the sun from the earth?"

I affirm that, as Parallax says, the atheist may be met by the Christian on purely scientific grounds, and who, if he is not belaboured with enunciations of what his antagonist believes, will be led to listen and to pay more respect to the reasons advanced, than he might concede to the purely religious argument. If it can be shown to the atheistical philosopher that his astronomical and geological theories are fallacious, and that all the expressions in Scripture having reference to natural phenomena are literally true, he will of necessity be led to admit that, apart from other considerations, if the *philosophy* of the Scriptures be demonstrably correct, then possibly their *spiritual* and *moral* teaching may be true also; and if so, that they are truly the Word of God.

I am, faithfully yours,

Norwich. H. Goodwyn.

EVERLASTING PUNISHMENT.

Sir,—I have read the article headed, "Everlasting Punishment," contributed by Mr. Waylen to the March number of the Rainbow, and am glad that the pamphlet treated of has been noticed in your columns.

I may mention that the writer of the pamphlet is not the author of "Ginx's Baby," but the author of "The Fight at Dame Europa's School," who was, I have understood, at the time he wrote the latter work, a Minor Canon of Salisbury Cathedral.

The same author has also written a little work called "Modern Christianity, a Civilised Heathenism;" in which, in the form of a Dialogue between a clergyman "holding a small town living in the South of England," and a heathen friend, he seeks to show that the ordinary orthodox teaching of the Anglican Clergy is altogether at variance with their recognised mode of life; and as he treats of the eternal torment question, I venture to send

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you the following extract from the preface to the work. The preface I may observe is dated "March 1873."

"The few weeks lately past have witnessed a spectacle sufficiently instructive, in the judgment of an ordinarily constructed mind, to fix the value of ecclesiastical anathemas for ever. The flower, perhaps rather the ripe fruit, of our English Clergy, the richest, luckiest, and portliest of our country rectors, as well as the most dignified ornaments of our Cathedral stalls, have journeyed pleasantly up to town, to discuss with wonted clerical vigour and something less than wonted clerical concern, whether or no it is to be 'believed faithfully' that a vast majority of God's creatures will be tortured in everlasting flames. How these gentlemen occupied themselves when released from the excitement of debate, we are not informed; but those who know the clergy best, are best aware that there are less agreeable ways of spending the inside of a week than accompanying a clerical friend to London, and that such visits for the most part, are by no means to be accurately described as painful pilgrimages to a shrine. We do know, however, to what extent the members of Convocation maintained their impressive composure during the debate itself; and we never read that any Canon or Archdeacon, however warm he may have waxed on his own account in sparring with his reverend brother, so far forgot the manners of a polished gentleman as to break down utterly, out of simple kindliness of heart, while he professed his awful belief that millions upon millions of his fellow countrymen would be eternally burnt alive. With what appetite our dignitaries attacked their dinner in the evening, and what their dinner cost, and how peacefully they slept at night, are questions far too practical to be orthodox—questions, indeed, which none but a flippant infidel would have the bad taste to raise. It shall be left for other than flippant infidels to answer at their leisure, a question yet more practical, and say how beings fashioned out of common flesh and blood, with human sympathies and human ties, with wives and daughters to make their firesides bright at home, and happy boys leading happy romping lives, and running every conceivable mad English risk, at school, can talk the theology of the orthodox Anglican divine, and ever care to eat or drink or fall willingly asleep again."

I cannot quite gather what the writer's views are upon the subject of eternal torment, as in the pamphlet from which Mr. Waylen quotes, he appears to lay it down that this eternal torment is the doctrine of the Bible (see p. 21), but at any rate he discovers himself to be a very doughty champion.

I have only to add that the book from which I have given a quotation is published by Brown of Salisbury and by Simpkin and Marshall.

I am, Sir,
Your obedient Servant,
JNO. TOMKINS,
23, St. George's Street, Battersea.

MISUNDERSTOOD TEXTS.

DEAR SIR,—As a constant reader and admirer of the RAINBOW for several years, allow me to express to you the pleasure afforded me in reading the second article in this month's (March) issue, on Eph. iv. 7-10, styled, *A Misunderstood Text*; for truly this and all similar passages, and, indeed, almost the whole Book, are misunderstood by the people at large: and this, no doubt,

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is the result of modern theology. In this country there are voluminous commentaries, from the pens of Mathew Henry, Scott, and others, teaching much error, and leading the masses of the people into ideas dishonouring to God as our heavenly Father, by instilling into men's minds thoughts derogatory to his holy character respecting the future destiny of mankind. Such commentaries, in my judgment, are more adapted to make men infidels than Christians; and I have been for some time thinking that a comprehensive and an elaborate commentary on the whole *New Testament* by one or more of the principal writers of the RAINBOW, such as yourself, Mr. Constable, Mr. Rotherham, Mr. White, and others, would be a great blessing. For myself, I must confess there is felt very much the want of such an assistance when we have to contend with men against Augustinian and other errors, very deeply rooted in men's minds by early training and educational prejudices, which modern priestcraft has rendered so very difficult to eradicate. I am satisfied that a commentary of the whole New Testament, similar to the article on Eph. iv. 7-10 in this month's RAINBOW, would be such a volume as the world has not yet seen, and would be a complete and perfect refutation to such unscriptural and soul-misleading heresies as natural immortality, an intermediate purgatory, eternal evil, and endless torments. And as I am very sure that there are many men connected with the RAINBOW perfectly competent for such an undertaking, it would be an immense and a lasting blessing to the inhabitants of the world, for whom Christ, God's dear Son, suffered and died that he might save all from eternal death; and from the increased interest in the RAINBOW of late, I think the time has now come when such a work would be acceptable. Can you in any way induce the co-operation of our friends in this matter? With every wish for the spread of pure Gospel truth, as is enunciated in the RAINBOW, and that you personally may be blest in your work of faith and labour of love,

I am, as ever,
Yours very truly,
Liverpool. W. KILLIP.

PAUL'S CONSENTING TO BE ACCURSED.—ROMANS ix. 3.

DEAR SIR,—Touching the apostle's expressed avowal that he could wish to be accursed [or separated] from Christ for the sake of his Hebrew kinsmen; even though it should be accepted as a merely hyperbolical utterance,—does it, or does it not, point to a phase of prophetic apocalypse which is commonly ignored among Christians? Suppose him then to be speaking thus,—"Accepting my standing in the Church which is the Body of Christ, as a more illustrious destiny than participation in the glory of the Bride, yet so ardently do I share in the divine complacency which has made Her the heir of all the promises, that I could consent to relinquish the dominating sphere to which I have been summoned as part of the Body of the Lord, in order to share with the Bride the love of the Bridegroom." Thus the alternative would not be, as is commonly supposed, salvation or damnation, but merely a deposition from a very exalted status to one of less altitude. It is the language of intense, sympathetic, self-devoting love; worthy of Paul, but how far beyond the reach of our imitation! As Oliver Cromwell, when approaching his end, said in reference to another of the apostle's experiences,—"It's true, Paul, you

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have learned this, and attained to this measure of grace; but what shall I do? Ah, poor creature, it is a hard lesson for me to take out!"

To those who are in the habit of identifying the Church with the Bride, the Lamb's wife, such a hypothesis as the above would of course be inadmissible; but amongst the readers of the RAINBOW, there are possibly some who may carry the thought further forward. I would like to ask,—Would your recent correspondent G. B. C. accept it? ASPIRATOR.

THE MARRIAGE OF THE LAMB.

DEAR SIR,—Is "G. B. C." of your last issue, who writes on "The Marriage Supper of the Lamb," the same "G. B. C." who wrote a paper in the RAINBOW of June, 1873, on "'The Lamb's Wife' and 'The Lord's Body?'" If so, it seems a favourite theme. But why, may I ask, before he wrote this last paper, which, as to its matter, is so similar in import to its predecessor, did he not so far honour your pages as to read the strong objections that were immediately urged against his theory that "The Lamb's Wife" and "The Lord's Body" are two distinct parties?

In the number of the RAINBOW for July, 1873, I lost no time in sending you certain statements *from Scripture* that tend as fully to disprove the present doctrine of G. B. C. concerning "The Marriage Supper of the Lamb," as they did that of "'The Lamb's Wife' and 'The Lord's Body.'" Let me, therefore, entreat G. B. C. to examine carefully the Scriptures I have alluded to in my letter of July last, when I trust he may be able to see the importance of a rigid observance of *Dispensational* truth, rightly dividing the Word of God, so as to give to *each* redeemed Body revealed in that Word the *special* and *peculiar* position and honours accorded to it by the Spirit of Truth.

In my letter of July last, I referred to a large book of mine in which the doctrines under review are treated of. This may not be at G. B. C.'s command, though I will lend him a copy if he send me his name and address; but he will find the same matters discussed in a *little* work I have just issued, "*The Comforter is come*," p. 55. I mention this only to prevent extracts that would exceed the limits of a letter.

I am, faithfully yours,
H. GOODWYN.
Newmarket Road, Norwich.

LITERATURE.

The Bible Triumphant: Being a Reply to a Work entitled, "One Hundred and Forty-Four Self-Contradictions of the Bible." (Published by Andrew Jackson Davis.) By Mrs. H. V. Reed. London: Kellaway & Co.

EITHER gross stupidity or sceptical malevolence, or most likely a mixture of both, must have ruled the compiler of these alleged self-contradictions. That such a book should impose upon any honest person gifted with an ordinary degree of intelligence, seems to us inexplicable. But this does not lessen the honour due to Mrs. Reed for the skill and energy with which she has demolished this stronghold of the enemy. We would not, in every instance, have adopted her principle of reconciliation; but, as a whole, the book is clever and valuable; and, if it were put into the hands of young people who are exposed to the small shafts of infidelity, good service would be done to the cause of truth.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

JUNE 1, 1874.

TRUSTING IN GOD.

THE Christian man who is a helper of his brother's faith is a friend in the noblest sense of that word. The sympathy of chastened hearts is a holy thing, which chastened hearts alone can rightly prize; for it is learnt in the school of Christ—the best "Educational establishment" in the universe; and all *his* pupils understand each other. It is felt to be the sympathy of Christ, the loving Master, from the heart and lips of the Christian, the loving disciple. He speaks through the men in whom his Spirit dwells, and the "earthen vessel" is found to contain heavenly "treasure."

There are storms both in the world and in the Church—the latter the keenest—that drive men to seek shelter and safety in God. He rejects not the applicant for his protection; but no thanks to the storm for rendering a precious service it never intended. Its purpose was to terrify, weaken, and crush, but the result is peace, strength, and courage. "The peace of GOD" in the heart is a wonderful power. Great deeds have been done, splendid testimony has been borne to truth, through its potent energy; and as it is the man who trusts entirely in God that has this peace, so the Christian whose words of sympathy in the day of trouble encourage his brother to this full faith in God, does a Christ-like thing, and renders worthy service which will be remembered some calm day when the age of storms has gone past for ever.

There is a positive necessity for trusting in God if we think of the conflicting opinions of men. There is really *no* "rest" to be found in any human theory or human system. Universal unanimity of sentiment has never yet been obtained on any subject whatever; it is, therefore, a most blessed thing that we have the ALL-WISE, ALL-PERFECT, and infinitely gracious God to rest upon. It is an unspeakable privilege in our doubts, disquietudes, disappointments, and fears to look up with child-like confidence to our loving FATHER, and to cast all our care on him. When one is perplexed and helpless, oh the relief of faith! "Thou wilt keep him in perfect peace whose mind is stayed on thee,

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because he trusteth in thee" (Isa. xxvi. 3). That word is as true as it is precious. The Father knows when any of his poor children are cast down and sore dismayed because of the roughness of the way, and he pities and loves. It may not be consistent with his perfect wisdom to make the path smoother just yet, but he breathes peace into the heart, and the tried ones are thus enabled to continue their pilgrimage, whether through the din of conflicting opinion, or the stumbling-blocks and thorns which the storms of the wilderness scatter on the way.

Faith, too, is an angel in the house in the time of bodily infirmity. Mortals are, of course, liable to sickness. This liability is the conclusive proof of mortality. There is astonishing variety in the forms and types of physical disease, but whilst the sufferings of some are comparatively slight, others are "never free from pain." Physicians can only be spoken of with admiration and gratitude. They are servants of God, to whom he has entrusted a ministry of mercy and benevolence; and those of them who realise this fact in the light of discipleship to Christ, the Great Physician, have a field of quiet usefulness which will surely show many noble sheaves when the great harvest is gathered. But however skilful and tender the medical friend may be, the "patient" is always the better of the peace which comes from trusting in God. This mental medicine aids the curative process wonderfully; or, if restoration to health is not permitted, it is a blessed state of mind with which to fall asleep. He who falls asleep in Christ will awake in his likeness. Glorious assurance!

God is "jealous," for "God is love." This is a very strong reason for constant trust in him. To trust in our works, or our wisdom, or our good resolutions, or our church, or our creed, is simply to make either of these things an idol, and to give to it the confidence which is due only to the living God. He cannot look upon such alienation of heart from himself with indifference, far less with pleasure. Any wise and good father would be distressed by the discovery that his child believed the word of a stranger in preference to his word; and can our Father in heaven be judged by a different rule? Are not his expostulations with his ancient people full of the principle that he desired them to rest on him, to trust in him, and when they wandered from allegiance, to return to their God? Eloquently graphic are his appeals on this subject. Take a few illustrative examples.

"And it shall come to pass, when ye shall say, Wherefore doeth the Lord our God all these things unto us? then shalt thou answer them, Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land that is not yours. Declare this in the house of Jacob, and publish it in Judah, saying, Hear now this, O foolish people, and without understanding; which have eyes and see not; which have ears and hear not; fear ye not Me? saith the Lord; will

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ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? But this people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest." (Jer. v. 19-24.)

"Hear, O heavens, and give hear, O earth; for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward." (Isa. i. 2-4.) "And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only; and he will deliver you out of the hand of the Philistines." (1 Sam. vii. 3.) "Let the wicked forsake his ways, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isa. lv. 7.) "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity." (Hos. xiv. 1.)

"And I also have given you cleanness of teeth in all your cities, and want of bread in all your places; yet have ye not returned unto me, saith the LORD. And also I have withholden the rain from you, when there were yet three months to the harvest; and I caused it to rain upon one city, and caused it not to rain upon another city; one piece was rained upon, and the piece whereupon it rained not withered. So two or three cities wandered unto one city, to drink water: yet have ye not returned unto me, saith the LORD. I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig-trees and your olive trees increased, the palmer-worm devoured them; yet have ye not returned unto me, saith the LORD. I have sent among you the pestilence after the manner of Egypt; your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up into your nostrils; yet have ye not returned unto me, saith the LORD. I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning; yet have ye not returned unto me, saith the LORD." (Amos iv. 6-11.)

Of course, the New Testament is full of this precious idea of personal confidence in a personal God. "Come unto ME," is the key-note of

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the Gospel song. We are to come to Christ; we are to come to the Father by Christ: we are to set our faith and hope in God. This, in fact, is the uniform direction of the Gospel-message, the abiding precept that runs through the glad tidings, as if to leave the impression on every mind that the Father lovingly desires his children to rest on him implicitly, to give him the unwavering and entire confidence of their hearts, as he is revealed in Christ, who is at once the Revealer of the Father and the Redeemer of the family. If this were done by us all, what peace we should have amidst the conflicts of opinion, the strife of tongues, and the frequently trying duties of life! Our Father would be honoured by knowing that he had the entire confidence of his children; they would have the joy of feeling that all things were really working together for their good; and our blessed Saviour and Exampler would rejoice in seeing that each of us had adopted his language, "For the Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed."

One reason more for trusting in God will be appreciated by the readers of this journal, namely, the impossibility of accomplishing by human instrumentality the declared purposes of the Most High respecting the church and the world. There are things to be done on earth which men cannot do. Neither ecclesiastical organisations, nor education, nor science, nor civilisation, nor commerce, nor international treaties can bring about the wonderful and glorious things which the prophets of both dispensations declare with unfaltering voice are yet to be witnessed beneath these heavens. The introduction of the latter day glory must be left to the Lord of glory. In the supernatural region of action he needs no human helper, and can have none. When men laugh at our view of the millennium as an impossible chimera, we reply, "The counsel of the Lord shall stand, and he will do all his pleasure." The Bible has never yet deceived us; and we will trust its omnipotent Author to redeem all his promises and to fulfil all his will. "It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes." And the day is on the wing when the universal verdict of mankind will be, "The right hand of the Lord is exalted; the right hand of the Lord doeth valiantly."

THE MARRIAGE OF THE LAMB—IN HEAVEN, AND THE MARRIAGE IN CANA OF GALILEE—ON EARTH.

(John i.-ii.)

BY GENERAL GOODWYN.

I. THE Gospel of John differs from the other three in the peculiar aspect that it presents of the Son of God. "In the beginning"—a term in reference to a past eternity that is unsearchable by the mind—

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"was the Word." A personal existence is attributed to him, for it is added, "The Word *was with* God;" and again it is said that "He was God." Thus he is eternal in existence, Divine in nature, and distinct in person. "The same was in the beginning with God." Before "the beginning" of Genesis i., for it is said of him that "Jehovah possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth. . . . Before the mountains were settled, before the hills, was I brought forth."* The Gospel of John is the revelation of the eternal Logos before all creation; in its statements so precise, turning, like the flaming sword of paradise, every way to defend the divinity, humanity, and personality of the Son of God against the sceptical reasonings of man. As the Word, he is, moreover, not only declared to be Creator of all things, but there is a further characteristic of him: "In him was life," which "life was light;" a truth to which both the old and new creations severally bear witness.

This light for men had an object, the grandest and most important conceivable. For, as the light which proceeded from the life-giving Word of old, made manifest the creative wisdom of God; even so was Jesus, the Son of God on earth, in whom was life, speaking with Divine authority, wisdom, and power, words that were "Spirit and life"† for the illumination of men with the knowledge of the eternal excellencies of God. But, inasmuch as "the things of God" can only be "spiritually discerned," this "Light shone in the darkness"—i.e. amidst the ignorance of men—so that "the darkness comprehended it not." Yet, to such as "were sometime darkness" and received that light, to them was given the privilege of becoming sons of God, "children of light."‡ This was made possible, for to the exigencies of men "The Word was made flesh;" God was made manifest in human person, in order to enlighten human beings in the Divine purposes of redemption. No man had ever seen God, the only begotten Son, who alone knew God as a Father, had come from his bosom to reveal him in that character to those who should believe.§

II. Of the Lord Jesus who thus appeared on earth, John the Baptist was commissioned a special messenger to bear witness; and his witness is important. Having given the Lord his true place as contrasted with himself (vers. 19-28), he bears direct testimony to the fact, that Jesus was "the Lamb of God that *taketh away* the sin of the world." Yet, although this sacrifice was to extend to the abolition of all SIN ‖ that came

* Prov. viii. 22-25. † John vi. 63. ‡ John i. 12, with Eph. v. 8.
§ John xiv. 8, 9.
‖ This does not touch the question of forgiveness of *sins*, which is the result of grace by faith, and is a possible act of God, consequent on the above-mentioned sacrifice for *sin*.

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into the world by the first Adam, in the administration of the dipensational ways of God, this testimony was first to be borne *in Israel* (ver. 31). The details of this testimony are not given in this Gospel, but may be found in Matt. iii. 13-17, where the circumstances connected with the baptism of Jesus—the prefiguration of the atonement *—are recorded. It was at that event that John heard the voice from heaven proclaiming Jesus to be the Son of God, and he here makes the same public.

We are then shown the direct result to attentive Israelites of such public announcement concerning this Stranger who had suddenly come amongst them; viz., that he was the Lamb and the Son of God! The result was this; that the disciples of John were attracted to, and followed Jesus (vers. 35-37). One *brother* then findeth another, and declares to him the same glad tidings he received from John, only in a different strain, the Spirit constraining him to pronounce that He whom John called the Lamb and Son of God, was in reality the long expected CHRIST. Andrew brought Peter to Jesus as such.

III. "The day following" shows another kind of gathering by the power of another testimony, that of Jesus the Messiah in person. He begins by finding and calling Philip to follow him: Philip findeth Nathaniel, telling him that they "have found him of whom Moses and the prophets did write, Jesus of Nazareth." Nathaniel, *whilst under the fig-tree*, begins by rejecting One who came from Nazareth, but on being seen and acknowledged by Jesus, who manifested himself to his conscience as the Omniscient, is confessed to be "the Son of God and King of Israel." With this confession, Jesus at once associates the glory of the kingdom as about to be restored, confirming the promise made to Jacob in his dream (Gen. xxviii. 12-15). He however makes Jacob's vision plain, by declaring himself to be Jehovah, who made the promise; not unknown as of old, but Jehovah manifest in humanity, who will receive all the honours and homage of God in the person of "the Son of Man."

IV. Now, I would earnestly point out that here are *two* distinct testimonies, based on *two* groups of titles unfolded at *two* distinct periods, though affirmed of *One and the same Person*. Of Jesus, it is first revealed that he was and is the Word—as God, and with God—as life and light.† As the Word made flesh,‡ having the glory of an only begotten Son with the Father—the Lamb of God filled with and baptizing with the Holy Spirit—the Son of God. This is one group. The second brings the same Person as Son of God into connection with the titles of King of Israel and Son of Man.

V. Of these two groups, one is heavenly in character, the other more

* See RAINBOW for April, 1874: article, "Atonement Prefigured in the Baptism of Jesus."

† Compare 1 John i. 1, 2, 5. ‡ 1 Tim. iii. 16.

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particularly having reference to the earth. Now, it is *upon these two differing sets of titles* of the same Person that the *two* separate testimonies above alluded to, are based. The one being given on "the day* following" the other. Though historical, these attestations are evidently typically prophetic, as I shall now show. To Jesus the Son of God, in connection with the titles of the first group, witness is borne in this present "day of salvation," or of Church dispensation;† a day that commenced at Pentecost and will terminate when the Church is translated to be bodily united to the Christ, the Son of God, and to be introduced into an experimental enjoyment of the honours which appertain to him as the Head. This testimony was first borne by Israelitish witnesses, and has been continued since on the principle of the repetition of the same Gospel by one Christian brother as minister to others, *whilst Jesus is afar off* in heaven.

VI. To Jesus, as Son of God and King of Israel, a witness is borne that, in "The day of the Lord," the day of *his personal appearing* in glory "following" this present "day of salvation," he being present to find and call Israel to himself, will regenerate that nation "in whose spirit" and "in whose mouth" will then be "no guile." Of the nation, both in their condition of unbelief, and also of salvation, Nathaniel was a representative;‡ first, in rejection of Jesus of Nazareth (John vii. 41, 42), whilst under the influence of the barrenness indicated by the fig-tree (Matt. xxi. 18-20): and lastly in the acknowledgment of his Messianic name and royal rights. (Matt. xxiii. 39; Psa. cxviii. 24-26.) The Son of God and King of Israel will "in that day," being personally present,§ restore to the nation their kingdom, and at the same time assuming his earthly title of Son of Man, he will righteously exercise the offices of sovereign and judge.‖

Thus we have in this first chapter of John's Gospel, the Person and titles of Jesus from his eternal existence as the Word and Son of God, to his millennial place as King of Israel and Son of Man, which he already was when born into the world, but which will be realised when he returns in glory.

VII. As the results of these two distinct dispensational testimonies, there arise, Scripturally, two distinct alliances with the Son of God;—The Church, and the nation of Israel; who, from the beginning of their respective histories, have had distinct hopes of their calling. First, of the Church "which is the body of Christ," a heavenly body of which

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* The term "day" is frequently used in Scripture to signify an indefinite time; also, as in the case above, a dispensational period. Witness: Gen. ii. 4; Heb. iii. 15; Rom. xiii. 12; 2 Cor. vi. 2; John viii. 56. † Ephes. iii.

‡ Compare John i. 47 with Rev. xiv. 4 and Ps. xxxii. 2. See also Zech. xii. 10.

§ Zech. xiv. 4; Ezek. xliii. 7.

‖ 2 Tim. iv. 1; Heb. ii. 9; Dan. vii. 13, 14; John v. 27.

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he is the Head, as "the first-born from the dead,"* and in whom they now are in the presence of God their Father. The entire Body, Head, and Members so indissolubly One, that the latter are said to constitute the completeness of The Christ.† These members whilst yet on earth are, as a body, said to be betrothed as a chaste virgin to Christ as to a future husband; ‡ for whose advent to take her to himself she is not only waiting, but to whom "the Spirit and *the Bride*" are crying, in sympathy with a creation that is groaning in pain from the effects of sin, to come for deliverance according to his promise.§

No impartial student can read from the twenty-fifth to the thirty-second verses of Ephesians v., without being persuaded that the Church now on earth, the betrothed Bride, having been "sanctified and cleansed with the washing of water by the Word," is about to be presented to Christ himself personally, a wife in glory, "without spot or wrinkle," being "members of his body, of his flesh, and of his bones." ‖ Compare this language with that of Gen. ii. 23, which is spoken of Eve the wife of the first Adam. God has said that "it was not good for man to dwell alone," a truth that was fulfilled in regard to the first Adam as it will be in regard to the last, with whom the heavenly Eve will be associated, both in the dominion of creation, and in wedded glory conformed to his image, and radiant in spotless and immortal loveliness.

Other beautiful types, each forming an element of the fulness of the future condition of the Body of Christ, may be glanced at. There is the heavenly antitype Asenath, the fair priestly Gentile Bride of the Divine Joseph, who, royal in birth, is associated with him in government and in ministration of blessings to the happy subjects of his righteous rule.

The antitypical Rebecca likewise appears, having been brought out of the world by the power of the Spirit of Christ, arrayed in all the varied graces of the heavenly Bridegroom, will be prepared to be the joy of her LORD in the heavenly mansions, as Isaac was comforted when he received the earthly Rebecca into Sarah's tent—typical New Jerusalem.¶

To perfect the features of the Bride of heaven, the royal antitypical Zipporah is presented: given to the Lord Jesus, as the original daughter of the Prince of Midian was to Moses, *during his transient separation* from his Israelitish brethren, but to whom he will be reunited at the close of his wedding in heaven, when he shall return to his kingdom on earth. This is the Scriptural account of the heavenly Bride.

VIII. Of the alliance with Israel as a nation, the Scripture speaks thus. That he, to whom all through their history their worship and allegiance have been directed, viz.: Jehovah, their "Maker," should be

* Col. i. 18. † Ephes. i. 3-5, 23; 1 Cor. xii. 12. ‡ 2 Cor. xi. 2.
§ John xiv. 1-4; xvi. 16-22; Rev. xxii. 17-20.
‖ See RAINBOW for October and December, 1873: article, "Ministry of the Holy Ghost." ¶ Gal. iv. 26.

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their "Husband, their Redeemer, the Holy One of Israel, *God of the whole earth.*"* That their "God shall rejoice over them as a bridegroom rejoiceth over the bride," for Jehovah delighteth in them, and they, *together with their city and land*, should be "married." That the betrothed of Jehovah shall be sown to him *in the earth;* and when married will be brought *to Zion.*† This is the earthly bride and wife.‡

IX. In connection with the above, there are recorded, necessarily and respectively, two marriages and two marriage suppers. Of the heavenly wedding and supper, we have but limited statements, sufficient however, to assure us of the distinctive events. The mystic Christ, Head and Members, when spiritually and numerically complete, having been seen to be "caught up to the throne of God" in chap. xii. of the book of the Revelation,§ does not come forth from thence till vers. 11-14 of the nineteenth chapter. *Previous* to which event we read in that chapter of "the voice of much people *in heaven.*" "A voice from the throne" itself, and "the voice of a great multitude" in full chorus of joy, for "THE MARRIAGE OF THE LAMB is come, and his wife hath made herself ready," being arrayed in her bridal attire of Divine righteousness, and adorned with the eternal graces of her Lord and Head.‖ "The marriage supper of the Lamb," too, is noticed as a necessary sequel to the marriage. (Ver. 9.) As the Lamb will Jesus be married, an appellation that creates in our hearts a sense of that changeless love which he has entertained for his bride before the foundation of the world, the place of evil and of judgment, from which he would deliver and redeem her, even at the cost of his own life.¶ Who can conceive the celestial magnificence of that marriage supper? what powers of imagination can grasp the holy brilliance of that "banqueting house," the atmosphere redolent with the "banners of love?" What thought can traverse the vast expanse of THAT "upper room furnished" in the Father's house, when the Lamb's wife shall be presented "faultless before the presence of his glory with exceeding joy," surrounded by the seraphim and cherubim, the radiant ministers of those "heirs of salvation!"

X. Before recording the Israelitish or earthly marriage, I desire to draw attention to a passage in Luke xii. 35-37; where the Lord Jesus is speaking of those—the "remnant" of the latter days—who may be looking for his appearance in his glory and kingdom. He exhorts them to "wait for their Lord *when he shall return* FROM THE WEDDING,"

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* Isa. liv. 5. † Isa. lxii. 1-5; Jer. iii. 14; Hosea ii. 20-23.

‡ From the language of Isa. liv. it would appear that the future marriage with Israel will be that of a widow, whilst that of the Church is of a "chaste virgin." (2 Cor. xi. 2.)

§ Full details of this occurrence are given in RAINBOW for December, 1873: article, "Ministry of the Holy Ghost."

‖ John i. 16; Rom. viii. 29. ¶ 1 Pet. i. 19, 20; Gal. i. 4.

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for at his return they shall sit down to meat, and he will come forth and serve them; treating them, not as servants, but as honoured and distinguished guests.

Is there not in this record a promise of a return to the earth of the Lord Jesus, corresponding with Rev. xix. 11? where it is said that the heaven shall be opened for the descent to earth of him whose name is "the Word of God." This descent is "from *the* wedding" and marriage supper, mentioned as previous events (vers. 7, 9) in heaven, to a similar event on earth, half hidden by Luke under the simple words "sitting down to meat." Is there not, moreover, in the promise of the gracious services of the Lord himself, a circumstance to which "the marriage in Cana of Galilee"* affords a parallel? The time of that marriage is said to be on "the third day," which generally in Scripture means a resurrection period; and it must be remembered that it will be to *all* of saved Israel that the Messiah becomes the earthly bridegroom,—to those then living who shall believe in him, and also to those justified ones of past ages who will be raised at his coming.†

The peculiar incidents associated with the marriage in Cana of Galilee do, I think, warrant its being accepted as a type and foreshadow of that which will occur at the return of Jehovah Jesus, the Messiah, for the restoration and resuscitation of his people Israel; *particularly* as the significant combination of the incidents is said to have been *the manifestation* of *his glory!* i.e., its auguration.

With regard to the prospect of the millennial marriage and supper, antitypically evolved from that of Cana, we see a nation whose "Redeemer is the Holy One of Israel,"—of which nation the Jewish disciples at Cana were representatives—who will have believed on the Redeemer through the manifestation of his glory.‡ In *that* day too, as before, "the water of purification,"§ no longer needed for a people all holy, will be turned into the wine of joy in the Kingdom.‖ The true joy, which has its source in Jesus only, will have been kept until that happy hour.

Reader—"The mother of Jesus was there;" and she will be at the millennial earthly marriage feast! The mother of "the Son of God and King of Israel!" What a crowd of holy associations arise at this thought! What a meeting will not that be! who can realise it? May the Spirit of Love fill our hearts with these blessed anticipations of joys that shall never fade to cheer us through the yet remaining path of "the reproach of Christ." His "hour" will have "come."

P.S.—It is not unlikely that a misapprehension regarding the Body of Christ not being the heavenly bride, may have arisen from the fact that

* John ii. 1-11. † Ezek. xxxvi., xxxvii.; John xi. 25, 26; 1 Cor. xv. 23.
‡ Compare John ii. 11 with Zech. xii. 10. "In that day." (Ver. 8.)
§ Num. xix. ‖ Ps. civ. 15, with Matt. xxvi. 29.

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this *body* is not a subject of Old Testament witness, the *bride* being such only in type. Under the law and the prophets, such a peculiar incorporation is not mentioned, as the writers were exclusively occupied with Israel, nationally, and the earth. The Church has been a subject of direct *revelation* to Paul the Apostle, for *till then* it was a "mystery hid in God from the foundation of the world." See Ephesians, particularly chapter iii.

TRUTH THE DISTINGUISHING CHARACTERISTIC OF CHRISTIANITY.

THE question, "What is true?" ought to stand on the threshold of every religious inquiry. If the question, "What is true?" be asked only in the second place, it is likely to receive a very different answer from what it would if it had been asked in the first place. That which is true and right loses, incalculably, its beneficial influence on the mind, when received on any ground other than because it is true and right.

Truth is, in such an especial manner, the characteristic of the religion of Christ, that, in our Lord's reply to Pilate, he points it out as defining the very nature of his kingdom, of his objects, and his claims: "For this cause came I into the world, that I should bear witness unto the truth." And on other occasions, asserting his claims, he says: "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." "When the Spirit of truth is come, he will guide you into all truth." "Sanctify them through thy truth; thy Word is truth." Thus, too, the apostles repeatedly use the words "truth" and "faith" to designate the Christian religion. It is truth resting on evidence, requiring faith in it, on the ground of its truth.

The Christian religion made its appearance as the common disturber of the peace of the world, because it put an end to the tranquil influence of custom, authority, credulity, sentiment, and imagination; forced men upon the disagreeable task of examining evidence, searching records, and proving all things; and arrayed, in opposite opinions, children against their parents, subjects against their princes, and the people against the priest.

Christianity, contrasted with the Jewish system of emblems, is truth in the sense of reality, as substance is opposed to shadows; and, contrasted with the heathen mythology, is truth as opposed to falsehood. "The truth as it is in Jesus" was to supersede the heathen idolatry, by destroying it; and "the law and the prophets," not by destroying, indeed, but by fulfilling them.

The heathen mythology not only was not true, but was not even sup-

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ported as true; it not only *deserved* no faith, but it *demanded* none. The very pretension to truth—the very demand of faith—were characteristic distinctions of Christianity.

To believe in Christianity, without knowing why we believe it, is not Christian faith, but blind credulity. The word knowledge, strictly employed, implies three things, viz., truth, proof, and conviction.

To say that there is the more virtue in Christian faith the less it is founded on evidence, is to forget that the Lord Jesus himself—he who "taught as one having authority, and not as the scribes"—he who said not, as the prophets of old, men sent from God, "Thus saith the Lord," but, as Immanuel, God dwelling with his people, "I say unto you"—appealed to his works as bearing witness of him, and claimed the Divine "power to forgive sins" on the ground that he had the no less Divine power to bid the palsied cripple "take up his bed and walk."

The apostles come forward rather in the character of witnesses than as authoritative guides; and they work miracles and appeal to Scripture, not so much for the purpose of establishing their own right to deliver doctrines, as to *prove* the doctrines which they teach. And as with their first teaching, so also is it with the subsequent propagation of their religion. Though the authors of the gospels wrote, under the extraordinary superintendence of the Holy Spirit, those four distinct statements of evidence of matters of fact, yet it is not as the organs of inspiration they come forward. Their language is not, "Thus saith the Lord;" but, "He that *saw* it bare record." These things were "delivered unto us by those who, from the beginning, were eye-witnesses and ministers of the Word." They have so shaped their writings as to avoid what the method of authority would require, and force forward what the method of examination would demand; and have thus shown pretty clearly their intention that the religion which they preached upon the ground of evidence, should be maintained and propagated also upon the same ground. "These things," says the Evangelist John, speaking of Christ's miracles wrought in the presence of his disciples, "were written that ye might believe . . . and believing, that ye might have life through his name."

It has been said by a modern writer, that "the poor, ignorant, uninstructed peasant, who says, 'I believe my religion because I have been told so by those who are wiser and better than myself: my parents told me so, and the clergyman of the parish told me so,' *comes nearest to the answer of the Gospel*"—to that answer which the Apostle Peter directs us to be ready to give "to every one that asketh a reason for the hope that is in us." And yet it is manifest this answer could have been given, when the Gospel was first preached, by no *Christian;* but might be, and *was*, given by every one of his pagan neighbours.

This is to represent the apostles of Christ as saying to those of whom they would make converts, "Let every succeeding generation receive

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quietly the religion handed down by its fathers, but let *this* generation act otherwise. Take up *novelty* for this once to oblige us, and ever after adhere to antiquity."

He who professes adherence to the national religion of England, on the ground that "it is the religion of his fathers," forgets, as do the hearers who applaud the sentiment, that, on this principle, the worship of Thor and Woden would claim precedence.

In these our days, there are an immense number of persons who, professing faith in the Gospel, and zeal for its support, yet assure us that inquiries into its evidences are likely to lead to infidelity. What would such a person say of some professed friend coming forward as his advocate, and saying, "My friend here, is a veracious and worthy man, and there is no foundation for any of the charges brought against him; and his integrity is fully believed in by persons who thoroughly trust him, and who have never thought of reasoning or inquiring about his character at all; but, of all things, *do not make any investigation*, for the more you inquire and examine, the less likely most people will be to believe in his integrity!" Surely a man so defended would exclaim, "Deliver me from my friends, and I fear not my enemies!"

Those who boldly stand out and court inquiry, and bring forward cogent reasons for their conviction, are reproached, by a certain modern writer, with infirm faith and timidity. Timidity, of all things! One is reminded of the story of some Indian savages serving as allies to the British in America, who, when the allied force was attacked by the enemy, ran and took shelter in the woods, while the British troops stood firm under a heavy fire, and repulsed the assailants. It was expected that their Indian friends would have been full of admiration at this display of superior valour; but, on the contrary, their interpretation of it was that the British soldiers were such cowards that they were *too much frightened to run away*. Almost every chapter of the New Testament convicts the Lord Jesus and his followers of that "timidity," in appealing to the evidence of miracles and prophecies, which is censured and derided.

The danger of decrying all appeal to evidence is not confined to a mere want of adequate evidence of the truth of the Christian religion, but something distinct from, and beyond this; the danger, namely, of a contrary presumption arising. It is not merely that men, to whom sufficient evidence has not been furnished, will be likely, themselves, to reject what has been proved to them; but that men of all classes—the learned as well as the unlearned—will be likely to regard it as a positive evidence against the religion, that it professes to be calculated for mankind in general, and designed to claim their rational belief, while its defenders themselves confess that the object cannot be accomplished.

To labour to prove the truth is to imply the possibility of doubt, and to challenge inquiry; therefore an appeal to truth, as resting on evidence,

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is the characteristic of a true religion, which alone can satisfy doubts, or stand the test of inquiry.

The kingdom of truth the Lord came to establish, is a kingdom whose subjects should have been *admitted as such*, in consequence of their being "of the truth;" that is, not mere adherents of truth by accident, but *votaries* of truth. "Every one that is of the truth heareth my voice."

He only is "of the truth" who, with reverential love, is seeking in candour and simplicity to learn God's truth, and, in earnest self-devotion, to obey it at all seeming hazards, after the example of him who "came into the world to bear witness unto the truth."—*Archbishop Whately.*

"THE LIGHT SHINETH IN THE DARKNESS."

(FROM A BENGAL MISSIONARY.)

IN my letter to you of the 24th October last, which appeared in the February number of the "RAINBOW," I furnished you with a little encouraging intelligence touching the progress which the "Immortality only in Christ" doctrine is making in the district in which I reside. I have now a few more instances to record; and though I am not personally acquainted with more than three of these six new converts, yet, as they *are* converts, I rejoice, and inform you of the fact that others may rejoice also. Thanks be to God, who is gradually causing his truth to triumph!

About eight months ago, whilst making a missionary tour in the district in which I am located, I arrived at a railway station, where, to my great joy, I found two European disciples of Jesus, in the persons of the station master and his wife.

In the course of religious conversation, quite incidentally, the subject of unending punishment came uppermost, when I was made aware, from one of Mrs. C.'s remarks, that her mind recoiled from the doctrine as it is currently believed; still, owing to such words in the New Testament as "the worm dieth not," "the fire is not quenched," and "These shall go away into everlasting punishment," all of them apparently having reference to hell, she did not see a way of escape from at least a verbal belief in the perpetuity of the spirits' anguish. Her God-given natural feelings told her that such a dogma could not have emanated from the God who so loved the world that he gave his only Son to redeem it; but then the ministers of religion were in the habit of alluding to it as an integral part of Christian faith, and certain passages of Scripture seemed to countenance it. What could she do? Rather than throw doubt upon the Holy Word, she tried to think of everlasting punishment as one of the divinely-ordained mysteries of human life, which might, perhaps, be cleared up when our present probationary condition shall have come to a close.

I found her a prisoner languishing in the jail of traditionary doctrine, and at once felt it to be my duty to endeavour to bring her out into the sweet air and sunlight of freedom and joy.

The subject being once opened out, we viewed it from several hills of

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observation. Starting from the root-question, Is immortality inherent in human nature, or is it a boon conferred by God upon believers in his Son? we gradually traversed the whole ground covered by the three phrases above mentioned.

1st. I pointed out to her and her husband that the *undying worm* and the *unquenchable fire* which the Lord Jesus alluded to, were words suggested by, and, indeed, borrowed from, the closing verse of Isaiah's prophecies.

2nd. That the last chapter of Isaiah and the last chapter of Zechariah appear to refer *to the same dreadful event*, viz., the slaughter of an immense host in the vicinity of Jerusalem. (Compare Isa. lxvi. 15, 16, with Zech. xiv. 3; Isa lxvi. 20, 23, with Zech. xiv. 16, &c. &c.)

3rd. That it is not a legitimate thing for a person to employ previously used historic words, because of their adaptation to express forcibly something which he wishes to declare, *if, in the application of them*, he associates with them a meaning immeasurably in advance of the meaning which attached to them when originally used.

Using these three thoughts as an advanced guard, I proceeded to show that the undying worm and the unquenchable fire of Isaiah's prophecy utterly failed to give countenance to the commonly received notion of everlasting punishment which has been extracted from it, or rather built upon it.

The verse in Isaiah teaches,—

1st. That a certain place (near Jerusalem) was filled with dead bodies.

2nd. That these dead bodies bred worms.

3rd. That these worms fed upon the dead bodies.

4th. Whilst the horrid feasting was going on, huge fires were kept burning (in all probability to purify the atmosphere, and thus keep off the plague).

The revolting scene is entirely earthly in its descriptive details—is, in fact, a prophetic panorama of a bloody and horrible battle field looming in the future; *and nothing more.* Such being the case, if they who are represented as looking on the carcases on which the worms fed could have a sufficiently morbid mind to continue to gaze upon the dreadful spectacle for a few weeks, the whole thing would come to an end; for the bodies being devoured, the worms would die, and bodies and worms being gone, the fires would die out.

Now, if we attempt to apply *analogically* to lost spirits the items of horror which make up this field of slaughter and death, we find immediately not only that everlasting punishment in hell cannot be extracted from the text, but that *if the doctrine is even brought to the text*, neither natural immortality nor endless suffering receives the slightest encouragement from it. Let us test it.

1. Upon the hypothesis that the souls and resurrection bodies of the wicked in hell are immortal, what, analogically, is the decomposing material from which the worms are to be generated? The worms Isaiah refers to are generated by the dead bodies; but if neither the spirits nor the bodies of men in hell are dead, *where are the worms to come from?* The carcases of the slain around Jerusalem cannot surely represent men who cannot die. The *absence of life in the bodies is the very centre around which all the horrible scenery is grouped.*

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2. But the analogy not only fails here, it fails elsewhere. *The worms feeding on the dead bodies, caused them no suffering.* The carcases simply underwent a process of entire but unconscious destruction. A painless hell, however, or, indeed, anything connected with dissolution, is far removed from the kind of hell of which Christian people generally conceive.

3. No one imagines that the decomposing bodies the prophet Isaiah alludes to, are to lie around Jerusalem poisoning the atmosphere for ever. Evidently, all that *is* meant or *can be* meant by the words, "for their worm shall not die, neither shall their fire be quenched," is, that the worms will not cease to breed in and feed upon the corrupt mass, nor will the fires be allowed to die out, till the rottenness is consumed and the stenches cease. I submit to your judgments that *this is the meaning* of the undying worm and quenchless fire that Isaiah referred to, and nothing beyond it. If the immortality of the human race were a Scripture-taught doctrine (which it is not), it would, *even then*, not be expected that a scene based upon death should be understood as pointing to endless existence; but since immortality *is not* predicated of the entire race, to attempt to build up such a fabric as immortal misery upon the words we are discussing is weakness in the extreme.

Indeed, if points of analogy between Isaiah's carnage-ground and the sinner's hell be pressed for (which I think should not be done, inasmuch as the Lord Jesus probably intended, when he adopted the prophet's words, to give nothing beyond a vivid general impression concerning those who perish in their sins), it will be seen that the points of analogy, so far as any are apparent, far from upholding the current idea of endless conscious misery, run strongly in the direction of extinction of being, the utter destruction of spirit and body in the case of all who shall be cast into the lake of fire.

Let us see if it be not as I have said. Isaiah's great slaughter-field was thickly strewn with dead men, who had been killed thereon. *Analogically*, therefore, hell should be regarded as the slaughter-pit of wicked human spirits and their resurrection bodies, both of which *had already been slain therein.*

Again, the prophet intimates that the corpses around Jerusalem are in course of rapid consumption. What the worms daily devoured, left, by that amount, so much the less to be devoured. The completion of the revolting feast, together with the disappearance of the worms and the dying out of the fires, is a mere question as to the number of days. *Analogically*, therefore, hell, though it will receive its victims alive (even as the carcases once stood living men in that valley of slaughter), *will become the place of their death;* indeed, the utter break up of their being.

Yet again. The allusion which Isaiah makes to the devouring of the carcases by worms, quite shuts out any idea of pain, inasmuch as no pain can be experienced where there is no conscious existence. *Analogically*, therefore, the worms, whatever they *may* represent in connection with hell, *do not represent anything that gives positive pain to either body or spirit.* Doubtless there will be pain, perhaps much pain, experienced both in body and spirit whilst undergoing the punishment of extinction of being (just as the soldiers, whose corpses are referred to, experienced pain when dying from their wounds); but this point lies outside our present range of thought, inasmuch as Isaiah, in introducing us to the

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field of carcases, calls our attention not to living persons, but to men already slain.

Now, it appears to me that all these points of analogy are as antagonistic as they well can be to the notion of everlasting conscious suffering, whilst they harmonise with, and adjust themselves to, the idea of the destruction of unworthy, unbelieving, and, consequently, non-immortal men, concerning whom Paul has declared, "Whose end is destruction."

If it be urged (as often is done) that the dead bodies referred to in the last verse of Isaiah's prophecies typify lost souls; the undying worm, the gnawings of a remorseful conscience; and the quenchless fire, God's eternal vengeance,—I reply,—

1. The Book of God nowhere asserts, or even admits, that wicked men *are* immortal. In it, eternal life is set forth as the reward of trust in Jesus Christ; whilst, concerning the wicked, it says, "these shall utterly perish in their own corruption." To affirm that the *dead bodies* alluded to by Isaiah *mean wretched immortal souls*, when the Saviour borrows the descriptive words to convey a fear-inspiring idea of hell, is as illogical in argument as it is unwarranted in practice. Analogy might be seen cropping up in almost anything and everything if allowed such license and scope as is here demanded.

2. How worms, feeding upon putrefied remains till the remains being consumed they themselves perish, can be regarded as emblematical of an ever-living gnawing conscience, preying upon, but never consuming, immortal human natures, is a mode of interpretation as far removed from my mind's concurrence, as it appears to me to be beyond the limits of reasonable belief.

3. As the unquenchable fire spoken of by the prophet was, I conceive, intended to ward off disease from the living, and not to burn up the dead (for, as I can testify, the stench from even one burning human body is something intolerable), I fail to see how fire can be considered emblematical of the vengeance of God towards those who themselves are emblemed by dead bodies in process of rapid decomposition.

If, however, it be conceded that the fires in the great charnel field were kindled mainly for the purpose of the more speedily consuming the putrefied carcases around, the prevailing dogma gains nothing by the admission; for, independently of the consideration that the action of fire upon dead *decaying bodies* is no true emblem of God's eternal anger inflicted upon *undying spirits*, the argument recoils upon those who employ it. How? Thus:—Fire is a destroying agent; consequently, if regarded in an analogical point of view, it indicates *not the preservation*, but the *utter destruction* of the object affected by it.

If Christian men, instead of suppressing or perverting the sense of Isaiah's words touching the deathless worm and unquenchable fire—when those words were appropriated by our Lord to give some rough idea of the horrors of hell—would but allow them to bear a meaning harmonising with their primary and obvious signification, much would be done towards uprooting the improbable and proofless theory of general immortality, and along with it the supposed *necessity* for the unsaved being subjected to eternal and hopeless punishment in hell.

Thus far my remarks have been aimed at the words of Isaiah, uttered *by him* in relation to a sickening scene of corruption, and *adopted by our*

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Saviour as being calculated to give an impressive notion of the horror attendant upon the destruction of the unsaved in hell. How entirely the words fail to give support to the generally received idea of endless life in misery, I leave to your sense of fairness to determine.

There is yet, however, another text which is invariably brought to the front, as though it had but to be shown, and all argument must cease. I refer to the last verse of Matt. xxv.—"These shall go away into everlasting punishment, but the righteous into life everlasting."

It is contended that if "*everlasting*" in the case of the righteous means everlasting in its widest signification, it is but reasonable to suppose that the word carries the same meaning when it refers to the wicked.

At first sight this seems to be a forcible argument; in fact, it was in this intrenchment that I made my last stand in defence of eternal punishment, after I had, one by one, been dislodged from all other positions. Let us honestly examine it, therefore, and see what kind of defence it is capable of sustaining against the doctrine of life in Christ alone.

You will see, I continued, that the whole argumentative force of this verse is derived from the assumption that all human spirits are inherently immortal. If this notion can be satisfactorily demonstrated, I must either re-embrace the doctrine of endless conscious punishment, which I have renounced, or retire to the territory of universalism. You must bear in mind, however, that since *you* want the argument for general immortality, *on you rests the burden of proof*. Logic does not call upon us to prove a negative. For instance, if I claim to be a lineal descendant of any great man, and challenge any one to disprove my assertion, the fact that no one is in a position to disprove it, is no proof that I am what I say I am. *I* must furnish *positive proof* of my pedigree, or my empty claim would but provoke a smile. So is it with this doctrine of man's never-ending life. Most people living in Europe and America regard themselves as beings who, by a law of their nature, *must* live on for ever and ever. From whence do they derive this grand thought? Surely no mere creature has any right to appropriate to himself such an unparalleled honour, unless he can demonstrate from reason that human souls must of necessity be immortal, or that God, in any revelation which he may have made to man, has told him that such is actually the case.

Let us just glance at these two matters.

First, as to what reason teaches us. We gather from observation that all animal life (from man to a worm) is associated with more or less of intelligence; and this intelligence pre-supposes the existence of many orders of minds of various grades and powers. A cow is more sagacious than a hog; a dog than a cow; and some kinds of monkeys than even the dog; but, Pantheists excepted, no one imagines any of these creatures to be immortal. In fact, mankind generally are as determinedly opposed to *any other* earthly creature being considered immortal, as they are resolutely bent upon assuming that they themselves are so. But *upon what ground* do they lay claim to this high distinction? Is it because they can express their thoughts more fully, plan more deeply? in a word, because they stand at the head of earth's creation? This, obviously, is a very inadequate reason. Because a man's intellectual powers are vastly in excess of those possessed by an elephant or dog, is this to be regarded as a proof that he is, like his Maker, immortal? If so, since a

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dog's mental powers are incalculably in advance of those possessed by a toad or a worm, the principle of this argument would lead us to expect that a dog would live for thousands of years, which we well know is not the case.

Again, if human spirits are created immortal on account of the rank man holds, or the moral powers he wields in creation, what shall we say of all the savage degraded and superstitious tribes of heathendom, together with the countless thousands in professedly Christian countries concerning whom the general verdict is, "These men are worse than beasts?"

All these being heads of creation must, of course, be immortal too. Does reason suggest that this is at all likely to be the case? Certainly she does not tell me so. Some persons have laboured to prove the natural immortality of the human spirit, from what they call its yearnings for endless life; and the dread horror with which it contemplates extinction of being.

This kind of talk sounds grandly, but when the ideas are divested of all flowers of rhetoric, very little substance remains in them. Of course, the argument is sound so far as it affects them who are looking to the Redeemer for endless life and happiness (all such persons have something worth yearning for); but in the case of men generally, I am bold to say the facts are not as they are represented to be. My experience as a missionary, both in England and India, guides me to the conclusion that in the very few instances in which ungodly men think seriously about a future life at all, the fear that recompense for sin will make that future miserable, leads them rather to extend a welcome to the idea of deprivation of being, than to yearn for immortality, weighted as they feel it to be with the uncomfortable thought, that (if orthodoxy be truth) that immortality may be one of unmitigated woe.

There is yet another argument which is advanced as a reasonable one to support natural immortality, viz., all the great religions of the world consent to it. This argument is as sneakish as it is untrue. More than a third of the human race are Buddhists. About two hundred millions more are Hindoos. Ask these masses of men if the spirit within them is immortal, and they will all say yes; simply because they believe *all spirits, whether in men, beasts, birds, fish, or insects*, to be detached particles of God himself. But Christians do not accept the doctrine on this basis; it is seen to lead to God punishing God, &c. &c.; they ought not therefore to appropriate the result when they utterly disagree with the entire argument which leads up to it. If these Buddhists and Hindoos were asked; "Supposing that the spirit of man is regarded as being a created thing, and not a particle of God, should you conclude it to be immortal?" ninety-nine out of every hundred amongst them would scout the suggestion.

The Mohammedans cling to the doctrine, I admit, but that can be easily accounted for. Mohammed in the earlier part of his career, when engaged in trading, was frequently thrown into the society of Christian Jews, in conversation with whom he gathered many religious ideas which he subsequently brought out in the Koran. The doctrine of natural immortality had already overrun the churches, and as it was an idea which accorded with Mohammed's notion of establishing a grand

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religion, he adopted it, and the Koran has since propagated it. I have conversed with many Mohammedans upon immortality, and have never found one who attempted to defend it because it is reasonable, but solely because it is taught in his Koran.

Thus we see that out of the three great religions of the east, only one really favours the dogma of an indestructible human spirit. I trust therefore, my dear friends, you will, upon reflection, be led to conclude that the doctrine is not a necessary outcome of reason.

But if *reason* does not suggest, much less demand, the belief of this dogma, does the *revelation* which God has given to man do so? Most emphatically *no;* not only does it omit to say that man is by nature immortal, it says in a strong negative form, that the converse of this is the fact.

Read Eccles. iii. 18-21. "I said in my heart, concerning the estate of the sons of men, God reveals their nature, and causes them to know that they are like unto beasts; one thing befalleth them; as the one dieth so dieth the other; they have all one sort of spirit of life; a man hath no pre-eminence above a beast, for all is vanity. All go to one place; all are of dust, and all turn to dust again. That the spirits of men go upward, and that the spirits of beasts go down to the lower part of the earth; who knows this?" (Bengali translation.) Agreeing with this is the teaching of Ps. xlix. 12, 19. "Man in honour abideth not; he is like the beasts that perish. He shall go to the generations of his fathers, and never see light."

Is there any thing here suggestive of an undying nature? Rather, do not the words seem to be aimed point blank against any such notion?

Take another thought. The spirit which is in man, and the soul or life which reveals its presence in the body, are, I am told, alluded to in the Bible about 1600 times, but in no single instance is there any reference made to, or hint given of, its essential immortality. Upon the supposition that *it is* immortal, can you reasonably account for this marvellous reticence in relation to its primest characteristic? Could you, a North countryman, allude to Yorkshiremen 1600 times without once hinting at their spirit of independence? or I allude 1600 times to Bengalees, without one reference to their deceitfulness? Most surely not. Apply this thought to the matter under discussion; and what worthy reason can be shown why God, in alluding to man's life 1600 times, should never once have intimated that his spirit is naturally incorruptible, if that quality really attaches to it? I see but one sensible way of accounting for the fact, viz., the Bible not recognising the doctrine, there was not the slightest reason why any reference should be made to it.

Incidentally, however, the Scriptures give strong negative proof that all souls are not blessed with perpetual life. The wicked (alas! the majority of our race are wicked) the Bible declares shall be "destroyed without remedy,"—shall "perish for ever"—be "utterly cut off,"—be "burned up"—"be slain."

They are compared to "thorns burned in the fire"—to "trees plucked up by the root and doubly dead"—to "a light put out"—to "evaporating waters"—to a "vessel dashed in pieces"—to "fat consumed into smoke," &c. &c.

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This heap of phrases, all of them indicative of destruction, is in my opinion as conclusive an argument against general immortality as the positive statement "the wages of sin is death, but the *gift of God* is eternal life, through Jesus Christ our Lord."

From what I have urged, I venture to hope that you may be led to see that *God's word nowhere recognises* the doctrine so current in our churches, that no human spirit can positively and literally perish. Surely *that* which has once been created can be dissolved; and unless some overwhelming reason can be given why one particular thing in creation should be everlastingly preserved whilst everything else will be destroyed, it is but reasonable to conclude that the fate of everything else will be shared in by the one.

It is gratefully admitted, that immortality is taught in the Bible, but it is an eternal life *only for those in Christ*, who have the righteousness of God which is by faith; even as it is written, "He that hath the Son hath life; he that hath not the Son of God hath not life."

Now to what point has all this reasoning been directed? To show that as reason neither demands nor suggests the idea of the natural immortality of man,—and the Bible not only does not teach the doctrine, but *negatively* overturns it,—it follows that the "everlasting punishment" alluded to in Matt. xxv. 46, can only be understood to mean that the punishment of the wicked (deprivation of being) *will be irremediable and everlasting in its effects;* inasmuch as beings whose existence has been destroyed are thereby excluded from sharing the transporting happiness attached to a perfect, sinless, and immortal life, which in common with all the saved they might have participated in.

If it be true that immortality is not a birth-right, or a birth-gift, but a reward for trusting in and loving the Lord Jesus Christ, the mere use of the word everlasting in connection with the punishment to be awarded to the wicked, can no more be accepted in its widest signification than it can when it is applied to the judgment, to Jewish ceremonies, to ruins of idolatrous cities, to the burning of Sodom, &c. &c., all which instances are to be met with in the Bible.

Such was the line of argument (although of course more roughly presented) which I took with Mrs. C., with a view of communicating to her what I conceive to be the truth in relation to this very grave subject. And, thanks be to God, it effected the end contemplated. A spirit of earnest inquiry was generated, which I fostered by the loan of a little sound theological literature, and prayer to God that she might be directed into the right way. The result is another recruit to our ranks; her sincerity and zeal being evidenced by a request that I would procure for her a dozen copies of the little book which helped to enlighten her ("Will sin and suffering be everlasting?" by J. Stratford, Cirencester); that she

> "May tell to friends and neighbours round
> What a new comfort she has found."

Her husband also is veering round to the right point, though he is not at present sufficiently pronounced in favour of the doctrine of Life only in Christ, to warrant me in regarding him as an active co-operator in spreading the truth.

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Another item of encouragement will be found in a letter recently received from Calcutta, which reveals that *four* more minds have shaken off the heavy chain which for years bound them fast to a soul-distressing and God-dishonouring idea.

"Calcutta, Feb. 21st, 1874,

"My dear Brother,—I feel confident that I discovered you in the RAINBOW of last month; so, being myself a believer in Jesus the Christ as our life, in the ultimate subjugation of all things to him in his glorious kingdom on earth, and the extirpation and extinction of all evil, I am drawn to write a few lines to you.

"I was induced to look for these great truths just a year ago, by a Baptist brother. I *searched* diligently: and *found*, beyond the shadow of a doubt.

"In November last, I ventured to hint to a dear friend my thoughts, more particularly touching the condition of the dead between death and resurrection; but he cut me short with the remark; 'God is not the God of the dead, but of the living.' A few days after, however, some one threw in his way 'Roberts' Twelve Lectures,' the first of which he resolved to read, to learn what the man had to say about the matter. Being intelligent, and willing to prove all things, he soon found the ground cut from under his feet, and surrendered.

"We now meet once a week (*four* of us) for fellowship and prayer. I read your article from the RAINBOW this week; and we shall always be glad to have a line or word from any brethren possessing the same hope.

"We have amongst us the following books: 'Restitution of all things,' and 'Hades,' by Constable. 'Royal Rights of the Lord Jesus,' by Leask. 'The Coming and Kingdom,' by Taylor. 'The Emphasised New Testament,' and two copies of the RAINBOW monthly.

"A young lady, to whom I lent the RAINBOW for December, has learned to prize it, and ordered it to be regularly supplied.

"Have you Constable's book on 'The Nature and Duration of Future Punishment?' If so, please lend it me for perusal. I wrote to England for it, but it has not been sent to me. [Note.—I sent the book requested.]

"Before I close, I must own that hitherto I have had this faith to myself, and have not been like you, a fearless avower of it. So far as I can now see, the time is close at hand when I must speak out, be the issue what it may. Whether, as the consequence of thus speaking out, I I shall be cut off from the Church I know not. The pastor believes in the *present* kingdom, and that the wicked will burn for ever; also that the promises are inherited at death *right away*. This being so, there must be an upset of some sort. The Lord strengthen me and every honest soul that ventures to think and act for himself. In all this, I am of course assuming that you both understand and sympathise. With very kind regards to yourself and wife, I am yours in the hope of eternal life. "D. JAMES."

Here is yet another testimony; being a few extracts from a long letter lately received from my son.

"Dear Father,—You will, I know, be glad to hear that I have em-

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braced the doctrine of immortality through Christ alone; a doctrine which necessarily carries along with it disbelief in the endless torments of hell. I have not heartily believed the current view in relation to eternal punishment for some time past, and hope never again to set it forth before my fellow creatures as a portion of God's revelation to man. Having embraced this view of truth, as opportunities occur I must of course declare it. I hope, however, to do nothing rashly; or so to speak as shall expose either myself or the doctrine to ridicule. I have yet much to settle in my mind in reference to its effects upon other doctrines, and I will take time to do it. Be this as it may, when you write to the Editor of the RAINBOW again, you may substitute for the former information — 'My eldest son is thoroughly inquiring about the doctrine,' the fuller and more satisfactory intelligence—'My son has now embraced the doctrine.'

"I trust, dear father, you will regard this result as a compensation for your trouble in writing me so long a letter. Your affectionate son,

"* * *"

THE BEREAN CASKET.

I. "IN his first epistle to the Corinthians (ix. 11, 12), Paul says, 'If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things lest we should hinder the Gospel of Christ.' A word or two on this passage would oblige.—A GRATEFUL READER."

Self-denial for Christ's sake was undoubtedly the motive of the apostle; and a nobler motive for any Christian it is impossible to conceive. Self, miserable self, rules so imperiously over many professed disciples of the Lord, that if they were to ask themselves when, and in what, they ever denied themselves out of regard to his glory, they would find it very difficult to answer. The same principle that led Paul not to press his right for support from those for whom he laboured—namely, a delicate regard to the honour of the Gospel, for its enemies would be sure to charge him with self-seeking—should prompt Christians so to minister of their substance to the Lord, that there shall be, at least occasionally, the clear sense of self-denial. Christ gave himself for us: he surely has a right to expect that we sometimes deny ourselves for him.

II. "Did David refer to Christ as his life when he said, 'Thou wilt not leave my soul in hell?' (Psa. xvi. 10.) My inquiry is with regard to the word soul, whether it means life.—C. B."

For answer see Peter's address to the Jews in Acts ii., and Paul's in Acts xiii. The word translated soul means life.

III. "Our Lord predicted the rise of false Christs. Have any appeared, or is the fulfilment yet future?—L. D."

That pretenders to the Messiahship will appear about the time that the great pretender, Antichrist, arises, there can be no doubt; but many false Christs have appeared already, and the defence of their claims has cost the Jews enormous loss of life and property. One of these impostors,

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Cozïba, or Barchocheba, lived early in the second century. He put himself at the head of the Jewish nation as their Messiah, and in vast numbers they adhered to him. The Romans, as a matter of course, made war upon them; and the Jews themselves acknowledge that, in their defence of this false Messiah, they lost more than half a million souls. In the twelfth century no fewer than eight or ten impostors appeared, each claiming to be the Christ, and were followed by great numbers of Jews. Most of them were capitally punished for their imposture, and usually involved a multitude of their deluded followers in persecution and death. For example, in the year 1137 there appeared one in France, who was put to death, with many of those who followed him.

In the year 1188 the Persians were disturbed with a Jew, who called himself the Messiah. He collected together a vast army. But he, too, was put to death, and his followers were treated with terrible cruelty. In the year 1157, a pretended Messiah stirred up the Jews at Corduba in Spain. On this occasion almost all the Jews in Spain were destroyed. In the year 1167, another false Messiah arose in the kingdom of Fez, who brought great troubles and persecution upon the Jews that were scattered through that country. In the same year, an Arabian set up there for the Messiah, and pretended to work miracles. When search was made for him, his followers fled; but he was brought before the Arabian king, and finally beheaded.

Not long after this, a Jew who dwelt beyond Euphrates called himself the Messiah, and drew vast multitudes of people after him. He gave this for a sign of it: that he had been leprous, and was cured in the course of one night. He, like the rest, perished in his impious imposture, and brought terrible calamities on his countrymen. In the year 1174, a magician and false Christ arose in Persia, who was called David Almuser. He pretended that he could make himself invisible; but he was soon taken and put to death, while a heavy fine was laid upon his brethren the Jews. In the year 1176, another of these impostors arose in Moravia, who made similar pretensions; but his frauds being detected, and being unable to elude the efforts that were made to secure him, he was likewise executed. In the year 1199, a notorious impostor, called David el David, caused great excitement in Persia. He was a man of learning, a clever magician, and professed to be the Messiah. He raised an army against the king, but was taken and imprisoned; and, having made his escape, was afterwards seized again and beheaded. Vast numbers of the Jews were butchered for taking part with this impostor.

We are told of another false Christ in this same century by Maimonides and Solomon. But, further, in the year 1497, we find another false Christ, whose name was Ismael Sophus, who deluded the Jews in Spain. He also perished, and as many as believed in him were dispersed. In the year 1500, Rabbi Lemlem, a German Jew of Austria, declared himself a forerunner of the Messiah; and, pulling down his own oven, he promised his brethren that they should bake their bread in the Holy Land next year. In the year 1509, Pieffkom, a Jew of Cologne, pretended to be the Messiah. He afterwards, however, professed to turn Christian. In the year 1534, Rabbi Salomo Malcho, giving out that he was the Messiah, was burnt to death by Charles V. of Spain.

In the year 1615, a pseudo Christ arose in the East Indies, and was

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largely followed by the Portuguese Jews who were scattered over that country. In the year 1624, another, in the Low Countries, pretended to be the Messiah, of the family of David, and of the line of Nathan. He promised to destroy Rome, overthrow the kingdom of Antichrist, and the Turkish empire. In the year 1666, appeared the spurious Messiah, Sabatai Sevi, who made so great a noise, and gained such a number of proselytes. He was born at Aleppo, and imposed on the Jews for a considerable time; but afterwards, with a view of saving his life, turned Mohammedan, and was at last beheaded. The last false Christ that gained any considerable number of adherents was Mordecai, a German Jew, who lived in 1682. He fled for his life, and his end is not known.

DEATH, CEASING TO EXIST, NOT CONTINUING TO LIVE.

THERE is a calm and holy dignity in the contemplation of death, when freed from the superstructures of "Paradise" or "Hades," which have been erected by the traditions of men. How it vindicates the equality of God's ways, his mercy and his justice! On the one hand, no restless longing for the unending day to dawn; no possibility of witnessing the departure of loved ones from the path of rectitude; on the other, no anticipation of the day of wrath! no torment before the appointed time!

In refutation of this generally held idea, that the good await the coming of the Lord in Paradise, let us take the raising of Lazarus. Now, we are told of him, that the "Lord loved him," therefore it may unquestionably be predicated of him that, on his death, he would go to this "*quasi* abode of bliss." We are further told that when our Lord arrived at Bethany "he had been dead four days;" *ergo*, he must have been four days in paradise, and no one can deny that it must have been a positive act of cruelty and injustice of our Lord to have summoned him back to this world of trouble; and it is simply incredible that Lazarus (who with Nicodemus, the apostles, Mary the mother of our Lord, and Mary the sister of Lazarus, formed the central group of the post-resurrection disciples) should not have communicated to them, or have been guided by the Holy Ghost to have left some written record of the joys of Paradise, or how he had spent the four days immediately after the moment of his death; but regard it in the light that our Lord, seeing the distress of the now unprotected sisters, and knowing in what need they would stand of one, when to *confess* him would be dangerous, recalls Lazarus to their side, and he no doubt full of gratitude for his restoration to material life would be a double champion both to them and for the cause of his dear Master, and in utter ignorance of the tremendous sacrifice, which futurity has assigned to him, in returning from the heavenly to earthly regions.

So with the widow's son; "he was the only support of his mother, and she was a widow;" and so our Lord, without injustice to him, restored him to his fitting place, in compassion for her loneliness and sorrow. Then the saints who rose from the grave on the day of

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the Lord's crucifixion and went into the Holy City and were seen of many. They may have been hundreds of years in paradise for what we know, and what had *they* to gain in being restored to a material life at the darkest period of the world's history? and would not some of them have left a record of the joys of paradise? Or assume that they had been liberated from Hades; would they not have made their voices heard, throughout the length and breadth of the land, warning men of the horrors of the foretaste of the wrath to come?

Take another example. The mother of the Lord Jesus Christ, who, in accord with the "intermediate state doctrine," must have been some 1800 years in paradise. What happiness can she be enjoying, if in accordance with the Roman Catholic view, she is the mediatrix between man and the Saviour, and has been made the involuntary recipient of all the sins and sorrows of the millions who are (momentarily we may say) supplicating her influence to avert or assuage their temporal miseries? *Wives*, bewailing sin-stained blaspheming husbands, and *vice versa; mothers* broken-hearted, mourning the waywardness and rebellion of sons or daughters. The temporal safety of millions committed to her, by sea, by land, in storm and tempest, and on the battle field, groaning in hospitals and fever wards, revelling in dissipation, fornication, vice, and drunkenness. *Vows* for undiscovered crimes offered to her! *Tithes* of unholy spoil presented to her! Tempted with gold and silver, and temples made with hands, to purchase redemption for past sins and sinners! Pirates and banditti laying a tenth of their gains at her feet as an expiation for all their cruelty, murder, and uncleanness! Why common sense, to say nothing of reason, recoils from such a burden being compatible with happiness, and cries, Away with it! Away with such a God-dishonouring doctrine!—and relegates it to him who was its author, as a fatuous development of that *lie* which was first uttered in Eden; stimulated by priest-craft, and through indifference and indolence remains grafted on Christianity, a wonderful and horrible thing committed in the world. The prophets prophesying falsely; the priests bearing rule by their power, and the people love to have it so: and what will ye do in the end thereof?

Or what shall we say of "Abraham;" the friend of God; and of whom our Lord says, "He saw my day and was glad?" Surely, when he died, he must have been a fitting candidate for Paradise. Will any rational being affirm that he can have had perfect happiness, and witnessed the degradation and nigh extinction of his seed, who were to be as the stars of heaven; their Egyptian bondage; their idolatry in the wilderness; their murmuring at God; their cry for an earthly king; and such a scourge as the majority of them proved—pre-eminent for murder, lust, and idolatry; have seen unmoved the cruelty of Saul and his unhappy end; David's sin and the judgment of a never-departing sword from his house; Solomon's heart turned after many strange women; the usurpation of Jeroboam and his idolatry; the rending asunder the houses of Israel and Judah; the awful career of Ahab, Jehoram, Ahaz, and others too numerous to particularise, beyond saying that their reigns were marked by insurrection, murder, and idolatry; leading at last to their absolutely forgetting the ordinances of their nation, and culminating in their captivity; and even after their restoration, have

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seen them again drifting through indolence, greed, and half-heartedness, "snuffing at God's ordinances," proclaiming their weariness, insulting him by offering the "lame and the unclean;" and, last of all, filling up the cup of their iniquity by rejecting him "who came to his own and his own received him not?" Is it compatible with perfect happiness that he should have witnessed our Lord agonising in "Gethsemane," or bleeding on the cross, or when the whole wrath of Almighty God was visited on the once Jerusalem the Golden, the queen of cities—now besieged by heathen Romans, her inhabitants by thousands dying of famine, all her mighty ones put to the sword, and his seed, which was to have been as the sand on the sea-shore, become fugitives and vagabonds; a by-word and scorn of the nations?

No, dear reader; all this has been mercifully hidden from Abraham. When he died, his soul and body ceased to exist, and his spirit went to him who gave it; to be restored to him by him who alone hath the key of immortality; and when he wakes up, he will be satisfied; for God is faithful who hath promised, and he will be surrounded by the remnant of the true Israel, who will shine with him as the stars of heaven in righteousness for ever.

T. CLARK.

THE SHEEP AND THE GOATS.

"When the Son of Man shall come in his glory, and all the holy angels with him, . . . before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on his left."—MATT. xxv. 31-33.

THE traveller in Palestine will often have his attention arrested by its every day familiar customs, as they are the reminders of the parables which our Saviour made use of to illustrate his lessons of instruction to his disciples, thus using familiar objects as figures of comparison to impress upon their minds his teaching respecting "the kingdom of heaven." In short, that the modern method now obtaining in our popular schools, as best adapted for teaching and training the rising generation of youth,—"object teaching,"—was the inspired method which the Divine Mind led the "Master of Israel" to use as most effective for his scholars.

The thirteenth chapter of Matthew's Gospel contains seven parables or likenesses of "the kingdom of heaven"—or of the heavenly order, in contrast to the *earthly* order of Moses—after this manner:—verses 34 and 35 explain why he had thus taught the people: "All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them; that it might be fulfilled which was spoken by the prophet (David), saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world"—doubtless alluding to the scene in the garden of Eden, when the promise was given, in allegorical language, that "the Seed of the woman should bruise the serpent's head," and *that* Anointed One should kill the devil's brood. (See Psa. lxxviii. 2-7.)

But the fitness of these lessons of Jesus may be best illustrated by here relating an incident which happened before our own eyes while sojourners

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in the Holy City, bringing forcibly to our minds and hearts how very apt was this plan of the Master's teaching. It occurred on this wise. One afternoon, at the sunset hour, just before the time for shutting the gates of the city for the night, we were sauntering along the western slope of Mount Olivet, and approaching the "St. Stephen Gate." Immediately preceding us, however, was one of the many flocks of sheep and goats which graze all day on the hillsides near the city. The shepherd led the way. Our readers may not all be advised of the fact that, in Oriental climes, the sheep and the goats of pastoral flocks are mixed together while out grazing; and that it is only when they are to be folded, at nightfall, that the shepherd separates them, and "divideth his sheep from the goats." Well, when the shepherd before us reached the outer gateway he came to a standstill, and, facing his approaching flock, he called aloud some names, in Arabic of course, pointing with his hands in opposite directions; and, behold, the leading sheep and the leading goat understood their keeper's "voice," and straightway defiled by his right hand and his left, each followed by its own kind separating from the before mingled flock, and went into their respective folds beyond on either side. The one whole flock was thus separated into two. We were at once reminded, vividly, of Matt. xxv. 31-33.

Again, we also realised what the Master, "the Good Shepherd," says of his "flock," in John x. 27, 28: "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish" (plainly implying that there are others who are *not* sheep, and *will perish*); "neither shall any *man* pluck them out of my hand." Again, in verse 9, he says: "I am the door: by me, if any man enter in, he shall be saved, and shall go in and out, and find pasture." Verse 11: "I am the Good Shepherd; the Good Shepherd giveth his life for the sheep." Whoever heard of a *false* shepherd giving *his* life for his followers? Nay, verily; *they* are only intent on devouring (wolf-like) *their* "silly" sheep.

In the custom still prevailing to-day, as it was in the day of the Shepherd's first advent, we saw, as never before, the forcefulness of our blessed Lord Jesus' teaching—by the modern shepherd standing, in the gateway of Jerusalem, by the door—that he (Jesus) was the Door and the Shepherd. "And when the Son of man shall come in his glory," and is manifested on this same "Mount of Olives," and the "all nations" are gathered there before him, to "fight against Jerusalem," he will know how to "separate the precious from the vile," the "sheep from the goats." The followers of "strangers" and "antichrists," who have distracted, perplexed, and sought to divide his flock, will then stand confounded. The "time" and the "hour" of our great Deliverer's re-appearing is drawing nigh at hand; and in vain are the essays and devices forecast by the enemy to "deceive the very elect." The "Spirit of the living God" is, indeed, the great detector of the "many" "I ams" who have attempted to gather "the flock of Israel" into their "secret places," and to flee to the "mountains;" yet who cannot hide from his eye who looketh forth from his pavilion, and holds such "folly" in derision. The Lord is "coming to Zion," and "shall choose Jerusalem again"—the Jerusalem located in the everlasting mountains of Israel and Judah. (See Zech. ii. 12, 13.) "Even so, come, Lord Jesus." "Amen!" J. L. B.

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LINES

Suggested by the closing verse of an Epicedium, published in the *Freeman*, by Mr. Dawson Burns, on the occasion of David Livingstone's burial in Westminster Abbey, April 18, 1874. Mr. Burns's verse is as follows:

"'I'm going home,' he said, when flesh was worn and sore,
But once the goal attained, peace crowned him evermore.
The 'Welcome home' was given, the Master spake 'Well done;'
Earth lost a king of men—Heaven gains our 'Livingstone.'"

RESPONSE.

NOT so, my friend, not so. Our Livingstone is blest,
Because from all his toils he sinks to perfect rest.
Yea, saith the Spirit true, for though the man be gone,
The works which he hath wrought remain and follow on.

Not yet, not yet their grand results can be forecast,
Nor yet the judgment of the Righteous Judge be passed;
Not till the Age be o'er, can men or angels say
What wealth for him is treasuring up against that Day.

But then 'twill far out-top our friendship's wish or wit,
Then shall be brought to pass the saying that is writ;
But not an hour before: such is our Lord's decree,
When Death is swallowed up of Immortality.

The worn-out mangled frame left to the worm and waster,
In Resurrection-form to see his Lord and Master;
Such bright anticipation—when they reasoned thus,
Sufficed the early saints and martyrs—Why not us?

Perchance all Africa shall then his praise record;
Their lustrous land become the garden of the Lord:
And many a comely Southern Queen, besides the Queen
Of Sheba, shall be there to beautify the scene.

Ah yes—the Bible plan is better far than yours;
No naked ghost, like Hector's, flits along the shores.
"In sure and certain hope" we bury out of sight
Our gallant Livingstone, and say, Good night, Good night.

But not for aye. In silent rapture rest in this:
For nought that we can sing may antedate the bliss;
Though fondly would our fancy strive to overtake
The transformation-miracles of that day-break.

As yet the Heavens must still retain our risen Head alone,
Our representative before th' Eternal throne,
Flesh of our flesh, declared to be, bone of our bone:
Enough that JESUS lives, though Death holds Livingstone.

ASPIRATOR.

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THE ADVENT.

"HE came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." (John i. 11, 12.) These expressions look backward. The verbs are in a past tense. They seem to point to a transaction that is done. The question springs up, Why should we go back with them? Christianity is here, as hospitably lodged as most other interests. We reckon our time by "the year of our Lord;" the very chronology of civilisation dating forward and backward from his coming. His name is stamped on the seals that accredit the best authority, in thought, education, and empire. The symbol of his sacrifice surmounts the highest buildings men raise, in village or city. Even a great deal of modern infidelity insists on calling itself Christian. The gospel is recognised; we are familiar with the letter of its lessons. What occasion is there for recalling its beginnings? Why take our places, even for an hour, with the Evangelist, and Philip, and Andrew, and Simon, by the shores of Galilee? Why celebrate the season of the Saviour's advent?

There is a reason why. Christ's coming into the world was not for a particular generation, nor for a particular country. The causes for his coming are in every heart that beats anywhere, with life, and love, and sorrow, and sin, in its blood. The wants he came to satisfy, the alienation he came to heal, the depravity he came to atone for, the unbelief he came to scatter, and the misery he came to bless, were not local, nor of one age. The need of that dayspring which broke when "the Word" was manifest was not Syrian, Roman, nor Grecian, not Jewish nor Ethnic. Humanity did not exist four thousand years or more with none of the elements and susceptibilities that Jesus would personally meet, and after an interruption of thirty years or thereabouts return to that condition. "He came to his own;" to a race that belonged to him "from the beginning;" since "in the beginning he was with God, and was God." His outward appearance, as to time and place, was necessary to give form and force to the inward work he was to do. Christ must be seen, must be historical, must enter into time and into space, though having all time and space in himself. It wanted all the signals and efficacy of his physical presence and suffering: the houseless head; the speech of which it was said that man never spake like it; the look that was like no human look,—now healing the sick, and now sending a storm through Peter's conscience, comforting timid women, and striking down the stout soldiers to the ground as by their own swords and staves. It wanted the body and the blood, the countenance that was marred more than the countenance of any man, the shape that had virtue in the hem of its garments and arose visibly to walk again after death had done its work, because death could have no power over it. All this was needed. As John relates it, the Word must be "made flesh, and dwell among us."

Notwithstanding this, and indeed as a part of this truth, it is a low view of the Saviour which insulates his ministry within a brief section of the reigns of two earthly emperors. The true view makes his physical advent only a type of what goes on in each single disciple's soul. Any

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one of us without a Saviour is like the world without him: wandering, weak, lost. What the world had to do each of us has to do; to receive him, to prepare a place for him, to welcome his Spirit, to obey him as the friendly Lord, and trust him as the Redeemer.

These verses present three things in connexion: the Coming, the Reception, the Blessing. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

The Coming. This had an object, a motive, and a method.

To find the object, we might go either to the direct declarations of Christ himself and his apostles, or to the actual state of the world when he appeared. Both would give us the same account. Men had lost sight of God. Some nations, rather, had lost it; others had never had it. All alike, if we except a small class of Hebrew believers like Simeon and Nathanael, lingering about the old Temple, and keeping their devout simplicity, Israelites in whom there was no guile,—all were destitute of it. Three kinds of selfishness had blinded them. Three rank roots had struck into the soil, sending up growths of superstition and sensuality which overshadowed all pure religion; self-admiration, self-will, self-indulgence: three forms of sin; three usurpers of the human soul. One,—self-admiration, perverts and makes a rebel of the intellect; another,—self-will, of the conscience; the other,—self-indulgence, of the passions. The whole head was sick; the whole heart faint; the whole practical direction unstrung. In this threefold treachery and corruption, the world had grown giddy, rapacious, and godless. Curiosity was all that was left as the highest aim in science; war, in enterprise; and a sensuous enthusiasm for the beautiful in art. Alexandria, Rome, and Athens represented these three ambitions. In losing his God, man had lost himself, as always happens. The fall was complete. Faith in God and the dignity of man went down together. With Divine worship fell human rights and liberties. The scholars and priests mystified the people, the Epicureans tempted them, the Stoics flattered and despised them. Seneca, with his dainty doctrine that "the finding out of things useful is not work for a philosopher, but drudgery for slaves," stood for the world's idea of learning; Cæsar, for its idea of politics; Corinth, for its idea of pleasure. There were gods enough: one for every propensity. But they were either patrons to be purchased, or abstractions to be apostrophised, or demons to be propitiated. Religion, where it was not a voluntary deception, had degenerated into an incantation and a ceremony. The priest, if he was a pagan, was a juggler or a dupe; if he was a Jew,—read the twenty-third chapter of Matthew, and its eightfold woes on the hypocrites, to know what he was. There was intellect enough; but the amount of all that was, as Paul put it, that "the world by wisdom knew not God," and never would, till that "Logos," or Messiah, came, who was to the Jews a stumbling-block and to the Greeks foolishness, but, to them that believe, Christ, the power of God and the wisdom of God unto salvation. And the literatures of the nations confirm his saying. Leave out two names, nay, leave out not even Plato and Cicero, and nothing puts a gloomier aspect on the Christless world than to take up and really read, as seeking spiritual satisfaction, the works of antiquity that are oftenest quoted in company with the Bible.

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The object, then, of the Advent is plain. Men had lost sight of their God, their Father. Christ came to show him unto them. Manifestation was the purpose; revelation; the bodying forth of the Divine; to show God; to reveal the Father. Not first by a book; that would have reached not one in ten thousand, nor him in his heart. Not chiefly by oral instructions, which have to be certified to the understanding before they can inspire faith. Not by a mere creature-image of Deity, for that would have been only adding another to the old Pantheon of idolatries. This Infinite Goodness, this One Spirit of God, must come in a life. Christ must be the Son of the Father; must touch humanity and enter into it; must wear its flesh; must lift its load; must partake its experience; must be tempted with it; must be seen, nay, felt, suffering for it. This will complete the manifestation. This will be, not an education, not an inspiration, not a human self-elevation, which neither history nor logic hints at; but a coming of heaven to earth; a theophany, or manifesting of God. This is perfect compassion, and effectual relief. This gets the sundered souls together. Even stolid and blinded eyes will now begin to behold their Lord. And when they not only see him, but see him in disinterested agony, giving the last gift, life itself, in the most torturing anguish of body and spirit that human death can bring, an ever-living God mysteriously passing through the valley of the shadow of death,—this will move and melt and convince of sin, and arouse to holiness, and release from the bondage of law if anything. He who could do this must know how to reconcile Law and Love, how to legislate and forgive, how to be just and justify the sinner, and thus be able to atone and able to renew,—a Redeemer, such as all weak and wandering hearts like ours need. We cannot fathom the metaphysical composition of his incarnate being. But we can bow before him, and follow after him, and be grateful, and cry gladly and gratefully, with Thomas, "My Lord and my God!"

You see, then, the object. The Advent of the Messiah was not a movement to establish an original right of possession in men. He came to his own. It was not to create an original religious capacity. It was to open the way, and fill out all the conditions of salvation. It was to gain men's faith. It was to quicken them with trust and love. It was to acquire, not a legal title to their persons, but the free-will offering of their hearts. Why that? Because the one needed thing,—a living goodness,—could be produced in no other way. Because sin could not otherwise be conquered.

And in finding the object of the Advent, we begin to find also the motive and the method. There could be but one motive: "God so loved the world." The method: "The form of a servant," "born in a manger," "the death of the cross."

The Reception. This is man's part in the Advent; the coming was Christ's. It was for a few of the purer, simpler, more advanced spirits, of the age of his outward appearance, to welcome him: with what special illumination or help from on high, in that unspiritual time, and uncongenial people, we can never know. Here and there a stranger or foreigner clung to him. When it was told him, just before his crucifixion, that some Greeks were inquiring for him, Jesus seeing in that a promise that

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the self-sufficient *mind* of the world was feeling its way to him, cried, "The hour is come that the Son of Man should be glorified."

A true reception of Christ, for every man alike, is of three parts: belief, sympathy, service. These together make up the righteousness of faith, the great characteristic and criterion of a Christian.

There must be, first, a belief that he is what he says he is, the Only-begotten of the Father, Emmanuel, God with us, the Giver of Eternal Life, the Sender of the Comforter, the Everlasting and Almighty Head of his Church in heaven and earth, the Vine of which his followers are the branches, the Friend of the poor, the Foe of oppression, the Forgiver of sin. For any messenger, ambassador, prophet, the first condition of acceptance is that he be found to be what he claims to be: much more for the Saviour of mankind. He knows who he is, or not. If he does, he is all that these terms mean. If not, ignorance or deception would make him less than one of the honest soldiers that obeyed orders and led him away to the judgment hall. The text makes this part of receiving him plain: "As many as received him," i.e., it adds, they "that believe on his name."

But, again, there is no receiving the Saviour without sympathy. A plenipotentiary from one court to another, a bearer of despatches, a commercial agent, or a purely mental operator, does not need this. But the moment you include a moral purpose, spiritual influence, the kindling of any new life, there must be a common feeling; there must be assimilation. The interests must be felt as identical. Loyalty must bind the subject to his King. Enthusiasm must mount at the mention of the Leader's name. If the Saviour's purpose was to fill human breasts with love, we cannot be *His* without loving him.

"His own." There are two ways of belonging to another: unwilling and inevitable, or willing and hearty. You may belong to a nation by birth, and dislike it; to a family, from dependence or self-interest, and care for no welfare in it; to a university, and be out of harmony and out of temper with its administration. But so you cannot belong to the brotherhood that is the body of Christ. You must be in sympathy both with the brotherhood and its head. The legal ownership you cannot help; it brings no animation and no comfort. By your creation you are the Lord's,—his to be disposed of, to live or die, to be judged. The business of your new heart, "receiving Christ," is to change this reluctant belonging for the closer and grateful loyalty of affection; the legal bond for the gracious one of faith.

Yet there will be service, too; only not the service of compulsion, but such service as they that love each other render without calling it service. "Lovest thou me? then feed my sheep;" "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." There is a cross to be taken up. There are the hungry, the sick, the ignorant, bondmen and prisoners, all around you. In them the Lord makes a new advent to your door and your heart, every winter, every week. For the illiterate and the educated alike there is always a field for Good Samaritanism: somebody lying half-dead by the roadside. Christ will not be received by society, by governments, by us, till everybody within our reach is made, somehow, better by our faith in the Saviour of us all.

After the Coming and the Reception, is the Blessing. "To as many

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as received him, to them gave he power," and gives he power, "to become the sons of God." That is the sublime promise: have we ever thought, deeply, how much it means? Servants we were before, creatures of God, and, in the sense of owing life and comfort to his impartial providence, his children; but not in the full and glorious significance, "the sons of God." They are the royal line. They are the heirs of immortality. They are the conquerors that overcome the world, and the sufferers that rejoice in the midst of affliction, and the lowly saints that come spotless and beautiful out of their great tribulation. Persecution perhaps has purified them. Ridicule perhaps has made their regeneration perfect. Temptation trampled down has brought angels to minister to them. Born now, not of the will of the flesh, nor of the will of man, but of God, his immortal seed remaineth in them. They are the multitude whose praise no unbelieving tongue can join, whose joy no arrogant and unrepenting heart can understand.

It was thus that, the moment Christ appeared, he became a judgment, or a Judge. There was no visible bench, no formal sentence. He was even anxious to remove the impression that condemnation was his earthly errand. He said, "I came not to judge the world, but to save the world." Nevertheless the judgment comes, and by a law inwrought into all your souls. No one of you can ever be as if Christ had not appeared on the earth. To hear the name of Christ alters the relations of every human being to the highest facts—to God, to eternity. It was not so much any special saying; it was his character, his very nature, that was judicial. As soon as he was manifest, the whole world of men about him fell apart, and souls took their places on the right hand and the left. It was as if that Divine presence located instantly every human life on earth. And so he added: "Though I came not into the world to judge it, though that is not my special mission here in the body, but to manifest God to you, yet afterwards, in the world to come, and in consequence of that manifestation, judgment will come—solemn, awful, inevitable, sudden as a thief in the night. The word that I speak unto you, that shall judge you."

The question, then, for the individual is this: Do we see Christ? Do we recognise and own our Lord? Whether he has come, where he is, whether he can be found, is not the question we have to consider; nor whether we belong to him. He has come: he lives: he is visible to the eyes of faith: his life goes forth into the race for ever, flowing into all hearts that will open to receive it, making them sons and kings and priests unto God.

"He came to his own, and his own received him not." Can we let the passage go without a penitent conviction? See how pathos and rebuke are mingled in it! The sentence of a heavier condemnation never was written. Severity never spoke in a tenderer compassion. It is not weak complaint. It is not bitter sarcasm. It is not sentimentalism bewailing its own impotence. It is not tyranny exulting over its victim, and saying, "You would not give me your heart, and so I rejoice to see your heart crushed." It is another spirit, and has another sound. "He came to his own, and his own received him not." It is the sadness of parental affection repulsed. It is the sorrow of a heart that bleeds, not for itself, but for children lost, and knowing the misery before them as the children

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themselves cannot know it. It is one audible note of the unutterable pity of God for ungrateful souls.

And who are they? Men of the past only? Peasants and Pharisees of Palestine only? Students in the schools of the scribes, and the scribes that taught Hebrew learning only? Answer for yourselves. In a day that is coming, we must all answer for ourselves. Who are God's ungrateful children? "Last of all he sent his Son," saying, "They have slighted my common mercies; they have ridiculed or criticised my mortal messengers: I gave them food from heaven and fruitful seasons, and they feasted and drank, and were merry and profane, and forgot me: I gave them friends, and they tempted them, misled them, dragged them down to their own level of denial, vanity, selfishness, and shame: they stoned my prophets, but 'they will reverence my Son.'" "He came to his own; they received him not."

As was said at the beginning, it is the language of narrative. But in what we have to do with the Eternal One, to whom there is no yesterday and no to-morrow, nothing old and nothing new, the past brings no excuses for the present. Time does not alter truth. There is no partiality for ages, nations, or persons. As John writes, there was an advent and a rejection—a bodily advent, a bodily crucifixion—the image and outer form of the Word that was from the beginning, the ever-living Emmanuel, the Christ that comes to-day. If he is rejected to-day, it is by the pride and fashion and self-indulgence of to-day. It is our compromising consciences, it is our well-dressed sensuality, it is our commercial cunning, it is our literary conceit, it is our making merchandise of men and of men's virtue, our covering up cruelty, and calling it patriotism; dishonesty, and calling it regular trade; hollowness and mutual flattery, and calling it good society; prayerless self-idolatry, and calling it a rational religion;—it is these things that prepare and build his cross, and crucify him afresh.

How to receive the Son of God: they that in any sense believe on his name, will seek earnestly the full answer to that question. They will seek it through the giving up of the dearest preference that hurts the simplicity and humility of their faith. They will seek it in the New Testament, in Christian instruction, in prayer, in doing every hour all of God's will they know, in counting belief—not doubt—the glory and power and joy of man. Strong and ample minds will reverently bring their strength and amplitude, a free and noble offering to their Saviour's cause, yet not thinking it much to give him who, knowing all that is in men, having all the science they are striving after, the wisdom of which their learning is but a broken alphabet, the Master of that world of nature whose margin they are holding up dim lamps to explore, and commanding that spark of life at whose mysterious, silent secret, all their knowledge of phenomena stops short and is dumb,—not much to give him who, having power and honour like this, yet gave his own mortal life for them. The young will bring the freshness and dew of their youth. Life and lips will not give too much emphasis to that good confession. No energy of health, no affection of the heart, will be willingly excused.

And if you have sought elsewhere, but find something lacking yet, then candidly and cordially consider whether some further help may not possibly be held waiting for you, where thousands upon thousands of stronger

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minds and humbler hearts have found it, at the foot of his cross, in the communion of his body and his blood, the sacraments of his presence, the memorials that he has come, the symbols of his sacrifice, the images of his bread of Truth, which whoso eateth never hungers, and of his Spirit of Life, which whoso drinketh never thirsts. F. D. H.

NOW THE CROSS, ERE LONG THE THRONE.

THE Cross, it gathers round it
The hosts of the elect,
Such wondrous charm possessing,
Such power to protect;
And they who gaze upon it
Do learn His wondrous love,
Who, by His death to bring us life,
Descended from above.

There on the Cross has fluttered
For nineteen centuries,
The title which His kingship
Tells to His enemies;
And where the Cross now standeth
There soon shall rise the Throne
Of Jesu, King Eternal,
The Truth and Life alone.

If we would give Him greeting
When reigning far and wide,
Oh, bend we now for pardon
Before the Crucified;
For now the days are numbered
Of Satan's hardihood,
The end of evil cometh,
The victory of good.

Yea! soon as King He cometh!
The warning cry prolong:
Oh, battle for the Master,
And in His strength be strong.
Ere long the song of triumph
Shall burst with glad surprise
From loving hearts then rising
To meet Him in the skies.

Dear Saviour, at Thy coming,
May we with joy be found
As faithful servants watching,
And by Thy hand be crowned;
Then ours the glad "Hosanna,"
And ours the life for aye,
And ours Thy joy, beholding
All sorrow swept away. A. H. GOODALL.

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THE PURPOSE OF GOD CONCERNING THE SCATTERED NATION OF ISRAEL.

THE nation of Israel stands out prominently from all others. Whether we look at its past history, present condition, or future destiny, there is none like it. While it is true that Jehovah rules "according to his pleasure in the armies of heaven and among the inhabitants of earth,"—true that he, by his infinite wisdom, almighty power, and beneficence, overrules the affairs of kingdoms and individuals; numbers the hairs of our heads, and watches the falling of a sparrow,—yet, from amongst all other nations he chose Israel "to be a peculiar people to himself above all peoples of the earth." With no other people has he dealt as he has done with Israel. "For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure."

Moses, the illustrious leader of this favoured people, on one occasion, thus reminded them of God's peculiar care;—"Ask now of the days that are past, which were before thee, since the day that God created man upon the earth; and ask from the one side of heaven unto the other whether there hath been any such thing as this great thing is, and hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire as thou hast heard, and live? Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by great terror according to all that the Lord your God did for you in Egypt before your eyes?" "Out of heaven he made thee to hear his voice that he might instruct thee; and upon the earth he showed thee his great fire; and thou heardest his words out of the midst of the fire. And because he loved thy fathers, therefore he chose their seed after them, and brought them, in his sight, with his mighty power, out of Egypt, to drive out nations from before thee, greater and mightier than thou, to bring thee in, to give thee their land for an inheritance." (Deut. iv. 32-38.) That language is as appropriate this day.

One thing most strikingly remarkable concerning that people is, that we have their future destiny made known to us, as well as their past history; and by the same divine authority. Holy men of old, who spoke as they were moved by the Holy Spirit, saw, and declared the future of this wonderful people; and we, in this distant age of the world, have these utterances rendered into our own tongue. The wonderful works of God!

Many professing Christians, while receiving with unquestioning faith the record of Israel's past history, regard the prophetic story of their future with comparative indifference, because they have the idea that the language of prophecy is uncertain, and difficult to understand. But they forget that the present condition of this people, and their history for many centuries before, were once the subject of prophecy; and therein so clearly defined, as to warrant the title of "history written beforehand." The established fulfilment of so much of what the prophets of Israel predicted concerning them, may well excite our interest, and warrant our faith in the prophetic utterances regarding their future,

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"Lo, former scenes, predicted once,
Conspicuous rise to view,
And future scenes, predicted now,
Shall be accomplished too!"

We have termed the nation of Israel, "*the scattered nation*," because the appellation is strikingly appropriate. Though exiled from their own land for many centuries, and dispersed throughout all countries of the world, this people have existed distinctly and separately from all other peoples and communities. Here it may be worth while to revert more particularly to the length of time this dispersion has lasted, and the width to which it has extended.

During the reign of Solomon, the nation reached the zenith of its past glory; but after his death, ten of the tribes revolted under the leadership of Jeroboam the son of Nebat, and formed themselves into a separate kingdom, the capital of which was Samaria, and so continued for 254 years, when, "in the fourth year of King Hezekiah [king of Judah] which was the seventh year of Hoshea son of Elah king of Israel, Shalmanezer king of Assyria, came up against Samaria, and besieged it. And at the end of three years, Samaria was taken; and the king of Assyria carried away Israel into Assyria, and put them in Halah, and in Habor, by the river Gozan, and in the cities of the Medes; because they obeyed not the voice of the Lord their God, but transgressed his covenant, and all that Moses the servant of the Lord commanded, and would not hear them nor do them." (2 Kings xviii. 9-12.) From that day to this, these ten tribes of Israel have remained in their scattered condition.

The other two tribes—Judah and Benjamin—which formed the kingdom of Judah, were in like manner carried away captive by Nebuchadnezzar, king of Babylon. First in the reign of Jehoiakim, when he "carried away all Jerusalem; and all the mighty men of valour, ten thousand captives, and all the craftsmen, and smiths; and none remained save the poorest sort of the people of the land. And he carried away Jehoiakim, and the king's mother, and the king's wives, and his officers, and the mighty of the land, from Jerusalem to Babylon." (2 Kings xxiv. 14-15.) And again, in the ninth year of king Zedekiah, whom he had made king in the room of Jehoiakim, but who had rebelled against him, Nebuchadnezzar, laid siege to Jerusalem. After long resistance and severe famine, the city was destroyed by fire and sword; and the great body of the people were carried away to Babylon, where they remained till the first year of the reign of Cyrus, who, by royal proclamation, gave the captives liberty, and assistance to return to their own land. The history of this return of the exiles is detailed in the books of Ezra and Nehemiah.

Here, it is proper to notice, that this liberation of the Jewish captives from Babylon, took place at the end of seventy years, as had been predicted by the prophet Jeremiah. "Thus saith the Lord, After seventy years are accomplished at Babylon, I will visit you, and perform my good word towards you, in causing you to return to this place." (Jer. xxix. 10.)

This return, however, related only to the two tribes, Judah and Benjamin, who, during their exile in Babylon, had received the name of Jews

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(Yehudim), which has since adhered to them. It should be noticed also, that although the decree of Cyrus was unlimited, yet all the captives did not avail themselves of it, to return to the land of their fathers. Solomon Bennet, a Jewish writer, in a work on *The Temple* in Ezekiel, states that, "The wealthiest, noblest, and most numerous part of the nation remained behind." (*Kitto's Pictorial Bible*, Ezekiel xl.) And in the book of Acts, we are informed that there were then "dwelling at Jerusalem Jews, devout men out of every nation under heaven." (Acts ii. 5.) Even at that time, the people of Israel were a scattered people; and the dispersion was completed by Titus, the Roman Emperor (A.D. 70), when his forces took possession of Jerusalem and destroyed the temple. Then hundreds of thousands of the unhappy people were slain, and the remainder scattered over the world, as at this day.

Of the various fortunes of that people since then, it is not necessary here to treat, but we cannot refrain from once more referring to the wonderful fact of their wide dispersion and preservation, as a distinct people in such great numbers at this distant period. Thus, at the present day, according to reliable statistics, there are residing in:—

France (including Algeria)	185,000
Holland and Belgium	66,000
Russia and Poland	2,000,000
Turkey	150,000
Austria	1,049,871
Prussia	252,692
German States	476,000
Great Britain and Ireland	42,000
United States	200,000
British America	1,241
Persia, Egypt, India, China, and Tartary	2,000,000
Africa	1,000,000
Australia	2,000
Total	7,425,707

Of the history and present condition of the ten tribes, our information is more imperfect and unsatisfactory. They are commonly spoken of as "the lost ten tribes;" and it is remarkable that the Scriptural account of their dispersion is couched in such terms as these:—"They made molten images, and worshipped the host of heaven, and served Baal, therefore the Lord was very angry with Israel, and removed them out of his sight."

The names of the places where they were placed by Shalmanezer—"Halah and Hazor, and the river Gozan"—have long since become extinct, so that it is difficult for geographers to know, with certainty, the localities so denominated; still, the expression, "cities of the Medes," is sufficient to give us a general idea of the locality, whither they were placed immediately after their exile. Ancient Media, lay to the north of Persia, and surrounded the Caspian Sea; but according to a tradition recorded in the Apocryphal book of 2 Esdras (xiii. 40-47), the ten tribes emigrated thence to a distant country. The testimony is to the following effect:—"Those are the ten tribes which were carried

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away prisoners out of their own land in the time of Osea the king, whom Shalmanezer the king of Assyria led away captive, and he carried them over the waters, and so they came into another land. But they took this counsel among themslves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might there keep the statutes which they never kept in their own land. And they entered into the Euphrates by the narrow passages of the river; for the Most High there showed signs for them, and held still the flood till they passed over; for through that country there was a great way to go; namely, a year and a half; and the same region is called Aszareth. Then dwelt they there till the latter time. And now when they begin to come, the Highest shall stay the springs again, that they may go through."

This record was written nearly three hundred years after they had been carried away; and though we can only regard it as a human tradition, still it probably contains the truth; it at least corroborates the divine history, and the hope of the nation founded on the testimony of the prophets of Israel.

"If we take an easterly direction," writes Mr. Labagh, "from the upper branches of the Euphrates, and go at the rate which we might suppose an entire nation could travel, we would probably be brought, at the end of a year and a half, about three thousand miles into the interior of that vast region, known as Central Asia, and lying between Independent Tartary, Thibet, the Chinese Empire, and Siberia, a region of country but little known to civilisation, and whose inhabitants have been from their peculiar habits and laws, for ages past, shut out from intercourse with European races." It seems, indeed, to us, that it is in that region where the ten tribes are to be found. Josephus, writing in the reign of Vespasian, recites a speech made by King Agrippa to the Jews, in which he exhorts them to submit to the Romans, where the following passage occurs. "Do you stretch your hopes beyond the River Euphrates? Do any of you think your *fellow tribes* will come out of Adiabene? Besides, if they would come, the Parthian would not permit." From this we learn that the ten tribes were *then* captives in Media.

The existence of the twelve tribes, in his day, is also indicated by Paul in his defence before Agrippa. "Now," says he, "I stand and am judged for the hope of the promise made of God unto our fathers, unto which promise *our twelve tribes instantly serving God day and night, hope to come.*" (Acts xxvi. 6, 7.) And the Apostle James addresses his epistle to "*the twelve tribes scattered abroad;*" a fact which not only shows the existence of the *ten* tribes, but also that among them there were those who had "the faith of the Lord Jesus Christ."

Jerome, who lived in the fifth century, in his notes on the Book of Hosea, says, "Unto this day the ten tribes are subject to the kings of the Persians, nor has their captivity been loosed." Again, he says, "The ten tribes inhabit at this day the cities and mountains of the Medes."

Benjamin of Tudela, a learned Jew, born in the twelfth century, in the kingdom of Navarre, travelled throughout Europe and Asia, visiting his brethren. He testified that the cities of Nesapur are inhabited by the tribes Dan, Zebulun, and Naphtali, forming part of the first exiles

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taken captive by Shalmanezer. He mentions, also, a very strong city, Thanaejm, fifteen miles square in extent, and large enough to allow agriculture to be carried on within its boundaries; and that the province of which that city was the capital contained forty cities, two hundred villages, and one hundred small towns, inhabited by three hundred thousand Jews. Telmar, also a city of considerable magnitude, contained one hundred thousand Israelites, reported to be of the tribes of Reuben, Gad, and the half tribe of Manasses. Access to them was difficult, because of their situation, which could only be reached by a march of eighteen days through uninhabited deserts. The same writer mentions in addition, a great number of places in the same region of Asia, the inhabitants of which, from their traditions and ceremonies, he believed were his brethren of the house of Israel.*

Ten years ago, there appeared in the *Jewish Chronicle*, a most interesting account by a Jewish Officer in the British Navy, of a large and strongly fortified city in Oriental China, never heard of before, containing a population of one million souls, all Israelites; speaking the Hebrew tongue; keeping their own laws, and possessing documents which record their history thousands of years ago.

Various theories are held regarding the present residence of the ten tribes: into an examination and comparison of these, it is not our purpose, at present, to enter. Suffice it to say that the evidence just mentioned seems, to us, clearly in favour of that one which regards the countries north-east of the Euphrates as the dwelling place of these revolted tribes of the house of Israel. And what has been advanced will, we trust, give a more distinct impression—a more vivid and clearly defined picture on the mind of the reader of the long-lasting scattered condition of the twelve tribes of Israel. W. LAING.

(To be continued.)

CONSIDERATIONS OF THE PARABLES IN THE GOSPEL OF LUKE.

WILL the fulness of Scripture ever be received in this life? will it ever be exhausted in that which is to come? We think not: the words of Jesus are as wells of water springing up unto everlasting life. A cup of this water refreshes the hearts of the disciples as they walk by the way, or as they sit in the house; as in the case of those who assembled to eat bread in the Pharisee's house on a certain Sabbath day. Let us draw near and drink from the fountain of Life.

When attempting to expound or interpret the parables of our Lord, it should be reverently borne in mind that Scripture must ever be its own interpreter, and for the most part this is sufficiently evident to the intelligent searcher after truth.

Some of our Lord's parables he expounded to his disciples when he sat as it were in the chair of the teacher, and of which the Gospel of Matthew furnishes the best examples, inasmuch as he is there character-

* This rare but invaluable work is to be found in the Aster Library. For the quotations I am indebted to "Great Events Coming upon the Earth." By Isaac P. Labagh. London: Nisbet & Co.

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ised as David's Son and Lord, speaking of the kingdom of heaven with authority, and not as the scribes.

Those recorded in the narrative of Luke are not expounded, probably because they were spoken in the social circle to those who were personally interested in the lessons then given; the Pharisees, sitting in Moses' seat, were stewards and shepherds over the flock of Israel.

It may be remarked in passing, that the plain speaking of Jesus to those assembled at the banquet of the Pharisee did not meet with much acceptance from them, while the poor outcasts, who, according to the custom of the country, waited outside to receive the fragments of the feast, listened with attention, and heard gladly that they too might hope to eat bread in the kingdom of God.

The various aspects of failure in responsibility, which under the disguise of parables were then presented to their consideration, we shall now endeavour to follow through the chain included in the 15th and 16th chapters.

The parable of the lost sheep, seems principally intended as a rebuke to those teachers who were so zealous of the letter of the law that they would scarcely draw a sheep out of the pit on the Sabbath day, and who at all events did not go after those who strayed from the pasture lands (the wildernesses) of Judea into the abominations of the heathen, or the uncleanness of moral degradation. They prayed and fasted and feasted with those who prayed and fasted and feasted respectably, but there was no missionary exertion to bring back the silly animal who had lost his place in society, and yet was a child of Abraham. The ninety and nine just persons who needed no bringing back, who valued their position, and kept their place, such as Zacharias, Simeon, Anna, and Elizabeth, who dwelt and fed in the wilderness upon the hope of the glory that was to be revealed, looking for a city made without hands, waiting for the consolation of Israel,—these would not satisfy the heart of the really Good Shepherd, while one sinner was missing from the fold. Yet the Scribes and Pharisees murmured because He received sinners, and *ate* with them, thereby making them partakers with him, the angels of God being a cloud of sympathising witnesses. (See Rev. v.)

Similar to this is the next parable, which testifies to the sloth or carelessness of the housekeeper, who having lost some of the precious things of her husband, the house must be lighted and cleansed in order to the recovery of the silver coin; the master's mark is on it, it is his own; suitable means must be used for its recovery, therefore there is joy in heaven over the lost one found.

Again, in the parable of the prodigal son we are shown the sinful, wilful son of Abraham who, having been entrusted with the oracles of God, with the law of Moses, and the testimony of the prophets, departs from his father's presence, and abuses and wastes the property entrusted to him for his own benefit, and ultimately becomes a beggar upon the face of the earth. Alas for privileged high-born Israel! what avail the genealogies so carefully and proudly preserved to a companion of swine, whose very touch was pollution. To this he must be brought, before he will arise and go to his father in repentance and believing hope. And now behold the manner of his father's love! Not only is his far-off coming recognised and welcomed, but his portion of dignity and honour and his title to it in sonship is remembered and proclaimed; shoutings of

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Grace, grace! are echoed on all sides, and all but the Pharisaic elder brother rejoice that mercy triumphs over judgment.

So far of our blessed Lord's discourse was spoken in the hearing and for the encouragement of the publicans and sinners who had drawn near to him; and the recovery of the lost sheep, the restoration of the missing treasure, and the return of the sinful child secured notwithstanding the unfaithfulness and failure of the guardians of the property of God.

We now proceed to consider the parables of the 16th chapter, addressed to the disciples, to whom it was given to understand the mysteries of the kingdom of heaven. The parable of the unjust steward points directly to those who, sitting in Moses' seat, were not like him (Heb. ii.), faithful over the master's goods and household. To them were committed the oracles of God, and therefore, said our Lord, "Think not that I will accuse you to the Father," &c.; the law itself carefully preserved by them should be the witness against them. Having allowed the sheep to stray from the pastures, having lost the treasure committed to their care, having allowed the spendthrift son to waste his heritage; it was time that he should be no longer steward. He is unable to repair his faults, and he is too proud to acknowledge and repent of them. In this dilemma he resolves upon adding sin to sin, by drawing a false balance sheet, and by lowering the standard of God's requirements, and substituting ceremonial observances and trifling sacrifices of mint, anise, and cummin for the weightier matters of justice, mercy, and the love of God. "It is corban" took the place of the first commandment with promise, hoping by these means to find favour with men, which indeed such views were well calculated to ensure; and therefore his own lord* acknowledged his worldly wisdom, and held him up in this respect as an example and warning to those who should hereafter be placed in a similar position in the coming dispensation.

Let us now examine into the relative value and responsibilities of the past and present dispensations; "The unrighteous mammon," as contrasted with the "true riches." The goods committed to the stewards of the law, the corn, wine, and oil, were only to be continued while the legal statutes and precepts were diligently obeyed; they were "statutes by which they could not live, but to which they had voluntarily bound themselves under a curse when they forsook the God of grace, who brought them out of Egypt. Their occupation of the land of Canaan, though it was the glory of all lands in that day could only be to each man the length of his span of years; and national sin at any time shook the righteous man's habitation to the foundation: hence the mammon of that dispensation was not true riches; while the better portion appointed for the children of light is incorruptible, undefiled, and fadeth not away. We must not, however, confound the inheritance with the heritors; the inheritance of the Jews was good, the failure was in the nation who were of the seed of Abraham; nevertheless the kingdom of God, which is the portion of the children of God in the ages to come is represented as the true riches, glorious and eternal in the heavens. But will the name of children, or Christians, or believers, or followers be a title to this inheritance? Here is the answer.

* Alford's revision.

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No man *can* serve two masters, and those who try to do so are compared with one who putteth away his wife to marry another, which is adultery. This is the position of the daughter of Israel now. Let us beware that the spouse of Christ keep her garments undefiled, lest the concluding parable of the series, that of the rich man and Lazarus, be found as applicable to the present as to the justly condemned children of the kingdom.

J. U. H.

Correspondence.

THE RICH MAN AND LAZARUS.

"All judgment is committed to the Son—at his appearing and his kingdom."

DEAR SIR,—We are agreed that Scripture is its own interpreter, and that when it does not interpret for us, we cannot for ourselves. This is no where more felt than when we attempt to expound the parables of our Lord, because they cannot be understood *quite* literally, being *parables*. Nevertheless, any instruction supplied by this illustrative mode of teaching, is not, I imagine, confined to such statements, but has previously been plainly taught in undisguised precept or doctrine.

It was not until after the Lord had stood forth as the Prophet of Israel, and was rejected in that character, that he, "from that time forth, began to speak to them in parables;" some of which he expounded to his disciples, and others carry the truths taught on the very face of them, from the mode and manner of their introduction, their relation to the context, or the transfer of the application from the class of persons under consideration, to a single figure as its representative.

Of this latter sort are, I conceive, the parables in the fourteenth, fifteenth, and sixteenth chapters of the Gospel by Luke, each and all of which appear to be little more than recapitulation of those truths which had been plainly set before them, both in Moses and the prophets, and by the Lord Jesus himself, and here gathered up and pictorially presented to our view.

With these few preliminary remarks, I enter on the case of the rich man and Lazarus, in order to clear up the mistaken idea that so generally prevails of its application to a doctrine no where else taught in Scripture, that the disembodied soul of man exists in a conscious state of either happiness or misery, from the time of his death until his resurrection.

I shall not enter here on the other proofs which are to be found in Scripture of the *fact* that, "the dead know not any thing," but merely show that this portion of Holy Writ does not stand in opposition to the other plain statements of God's Word.

The chain of parables of which this forms the conclusion are addressed to the conscience and responsibility of the Jewish nation, whose unfaithfulness, as shepherds, stewards, sons, and brethren is here depicted, and made the occasion of manifesting the riches of the grace, as well as the terrors of the wrath of God, *in the day when the Son of Man* shall be revealed (Rom. ii. 9, 10), to the Jew first, as here.

That "the rich man" personifies

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the Jew, is evident from the mutual recognition between Abraham and himself of the relationship of "father" and "son," and the acknowledged authority of Moses and the prophets. Whether Lazarus was a Jew, a Samaritan, or a Gentile, does not distinctly appear; but his name testified that "his help was in God," and he was the Jew's "neighbour," laid at his gate, full of sores, and anxiously craving a share of the good things, of which the rich man had enough and to spare. It does not appear, however, that they were ever communicated to him (see ver. 25), *for which cause* the rich man is brought into condemnation. "AFTER the death (of both parties) comes the judgment" — not *during* their death, but when raised from it, we find them in the respective places to which their works entitled them (I speak not of faith or profession, but of *fruit*): the beggar at the great supper leaning on Abraham's bosom, and the rich man in outer darkness without a drop of water to cool his tongue. That these are no figures we learn from Matt. viii. 11, 12, where it is distinctly stated that "many shall come from the east and west, and shall *sit down (anaklithesontai)*,—recline as at table (compare John xiii. 23 and xxi. 20),—with Abraham, &c., while the children of the kingdom shall be cast into outer darkness, where shall be weeping and gnashing of teeth." In Luke xiii. 28, &c., it is said they shall *see this*. So did the rich man "*afar off*;" so did the covetous Balaam bear testimony to his own part, and the money-loving Judas also will be found in his own place. Compare Luke xiv. 12, &c., with this, which is direct precept on the subject.

Another proof that this judgment is exercised in resurrection, is that while no instrumental agency is employed when the spirit (or, more properly, breath) returns to God who gave it, the angels are sent forth with the sound of a great trumpet, to gather the elect *at the coming* of the Son of Man. (Matt. xxiv. 31, and in Matt. xiii. 49, 50 also.) We see their terrible commission *at the end of the age* (see Matt. xxv.), "for, behold, *the day* cometh that shall burn as an oven, and the *proud* and all that do wickedly shall be as stubble; and the day that cometh shall burn them up, and shall leave them neither root nor branch," &c. These latter judgments are on men who had not died, while Luke speaks of those in the same resurrection as Daniel (xii. 2), to the shame and contempt of the age; but the principle of both judgments is the same. Hence the warning in the Epistle of James (specially v. 1, &c.); hence the warning to the Laodicean Church, &c.; but, as Jews, the testimony of Moses and the prophets is "that which shall judge them at the last day." Deut. xv. 7-12, Lev. xxiii. 22, and xxv. 35, &c., and several parallel passages in the Psalms and prophets, are the warnings against this particular sin and its consequences, which will be manifested in the latter day with tenfold evil. It is not unlikely that the "great gulf" may be formed by the earthquake at the coming of the Lord. (See Zech. xiv. Revelation, &c.) I have no doubt that HADES *(aidios) here* is the same as the unseen place of outer darkness, and probably is the land of Idumea.

A right understanding of 1 Cor. xv. 23, would clear up several difficulties connected with this matter, namely, that at the coming of the Lord Jesus, when all his accredited servants shall rise from the dead, there will be distinct bands or com-

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panies of them (perhaps ten, see Luke xix. 13). Of these we recognise several: (Dan. xii. 1, 2, and 13) Jews really; 2nd. Saints of this dispensation (1 Thess. iv. 20); and 3rd. The martyrs under antichrist (Rev. vii. 9); The vanquishers (Rev. xiv.), who had been sealed (vii. 4); The two witnesses (Rev. xi. 11, 18). Some little time elapsing between each resurrection until (in Rev. xx. 4) the whole of the first resurrection is completed, and the rest of the dead live not again until after one thousand years are finished.

The Jews rise as a body: they have always been dealt with publicly as a body (they are not the Church of the firstborn, and even in resurrection they form no part of it), except those who are of the election of grace at this time. There is no condemnation to those who are in Christ Jesus. "*Things to come*" shall not be able to separate us; but to the Jew there is condemnation in resurrection according to Dan. xii. &c. The evil of the Jews in the latter day, as testified against by James in his epistle to the ten tribes, who are waiting for the coming of their Lord, is proof that those who will not hear Moses, will not hear Christ.

I should connect the two first verses of Luke xvii. with this parable as illustrative of this picture of retributive judgment. Better to be sunk in the sea by a *millstone*, than be a *stumbling stone* in the way.

The great supper in the kingdom is better for Lazarus than the crumbs from the table of the rich glutton. Lord, increase our faith in this! "In the world ye shall have tribulation;" and surely this is truth even now. Yet the poor believer is comforted, is blessed with faithful Abraham, while the children of the kingdom are cast out; their present position is that of a dark place, while their judgment as rejecters of the Son of God will be a "much sorer punishment" than that of those who despised the law of Moses. Yet we know that this their misery shall not always continue (Isa. xl. 1); and, blessed be God, *we know also* that the God of the Jew is the God of the Gentile, and that though heaviness endureth for a night, joy cometh in the morning. J. U. H.

OUR LORD'S WORDS TO THE THIEF ON THE CROSS.

Dear Sir,—May I be allowed to make one or two remarks upon a paper in the Rainbow for May, on the subject of our Lord's words on the cross.

I will preface my remarks by observing that on three points I most thoroughly agree with the writer of that paper.

In the first place, I have for years maintained, at the cost several times of causing considerable offence, the truth, as I believe it, that whatever may be the condition of the spirits of those who have fallen asleep in Jesus, they are not in what is popularly understood by heaven, i.e., they are not in glory with God; but that their entrance upon full glory depends on their resurrection and on the coming of Christ in his kingdom. I also fully concur in the view advocated that Christ on his cross, in making the promise which he did, was claiming his prerogative as a King; and I am also looking to a time when the face of the earth will be renewed.

But I confess that I cannot concur with the axiom laid down that our view of Christ's promise must be entirely bounded by the view which the dying man was able to

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take of it; and that we must not look to any subsequent light thrown upon it by the later pages of the New Testament. Such an axiom seems to me to limit the power of comparing Scripture with Scripture, and to compel us to narrow our views of New Testament revelations by the bounds of Old Testament truth, instead of enlarging our views of Old Testament truth by New Testament revelations; nor can I assent to the reasoning which would shut off the word to-day from the latter part of the clause and unite it with the former, though, of course, I admit that it might be done.

It seems to me that the story of the thief, and the story of the rich man and Lazarus, are written in the same gospel that they may throw light one upon the other. In the latter story we have unquestionably brought before us the condition after death (and evidently soon after death) of two spirits, Lazarus in Abraham's bosom, and the rich man in hades.

Now, what is the meaning of Lazarus going to Abraham's bosom? A little consideration, as I believe, of the reasoning of St. Paul in Gal. iii., will show us. There St. Paul tells us distinctly that the promises of God were made to Abraham and to Christ, and that the law was meantime ordained until Christ should come. In this interval, then, to belong to Abraham was to be within the covenant of God; as since the coming of Christ to belong to him is to be a sharer in the blessings of the covenant. To go to Abraham's bosom, then, would naturally mean to be at rest within the covenant of God: a form of expression which would be adapted for this interval between the times of Abraham and the coming of Christ, and one to pass away when that interval was gone.

And now that we find Christ again at the very moment of his finishing his Father's work and triumphing by death over him that had the power of death, speaking of another believer passing out of the world, shall we be deemed to go very far astray, if we say that, in using the language he did, he meant to teach us that the spirits of those who had departed in true faith, were now by his death not to be removed into his Father's presence indeed, but to be lifted up to a higher platform of waiting happiness?

That an immediate effect was produced by Christ's death on the saints who had died in faith is evident by the account of the resurrection which St. Matthew alone records.

Why may not Christ on that very day have opened Paradise and admitted that sinner who had owned him on the cross into its blessedness?

As to the locality of Paradise, it is but little that we can understand, but it is clear that Christ in his way to the Father is said to have passed through the heavens, and in his exaltation to be set far above all heavens; so we understand that there are several localities which go by the name of heaven.

While then we strictly maintain that admission into the Father's presence, and the full glory of redemption is not yet, and cannot be yet, yet it has seemed to me that we may with reverence speak of the saints as admitted into Paradise, and that the place into which St. Paul went is this same Paradise.

The grand truth which I have ever thought we must guard as most essential is, that whatever may befall the redeemed after death, their full blessedness cannot come upon them *before* these two things, the change of the vile body into the likeness of Christ's glorious

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body, and the manifestation of the same Saviour in his glory. Whether these two things must necessarily occur at the same time, or whether it may not possibly be the case that the resurrection of some may occur before the day of the Lord's manifestation I will not say, for, as I believe, the Bible does not tell us. Faithfully yours,

F. M. C.

LITERATURE.

The Perishing Soul; or the Scriptural Doctrine of the Destruction of Sinners. With a View of Ancient Jewish Opinion and Christian Belief, during the First and Second Centuries. By J. M. Denniston, M. A., Author of "Ancient Landmarks," "The "Sacrifice for Sin," &c. &c. Second Edition. London: Longmans, Green, & Co.

THREE years since, on the first appearance of this admirable work we spoke highly of its merits, as our judgment dictated. The issue of a second and enlarged edition, proves that thoughtful men are beginning to despise the scare-crow cry of "heresy," and to recoil from the grim dogma of orthodoxy on the future of the impenitent. Mr. Denniston's book is every thing that a Christian scholar can desire—thoughtful, reverent, logical, conclusive. Let it have a rapid sale, for the truth's sake. "The first part has been entirely re-cast and considerably enlarged, thus supplying, it is hoped, a more suitable contribution to the radical truth in the Christian system, that, however protracted and terrible the retribution awaiting the wicked at the judgment day, there is yet no real immortality for sinful men apart from fellowship with God's Christ as dying for them and living in them."

The Young Christian Armed, or the Duty he owes to God. A Manual of Scripture Evidence, Faith, and Practice for Youth. By the Rev. Charles Hole. London: Longmans, Green, & Co.

THIS book is a granary of seed thoughts. It says a great number of suggestive and excellent things, which are worthy of all praise; but we regret that so accomplished a man as the author should fail to see that our race is only mortal—that there is no future life out of Christ—and that, consequently, everlasting suffering is an absurdity and impossibility, even though we durst admit the idea that God would inflict it upon any creature, which most certainly, we neither can nor will.

"*Who art Thou that Judgest?*" A Letter addressed to One, but applicable to Many. By Joseph Stratford. London: Kellaway and Co.

OUR judgment of this fine letter was given in February. We recur to it now for the purpose of saying that it has reached a second edition. We hope the friends of truth and charity will circulate it largely.

Christ or Wollaston? A Reply to Wollaston's "Christ or Plato?" By J. A. Hamill. Melbourne.

AN elaborate exhibition of orthodox anger, which can neither be pleasing to God nor profitable to man. If Australia can produce no stronger soldier in the bad cause of religious error than the writer of this pamphlet, we sincerely congratulate her as on the road to a glorious future.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

JULY 1, 1874.

MAN'S MORTALITY.

ENGLISHMEN are not sufficiently aware of the high position which John Milton, throughout his prose writings, assigns to his countrymen, as compared with the other inhabitants of Europe;—not, indeed, set forth in the fulsome style which modern journalists adopt, who have little else in sight but the advancement of material prosperity, but having reference rather to that solidity of faith and impatience of spiritual tyranny which has placed them, during many centuries, so "Glorious John" affirms, habitually in the van of moral reformation. He even fetches one of his earliest illustrations from the era "of that wise and civil Roman, Julius Agricola, who preferred the natural wits of Britain before the laboured studies of the Gauls." It is well known, at the present day, that the knowledge of the English tongue is an indispensable element of polite education in Russia; but it is from John Milton we learn that, more than two hundred years ago, "the grave and frugal Transylvanians sent out yearly, from as far as the mountainous borders of Russia, and beyond the Hercynian wilderness, not their youth, but their staid men, to learn our language and our theological arts." . . . "Who but the Northumbrian Willibrode," he asks, "and Winifride of Devon with their followers were the first apostles of Germany? Who but Alcuin and Wicklyff, our countrymen, opened the eyes of Europe, the one in arts, the other in religion? Let not England forget her precedence of teaching nations how to live." . . . "Why else was this nation chosen before any other, that out of her, as out of Zion, should be proclaimed and sounded forth the first tidings and trumpet of reformation to all Europe? And had it not been the obstinate perverseness of our prelates against the divine and admirable spirit of Wicklyff to suppress him as a schismatic and innovator, perhaps neither the Bohemian Huss and Jerome, no, nor the name of Luther or Calvin had ever been known; and the glory of reforming all our neighbours had been completely ours." *Areopagitica et alibi.*

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How bitterly John Milton's hopes for his countrymen were frustrated, we need not stay to chronicle; and how he had to retire within himself, and leave his fair fame to be stained "by the guano-droppings of the succeeding owl-population," as Carlyle has it;—this also is matter of history. But the summons which he had already sent forth upon the winds is ringing still; and that summons is a challenge to English manhood, wherever found, to rise *en masse* and expose without further compromise the false game which for centuries has been played with the popular conscience, to the scandal of Christianity and to the dishonour of Almighty God. Surely now, if ever, we have the opportunity put into our hands of redeeming his chivalrous hopes, that "the glory of reforming all our neighbours may yet be completely ours."

Yes; the two hundred years since Milton's time have brought us round to the epoch of another uprising of the national will; and this time, though we may not startle Europe by beheading a prime minister, a bishop, and then a king, it is due to our illustrious progenitors in the Faith that we make a clean sweep of every cobweb, deception, and pitfall, which has hitherto ensnared the uneducated mind, and at the same time lay open to the gaze of the sublimest ambition a Christian mission which shall make all the powers of darkness start to their feet,—a mission, Pauline in its embrace, and Miltonic in its scorn of fraud or favour,—a mission which none but a Cromwell would have ventured to conceive, and which none but Englishmen seem prepared to execute.

Here an oft-quoted passage from the Areopagitica forces itself on our memory, and craves brief hearing, before we advance to the allotted theme of this essay; for it is our cordial belief that Milton's language may be read in the light of the present day more hopefully even than in that of his own:—"Methinks I see in my mind a noble and puissant nation rousing herself like a strong man after sleep, and shaking her invincible locks. Methinks I see her as an eagle mewing her mighty youth, and kindling her undazzled eyes at the full mid-day beam; purging and unscaling her long abused sight at the fountain itself of heavenly radiance; while the whole noise of timorous and flocking birds, with those also that love the twilight, flutter about, amazed at what she means; and in their envious gabble would prognosticate a year of sects and schisms."

Sects and schisms did arise; of this there can be no doubt; but, over and above them all, certain cardinal truths again took their place in the English conscience, never again to be entirely smothered. Even in the lower walks of natural philosophy and commercial enterprise, we have often been struck with the number of literary projects issuing from the brains of men, who, having fought under Oliver, resumed, at the Restoration, the position of peaceful citizens. But the mental activities

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of the nation had begun to assert themselves long before the war was at an end; and it was the perilous year 1643, a year in which we were actually "at push of pike," a year in which the triumph of the king's party appeared to culminate more than at any other period;—it was this year that was signalised by the appearance of that remarkable book, "*Man's Mortalitie*," which fell like a thunderbolt into both the belligerent camps. Vested interests under various forms and titles became instinctively aware of the presence of a disturbing element. The question arose then, as it has since done, how best to silence the intruder without provoking public controversy; and so great a hold had superstition still on the popular mind that the feat was in due time accomplished. It is true that the leading men made the best of their opportunity, and in the true spirit of Sir Walter Raleigh, struggled gallantly to break the fetters of Spain and Rome; but while the doctrine of disembodied ghosts was constantly set forth as an almost essential part of Gospel truth, and the judges of the land continued to hang men and women as witches, the thinkers found themselves foiled by the *vis inertiæ* of indifference and contempt, and the Restoration gave the finishing blow to the crop of Republican errors by subjecting even the prose writings of John Milton to a temporary eclipse. That temporary eclipse we rejoice to know is now passing away. Time has tutored us all. And at this hour, whoso hath eyes to see may plainly discern that the polemics of Milton and his associates ready stand, waiting, like Samson's foxes, so soon as the Philistines' harvest shall be fully ripe, to run in and set the field on fire.

Hitherto the chief prominency in these remarks has been given to the name of Milton, not because he was the author of the book which we have undertaken to examine (though in the main he accepted it), but because, in concert with his imperial friend on the Protectoral throne, he was the soul of England's second Reformation. But it is now time to deal more specifically with the treatise in hand, and to trace as best we may its flickering and fitful influence on the succeeding age. The title ran as follows:—

"MAN'S MORTALITY: or a treatise wherein is proved, both theologically and philosophically, that whole man as a rational creature is a compound wholly mortal, contrary to that common distinction of soul and body:—that the present going of the soul into heaven or hell is a mere fiction, and that at the resurrection is the beginning of our immortality, and then actual condemnation and salvation, and not before. With all doubts and objections answered and resolved both by Scripture and reason;—discovering the multitude of blasphemies and absurdities that arise from the fancy of 'the soul.' And divers other mysteries, as of heaven, hell, Christ's human residence, the extent of the resurrection, and the new creation. Opened and presented to the trial of better judgments. By R. O. Amsterdam. Printed by John Canue, A.D. 1643."

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In the British Museum copy the contemporary collector has drawn his pen through the word Amsterdam and substituted London. It was in fact a London publication; and though there was no Archbishop Laud ready to cut the author's ears off, he seems to have been not without some anxiety as to the sort of public reception which both himself and his book were destined to experience; not that he had much to fear from candid scholarship, for he was himself able to bring into action classical learning and biblical acumen equal to anything of the kind which has been subsequently enlisted in the same cause; but he well knew how much the masses had to unlearn as well as to learn; and who is there that is not daunted by this discovery? It is thus that he apostrophises the "JUDICIOUS READER: Thy serious perusal (but the scorn and derision of the multitude) hereof, is my expectation. Startle not thou. Be patient, read, ponder, and Berean-like try whether these things be so or no. If anything in it be worth thy owning, take it; it is thine as well as mine; and I have my end, thy benefit. I wish it well to all; but I fear it will be a parable to most. However, I have unbosomed my duty. Freely as I have received, I give it freely to the world. It is my faith; and as I believe, so have I spoken. I expect an answer. If it be such as will not hold trial, it is likely I shall vindicate myself; but if by force of argument it shall convince, I will be ready and free thankfully to embrace it, and renounce my error whether it be in part or in whole; though in the main I am nothing jealous. Had I therein doubted, my weakness had not been thus visible to the world. And whereas in several places scattered through the book, the use of the word 'soul' may seem to some to imply that which I deny, let such know that it is for argument's sake, not intending in the least any self-distinct being by it. Thus, desiring my endeavours may have a fair and equal trial by Scripture and solid reason, I commit thee to the blessing of God in the perusal thereof; and rest,—Thine in the love of the truth,—R. O."

It will not of course be expected that we follow the various lines of argument by which the author sustains his thesis, that being a process of thought with which the readers of the RAINBOW are supposed to be familiar. It may therefore suffice to say that his finale is reached sequentially and honestly, and that with its closing words we may in like manner dismiss it as matter of debate. . . . . "Thus having found man's foundation to be wholly in the dust from whence he was taken and thither to return, let this then be the use of all:—That man hath not wherewith at all to boast, no more than of the dirt under his feet, but is provoked wholly out of himself to cast himself wholly on Jesus Christ, with whom in God our lives are hid; that when he who is our life shall appear, we might also with him appear in glory; to whom be the honour of our Immortality for ever and for ever. Amen."

The sneers of Edwards's *Gangræna* would have little effect on so able

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a book as *Man's Mortality*. What allusions to it may be found in Paget's works, or in Baillie's *Dissuasive*, we have not yet examined; but it is certain that at least one man of ability, though his name is unknown, ventured to step forward in Orthodoxy's behalf, and in 1645 brought out his rival quarto under the title of "The prerogative of man; or his soul's immortality and high perfection defended and explained, against the rash and rude conceptions of a late author who hath inconsiderately adventured to impugne it. Printed in the year 1645."

Masked himself, and fighting with a masker, he makes very free with his adversary's character and motives, while such terms as silly author, worthless pamphleteer, poor wretch, and miscreant, dot the page *ad libitum*. His tactics-argumentative are those of the present day, neither better nor worse; though we are fain to give him credit for more than usual common sense when he scorns the modern sophism which represents the prospect of capital punishment, or the termination of existence, as undeserving the name of punishment. The passage is too long for quotation, but here is its conclusion:—"What," he asks, "is the benefit of an ending life? Is it not to taste of light and living, that you might feel the grief of losing it, which otherwise you would not have done? Is it to be shewed and made infinitely enamoured of a felicity which you are never to enjoy, but to be barred of for ever? Could there be invented a greater corrasive to man's heart than this? If things should thus go with man, we might resemble his state to that of a guest who should be entertained for one night with all the dainties, the welcome, and the delight that might be, and the very next morrow be sent to the gallows, there to make a conclusion of his joys and welcome. In fine, whatsoever is not perpetual is nothing; and man's heart cannot receive true content from anything which he is to lose, and whose possession is not without date immortal," &c.

From and after the restoration of Stuartism, those who cared much about Christianity had to fight for dear life; and ecclesiastical controversy took the vulgar form of pains and penalties on the one hand and lamentable remonstrances on the other. The peace and lethargy of William III and Queen Anne's days, were followed by the revival scenes of Whitefield and Wesley, and these again by the missionary zeal of our own time. During all this period we are free to confess that the prominent actors successfully worked the old machinery, and the common mind accepted without a misgiving the pictures of a present and ever-flaming Gehenna. We may think it strange that it should be so, and wonder what could have been the overshadowing influence which so effectually shut out the light. The explanation might not be complimentary to the authorised teachers, whether Anglican or Dissenting; but neither would it rescue the laity from the charge of wilful ignorance. For individual champions were ever and anon coming forward to keep

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the controversy alive, and proving again and again that it was not new arguments which were needed, but fortitude to recognise the crucifying demands of primitive discipleship; for however consistently the theory of justification by faith may go hand in hand with a popular creed, it is certain that the same cannot be predicated of that other doctrine of the Reformation, viz., man's mortality out of Christ: it would shut off the majority of the nation, it would alienate outsiders, it would place true believers in an isolated and contemptible position, and it would deprive Christianity as a weapon in the hands of government of all grasp, working-power, and comprehensiveness. This applies to nonconforming rulers in an almost equal degree. All honour, therefore, to those ministers (of whatever creed) who, perceiving this tendency, have nevertheless the courage to encounter it, for they have more to lose than the laity, in a worldly point of view, by abandoning the old ground. Perhaps they will not thank us for the compliment, for who that is thoroughly enamoured of the truth ever yet counted the cost of winning her?

But just now we have to do with a few more historical facts in order to bring this desultory talk to an end; and these may embrace a view of some of the leading works on life and immortality linking the controversies of the Civil War time with our own.

"Man's Mortality," though it went through a new edition in 1665, must have experienced formidable opposition in the "Pilgrim's Progress" of John Bunyan, whose opinions about ghost-land and Satanic influence were of the grossest and most Catholic kind, as shown in many of his other writings. Passing by Milton, whose references to the subject never take the form of treatise, we have next to notice William Coward, a doctor of medicine, whose work, published in 1702, was entitled, "Second Thoughts concerning the human soul, demonstrating the notion of human soul as believed to be a spiritual immortal substance united to human body to be a plain heathenish invention, and not consonant to the principles of reason, philosophy, or religion; but the ground only of many absurd and superstitious opinions, abominable to the reformed churches and derogatory in general to true Christianity." London, 1702. Dr. Coward was answered by Dr. Nichols in his "Conference with a Theist;" by John Turner in a "Vindication of the separate existence of the soul;" and by John Broughton, M.A., chaplain to the Duke of Marlborough, in an elaborate and philosophical disquisition entitled "Psychologia" (judging at least by its title). Then followed the more renowned Henry Dodwell's "Epistolary Discourse" against the received doctrine of the soul's immortality, which was answered by Dr. Samuel Clarke; concerning which answer Bishop Hoadley declared that it showed the doctor to be greatly superior to his adversary both in physical and metaphysical knowledge; which was not saying very much for him; for Dodwell, though a Master of Arts and Professor of History at Oxford,

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was capable of crediting Episcopal manipulation with the power of conferring immortal life. Towards the middle of the century, Dr. Edmund Law, master of St. Peter's College, Cambridge, renewed the attack on natural immortality, in a "Discourse on the nature and end of Death under the Christian covenant," the fourth edition being published in 1759; and two years later an anonymous author brought out "Universal Restitution a Scripture doctrine; proved in several letters on the nature and extent of Christ's kingdom; wherein the Scripture passages falsely alleged in proof of the eternity of hell torments are truly translated and explained," 1761. From that period we may as well take a leap into the present century, and, leaving behind us the minor controversial names of Pitts, Chishull, Milles, Polwhele, Dr. Sims the Quaker, and others, dwell for a moment on the work of James Fountaine. The absorbing interests of the great Franco-European war seemed to have shouldered aside this, as they did many other interesting themes; but it was only for a time, and the year 1817 witnessed its revival in the form of an unpretending but extremely well-written essay dedicated to Dr. Marsh, then Bishop of Llandaff. It was impossible to read Mr. Fountaine's book without the conscience, the reason, and the imagination being deeply stirred; but there really seemed no one who cared to read; and thus the thing slumbered on for another thirty years, till Mr. Edward White's "Life in Christ" once more startled the dreamers, and by the freshness and intensity of his style, induced thousands to think that he had actually hit on a hitherto undiscovered vein of thought. Many believed that he had tapped a volcano, or tried to think so, and some are making the hopeless experiment still. In a sense different from theirs, we also accept the metaphor; and moreover we bid them beware, for most assuredly "The fire is asserting itself." ASPIRATOR.

(To be continued.)

THE LITTLE FLOCK.

MY mind has lately been meditating upon the words at the head of this paper; and in connection with it, the significant question of a stranger to our blessed Lord, as recorded in the thirteenth chapter of St. Luke's Gospel—"Lord, are there few that he saved?" The "output" of it (a phrase well known in our colliery districts) was given in our parish church on the Sunday after Ascension Day; perhaps it may not be unacceptable to the larger congregation which gathers round the pages of the RAINBOW in the British Empire.

The surroundings of the question are very beautiful, and to my mind the exposition is relevant; if not, I shall be most happy to retrace my steps and publicly acknowledge it. Immediately before the ques-

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tion, our Lord stood in high favour with "the people;" but, as usual, and quite naturally, equally in the disfavour of the religious leaders, who were jealous of the popular applause. He had healed "a woman which had a spirit of infirmity eighteen years, and was bowed down, and could in no wise lift up herself." So the compassionate One "laid His hands upon her, and immediately she was made straight and glorified God." But there was one who could not find it in his heart to glorify God for so great a mercy, because he considered the law of God broken by the act. He was one of that class of men which we sometimes meet with in the world, whose hearts are filled with what is euphoniously called, "The severity of heaven." The law of God, he considered was broken, and he was jealous for his God, and could in no wise rejoice in the good deed done. In truth, "The ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath-day, and said unto the people, There are six days in which men ought to work, in them therefore come and be healed, and not on the Sabbath-day." He had forgotten the words of grace which God had bound up with the law of Moses, namely, "I will have mercy and not sacrifice." But he who was all grace answered and said, "Thou hypocrite!" (he knew the character and object of the man;) "doth not each one of you on the Sabbath-day loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath-day? And, when he had said these things, all his adversaries were ashamed." Such then was the position of our Lord at that time. His adversaries were ashamed; the woman glorified God for the good work done to her; and "all the people rejoiced for all the glorious things that were done by Him."

Such was the condition of mind of his hearers when He asked a question; and gave Himself the reply in two parables. The parable of the mustard seed, "which a man took and cast into his garden, and it grew and waxed a great tree, and the fowls of the air lodged in the branches of it." Where note, it grew out of its just proportion. Instead of a plant it became a tree of considerable size. "And again he said, Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal till the whole was leavened."

The usual interpretation of these two parables is that, the kingdom of God, or the Church of God (the terms are often confused), shall gradually grow and increase until it becomes very great; and all nations and peoples shall take shelter under its wide spreading branches. That the Gospel shall gradually permeate all classes of society, like leaven in the meal, until all people shall become "leavened with it." That is, a sort of insensible process, by which the world is to be brought under the

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power of God, or become living members of the Church of Christ. A very clever writer and good man, now no longer with us, expounds this parable of the leaven thus:—"We may understand our Lord as describing either the influence of the Gospel in the world and its final universal manifestation, or the influence and operation of Divine grace in those in whose hearts the Spirit of God has lodged it. The parable may be applied either way; but we prefer the latter." (*Good Words*, 1863, p. 4.)

It is plain, however, from our Lord's reply to the question of the stranger, that it is quite the other way. Jesus was not speaking of the influence of the Gospel in the world, nor of the operation of grace in the heart. Definitely, he calls it the kingdom of God. If this, or other like minded exponents of the Word of God would think for a moment of facts, it would upset the theory.

Taking this view of the subject, that Christ or his disciples had sown the seed in Judea, and adjacent countries, for the evangelisation of the world, we should naturally expect to see the tree grown and by this year of grace exhibit large proportions, sheltering the fowls of the air in great and increasing numbers; but so far from it, for ages there were literally no signs of Christianity there, beyond the fierce and unholy Crusaders; and the present Christian inhabitants are imports from other countries, the native population being semi-barbarians.

The querist is introduced to us as, "Then said *some one* unto him, Lord, are there few that be saved?" Truly, this some one must have been a man of no ordinary powers of mind; a deep thinker and conversant with the Scriptures. While listening to the parables, his mind was working out the problem and weighing the emblems in God's scale. It is evident that he estimated the terms of the parables according to God's rule as laid down in the Old Testament Scriptures. In fact, his query was based upon the pith of the parables. To one conversant with the Word of God, it is plain that "the fowls of the air" and "leaven" are emblems or images of that which is evil and wicked.

For example—Gen. xv. When Abram offered to God the sacrifices appointed, the fowls hovered over the sacrifices—emblems or types of the evil nations which should oppress his seed for generations—"And when the fowls came down upon the carcases, Abram drove them away." In Gen. xl., the chief baker of Pharaoh's household when in prison dreamed;—"I had three white baskets on my head; and in the uppermost basket there was of all manner of bake meats for Pharaoh; and the birds did eat them out of the basket upon my head. And Joseph answered and said, This is the interpretation thereof: the three baskets are three days; yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee." In fact, frequently the fowls of the air are mentioned as devouring the carcases of the dead, and those slain by the judgments

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of God. Cyrus, who came swiftly from Persia to destroy Babylon is called "a ravenous bird from the east." (Isa. xlvi.) The Chaldeans and other nations who came against Israel are thus spoken of in Jer. xii. "Mine heritage is unto me as a speckled bird, the birds round about are against her." The ungodly Israelites are classed with them: "As a cage is full of birds, so are their houses full of deceit." (Jer. v.) While Babylon is mentioned in the book of Revelation as, "The habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

Once more and I have done with this part of the subject. The great Sower went forth to sow; "And when he sowed, some fell by the way side, and the fowls came and devoured them up." (Matt. xiii. 4.) The explanation given is, "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one" (symbolised by the fowl), "and catcheth away that which was sown in his heart." (Ver. 19.) These are the words of our Redeemer,—the exposition as well as the text is his. "The little flock," will understand them; the "nominals" will not. Perhaps some will be captious and say—"Ah, Lord, he speaketh parables." True, but the parable and the explanation in the last case are given by Christ himself, and the tenor throughout is that the fowls of the air are symbols of evil. But perhaps again some one will echo the murmurings of the disciples and say,—"Why speakest thou unto them in parables?" Well, let Christ reply. It will be found in full at Matt. xiii. 10-17.

Leaven, is still more significant of evil. In the holy week—the week of the passover—leaven was commanded to be put away for seven days. It was carefully to be excluded, during that time, from "all thy quarters." The sacrifice of blood was not to be polluted by leaven. "Whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land." And now let us turn to the New Testament for an explanation of this prohibition. We learn there from the lips of our blessed Lord, that leaven was the symbol of evil. Concerning the erroneous and vicious doctrines and practices of the Pharisees and Sadducees, Christ said:—"Beware of the leaven of the Pharisees and Sadducees, which is hypocrisy." The apostle to the Gentiles, when addressing the Church of Galatia and warning them against the *erroneous doctrines* which had been introduced by designing men, says—"This persuasion cometh not of him that calleth you. A little leaven leaveneth the whole lump." To the Church of Corinth, the same apostle writes in condemnation of the moral corruption which had crept in:—1 Cor. v. "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed

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for us: therefore, let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

The whole tenor, then, of the Scriptures, Old and New, is to show us plainly and definitely, that the fowls of the air and the leaven, spoken of in the two parables, are symbols, or signs of evil, wickedness and hypocrisy. Hence this anonymous querist, taking the Scriptures as the basis of his query, asked,—"Lord, are there few that be saved?" Reasoning from analogy, he must have thought that as the fowls of the air lodged in the branches of the tree, and as the leaven filled the measure of meal, so would iniquity abound in the day of the kingdom of God.

Take the tree which sprang from the mustard seed, as many do, as the Church of God. Take it even as a type of the Church (I mean the Church Catholic), how stands the question with it? Can it be possible that the fowls of the air lodge in the branches thereof? Is it possible that leaven permeates the professing Church? Alas! it is too true, and needs little to prove it. The Church, originally like the mustard seed, was the smallest of seeds, despised by the world at large, but loved by God, as the little flock which gathered around his Christ; but she was humble and subservient to her Lord and Master. But soon, very soon, like the emblem in the parable, she grew out of her just proportions. The mustard seed, instead of bearing a *plant* according to its nature (whose seed was in itself), became a tree, and threw out its wide spreading branches, which gave shelter to the fowls of the air. The Church, which, in her infant state, was in the world but not of it, and as such was God's testimony against the world, continued to grow out of her original state. The world became settled in the Church,—lodged in the branches,—and the Church was led to amalgamate with the world. Consequently she lost her original standing of testimony against the world; and, proportionately, her position before God.

I would say here in passing, that the Church is but an aggregate of individual Christians; "A congregation of faithful men," as expressed in the nineteenth article of the Church of England; and all must live above the world, if faithful to their calling; and if not, they will fall to its level; and then together fall from a low level to a lower level still. Meanwhile, nominal Christianity fills the Church, as the fowls of the air lodged in the branches of the tree; and worldliness leavens, and continues to leaven the Church in the whole world. All classes of Christians alike see this day by day, and try to hide it; hence, in order to swell attendance at churches and chapels and so cheat the mind, all sorts of sensationalism are tried: music, chorales, processions, recessions, decorations, upholstery, and even sensational preachers that will "draw." And truly they have their reward. All these schemes "draw" the

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world into the place where God's people worship ; and then Satan stands at the door, and as this worldly crowd retire, he "catches away that which was sown in the heart."

Any other interpretation of these parables would render the query of this "some one" not only fruitless, but senseless. Our Lord did not conceive it so, for after personally appealing to the man, he adds that which directly confirms this interpretation of the parables.

1st. Individually,—"Strive" (Gk., struggle), contend, as the athlete contends for the mastery ; strive earnestly and anxiously, "to enter in at the strait gate ; for many, I say unto you, will seek to enter in, and shall not be able." The "many" refers to "the fowls of the air" which lodge in the branches of the Church. And this principle he enforces :—

2nd. Generally, for, "When once the Master of the house is risen up, and shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us ; and he shall answer and say unto you, I know you not whence ye are." There is no room for mistake here. "Open unto *us*," said the nominals. "We have eaten and drunk in thy presence, and thou hast taught in our streets." So much the worse, for he shall repeat with additional emphasis,—"I *tell you*, I know ye not whence ye are ; depart from me all ye workers of iniquity."

I must not close this paper, however, without a few words on another interesting point connected indirectly with the text. It will be noticed that Christ here, as elsewhere, does not directly answer curious questions, though he sometimes replied to the inquirer in words which directed to the one thing needful ; one's own personal lot in the matter. Both by word and by deed, be continually set forth the all-important truth that he came to seek and to save that which was lost. When his disciples came to him with the inquiry ; "Who shall be greatest in the kingdom of heaven ?" he took a child and set him in the midst of them, and whilst their eyes were fixed upon him, he said, "Verily I say unto you, Except ye be converted and become as little children, ye shall not enter therein." So in like manner when some told him of the Galileans, whose blood Pilate had mingled with their sacrifices, He answering said unto them, "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things ? I tell you, Nay : but except ye repent, ye shall all likewise perish. Or those eighteen upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem ? I tell you, Nay ; but except ye repent, ye shall all likewise perish."

Again, when the Pharisees came to him, and said, "When shall the kingdom of God come ?" his reply was, "The kingdom of God cometh not with observation, neither shall men say, Lo here, or Lo there ; for behold the kingdom of God is within you." What was it to them even

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to know the time of the kingdom, if they had no part in it? and assuredly the soul that has not the kingdom of God within it, that is a stranger to the "commonwealth of Israel" now, will never be a subject of the glorious kingdom of Christ then. He that has not the first-fruits of the Spirit in this world, will never have the fruition of the resurrection unto life in the world to come.

How different was Christ's reply to another class of inquirers! How different, how direct, how explicit to the sincere inquirers after truth! The Jews once asked, "What shall we do, that we may work the works of God?" His instant reply was, "This is the work of God, that ye believe on him whom he hath sent." When the leper pleaded, "Lord, if thou wilt, thou canst make me clean," Jesus immediately responded, "I will; be thou clean." Peter, when sinking in the water, cried out, "Lord, save me;" and immediately Jesus stretched forth his hand and saved him.

Thus we see that, although the curious inquirer met, in each case, a merciful reply, yet the honest and sincere inquirers met at once the ready and immediate answer.

The practical conclusion is short and pointed. The Lord's arm is not shortened that it cannot save, neither is his ear heavy that it cannot hear. Jesus Christ is the same yesterday, to-day, and for ever.

While not undervaluing head-knowledge, let it not coerce the mind: but let the heart guide the head, and then shall we "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

Cowpen, Northumberland. GEORGE LLOYD.

"MY FATHER'S HOUSE."

IN comforting his disciples with these words, the Lord speaks to them as intelligent hearers. He does not give a definition of the phrases used, he takes for granted that they knew what God's house was, and that it was a house of many mansions. And moreover, he implies that their ideas and knowledge of that house were true and sound, for he says, "If it were not so, I would have told you." He allows their expectations to continue because they were well-founded; if not, he would have corrected them. Is not this the correct implication to be drawn from our Lord's words? I think it is.

The case is analogous to that in Matt. xiii. 51, where Jesus, after his parables about the kingdom, asks, "Have ye understood all these things?" They say—Yes! which answer the Lord accepts; and we may therefore conclude that the kingdom of heaven is not any state or dispensation, which the disciples did not, *at that time*, understand. So with the phrase we are now considering. Because there is no explanation given of it, and because the Lord implies that their ideas and knowledge were correct, we may agree that the inquiry is narrowed by

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this conclusion: "It can mean nothing that the disciples did not *at that time* know and hope for.

If this be true, it shows the fallacy of what I think is the generally received idea of "My Father's house" here, viz. *Heaven*, or *the Universe*. For there is no doubt that the apostles understood and believed, firmly, the Lord's promise, that they should judge the twelve tribes of Israel in Messiah's kingdom. These mansions therefore which they hoped to dwell in, had a more pointed locality in their minds than heaven or the universe. They hoped to dwell in the City of the Great King, and inherit the land with Abraham and the fathers, as blessers of all nations, with Messiah. I do not say that the mere holding of an idea by the apostles at that time is necessary proof of its correctness; but it is sufficient to make us investigate the subject before condemning them: of the danger of which, we have witness enough in the ready-made accusations of the religious world against the disciples for holding *carnal* views of Christ's kingdom. Now, the Scriptures show us that their *views* on this, were not carnal, but true; and I am persuaded that their ideas of what the Lord meant by "My Father's house," will also bear the same test of Scripture examination. In truth, this is the only test by which we can try any religious idea, the first and the last process by which to arrive at truth.

What has gone before, then, has been only preliminary; we put the question in a right shape when we ask,—How do the Scriptures use and apply this phrase—"My Father's house?" This is the way to arrive at the meaning of our Lord's words in John xiv. 2, 3; to ask, How have the Scriptures hitherto used this term? Think of that for a little, to see whether it has been used before, and in what sense or senses.

The only way in which it is used, so far as my knowledge of the Scriptures goes, is as the name which God has given to his temple at Jerusalem. That is the only place, in heaven or in earth, so far as my memory serves, that is ever called, in the Scriptures, "The House of God," "The Lord's House," "My Father's House," &c., as in Ps. xxiii. 6; cxxii; Isa. xxxvii. 14; &c.

Is it in this sense then, that our Lord uses the phrase? If not, why not? Does "God's house" mean one thing all through the Scriptures up to John xiv. and then for the first time, mean something else? If it does, we must have good evidence for the change, and good authority for the new meaning, whatever that may be. An assertion, for instance, would not be enough, nor would a suggestion be sufficient to establish a different meaning. A distinct authority is the more requisite from the fact that the very phrase is used in its scriptural sense in John ii. 16. "Make not My Father's house an house of merchandise." Here, in chapter xiv., the narrator is the same, the speaker is the same, the phrase is the same. Is there any reason then why the meaning should not be the same? I know of none. We are shut up to the conclusion, I think, that the phrase, "My Father's house," means what it did twelve chapters before, and in all previous Scriptures, viz; God's temple at Jerusalem.

This may appear a very strange and startling conclusion, and to the popular religious mind a very low idea of the Lord's words; but the

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question is: Is it according to the Scriptures or not? Is it true? We must suit our tastes to the Scriptures, and not the Scriptures to our tastes. I think it is scriptural, and therefore true, and that it should appear neither startling nor low to the Scripture reader.

It is scriptural, because it agrees perfectly with the development of God's purposes as declared by the prophets. Notably with the sure mercies of David, covenanted with God's oath, and as unfolded in Isa. lv. and lvi. God promised to David that a son of his, who should be Son of God as well, would build an house for God, and would be settled in God's house for ever, as well as in God's kingdom.

Now, when Jesus spoke of "My Father's house," he was speaking of his own, for he is the Son of David who shall build God's house, and who shall be settled therein for ever, "a priest upon his throne" as Zechariah expresses it. I presume that the temple which Ezekiel sees and describes in the end of his book, is the house which Messiah shall build for God. This at least is true, that he is the only builder whose work will endure for ever. All previous temples have perished and will perish, till his is upraised, for he is the only one fit to build an house for God.

This is what Nathan is sent to tell David, that God had never required any of Israel's judges to build him an house; nevertheless, David's thought was good and honouring to God, and therefore God covenants to him a weight of blessing; but the best intention and the most costly works of mortal man can never produce anything worthy of being the temple of God; whereof the Holy Spirit is a witness to us, in the appointment of a tabernacle or tent for God to dwell in. (See Hag. ii. 11-14.) By the ark of God, dwelling within curtains, and by God refraining to command a temple to be built, he was teaching men that his worship was in a temporary and transition state, and that the time had not yet come when the works of men's hands could honour God. True, the temple of Solomon was commanded, but like the deliverance by Moses, it has all to be done over again. These were only "shadows of good things to come, but the body is of Christ." Yet Moses and Solomon were highly honoured, thus to be made types of him who should come after.

This idea of temporariness we should bear ever about with us. He is the most faithful witness for God's truth who does not strive after luxury, nor seek to amass possessions in this life, no, nor yet subscribe to build a gorgeous house to worship God in. A true perception of this world's state, as compared with the world to come, opens the believing eyes to the futility of all such desires. But when Messiah comes, then dreams and shadows flee away. He brings in everlasting righteousness, and that is a foundation for all endurance. Unlike Moses, Joshua, and Solomon, he delivers his people effectually, plants them in the land for ever, having an unchangeable priesthood. For he is the one foretold in Psalm xxiii. The one shepherded of God, whose life was restored, for he walked through the valley of the shadow of death, committing his cause to the righteous judge, who shall honour him before all his enemies, and cause him to dwell in God's house for ever; and where he is, there shall also his people be.

"The Lord of hosts shall reign before his ancients gloriously." I

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will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me."

"I will come again and receive you unto myself, that where I am there ye may be also."

These three extracts belong together, and show that the Lord's brethren shall also dwell in God's house. This is what is promised in Isa. lvi. 4-7.

"To them will I give in mine house . . . a name and a place, &c., and make them joyful in my house of prayer; for mine house shall be called an house of prayer for all people."

I suppose that this is the *mother-text* of the phrase "My Father's house," as used by our Lord, and as apprehended by his disciples. This part of Isaiah's witness to Messiah, is in direct continuation of the 55th chapter, with its free and universal invitation to every one to incline the ear, come unto God, and hear for eternal life, and share in the everlasting covenant, the sure mercies of David. This promise of a name and a place in God's house, is but the fuller detail of one part of that covenant, the sharing of which is offered to every hungry, thirsty, perishing one. Now, these apostles to whom our Lord spoke, *had* inclined their ear and set to their seal that God was true, in their confession that Jesus was the Christ. They therefore looked for God's fulfilling to them his promise of a name and a place in his house; and I suppose that our Lord's words, "Believe also in me," &c., was a certificate that their faith was true, and that there would be room for them all in that house which he would build for God; spacious enough for all nations to come up and worship in, and doubtless with many mansions for its priests and ministers. Moreover, he tells them that HE would prepare for them that place which God's prophet had offered to every hearing faithful one; and *therefore* he says: "Believe also in me." Our faith should be like theirs; in him and to this end.

This is an exposition of the passage "according to the Scriptures," and so far as my acquaintance with them serves. It is true that the passage will read well, and make good sense when understood as referring to heaven or the New Jerusalem, but that is not a sufficient test. If it had been, then Satan's quotations to our Lord would have been quite sound. The question always comes back to this: What authority have you for so applying it? However ingenious any exposition may be, let us see that it is *according to the Scriptures*.

In considering this passage as before indicated, I have been more established in the truth of two great axioms; first, that the plain and literal meaning of the Scriptures is the true one; and second, that the New Testament must be understood in the light of the Old, as the unfolding and explaining of what God had before spoken, and not as a new revelation. Whatever knowledge of God and of his will we have obtained, has been got in accordance with these principles, and I think they are the teachings of God's Spirit—spiritual truths.

I speak as to wise men; judge what I say.

Dundee. D. LINDSAY.

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HAS THE CHURCH COME IN THE PLACE OF REJECTED ISRAEL?

IN their rejection of the Messiah, Israel filled up the measure of their iniquity, and the doom predicted by Jesus came upon them,—"They shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke xxi. 24.) It is, consequently, held by many that the peculiar privileges of Israel as a nation have come to a final termination, and the many glowing predictions in the Old Testament concerning their future glory are only to have their fulfilment in some remote sense in the persons of such individuals as become true members of the Body of Christ,—the Church of the living God,—the spiritual Israel,—that even the very name Israel is now properly applied to the Christian Church. I propose, therefore, to examine the teaching of Scripture concerning the destiny of Israel as a nation. In doing this I shall not only collate the positive utterances of both Old and New Testaments on the subject, but shall examine the usage of the latter in regard to the names Israel, Jacob, Jews, &c., in order to ascertain whether there is any real ground for the modern ideas entertained as to the Church having come to occupy the place of Israel.

THE PROPHECY OF MOSES CONCERNING THE CAPTIVITIES OF BABYLON AND ROME, WITH ULTIMATE RESTORATION.

To begin our inquiry, let us look at some of those passages which state in direct terms the ultimate and final restoration to their own land of the twelve tribes of Israel. And first claiming our attention is the remarkable prophecy of Moses uttered while Israel were yet in the land of Moab, on the eve of their entrance into the land which God had given them. This is perhaps the most interesting prediction extant concerning Israel, and that for this reason, in addition to the one just mentioned, that it foreshadows with astonishing distinctness the two captivities of BABYLON and ROME, and intimates a FINAL restoration to their own land, which, simply because it is a final restoration, must of necessity apply to the second captivity. And the fact of the restoration from Babylon being a literal one, taken in connection with the entire absence of any intimation that the final restoration should have any other character, must afford the most satisfactory evidence that the twelve tribes of Israel shall yet be restored to the land which God has been pleased to connect with the natural seed of Abraham in his purpose to bring about the blessedness of the world at large, through Abraham and his one seed, the Christ.

Moses had set before the people the curses and the blessings which should follow their violation of or obedience to the law. Among the former he specifies the following:—"The Lord shall bring thee and thy king which thou shalt set over thee unto a nation which neither thou nor thy fathers have known, and there shalt thou serve other gods, wood and stone. And thou shalt become an astonishment, a proverb, and a by-word among all nations whither the Lord shall lead thee." (Deut. xxviii. 36, 37.) This had an exact fulfilment in the carrying away to Babylon, as the following portion of the history shows:—"Zedekiah was twenty

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and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah. And he did that which was evil in the sight of the Lord, according to all that Jehoiakim had done. For through the anger of the Lord it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon. And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he and all his host, against Jerusalem, and pitched against it; and they built forts against it round about. And the city was besieged unto the eleventh year of king Zedekiah. And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land. And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden; (now the Chaldees were against the city round about;) and the king went the way toward the plain. And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho, and all his army were scattered from him. So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon." (2 Kings xxiv. 18-20; xxv. 1-7.) Here the personal capture and captivity of the king is a peculiar feature of both prediction and history. Besides this, Moses also refers to that compulsory idolatry which the people had to submit to in Babylon. For fulfilment of this see Dan. iii. It is worthy of notice that in the prediction of Moses regarding the Roman captivity and dispersion there is no mention of the king, which corresponds precisely with the facts of the case. They had, according to their own words, "no king but Cæsar." Moses says regarding this second captivity:—"The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters (which the Lord thy God hath given thee) in the siege, and in the straitness wherewith thine enemies shall distress thee. So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave. So that he will not give to any of them of the flesh of his children whom he shall eat, because he hath nothing left him in the siege, and in the straitness wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, and toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them, for want of all things, secretly, in the siege and straitness wherewith thine enemy shall distress thee in thy gates. And the Lord shall scatter thee among all people from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And

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among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind." (Deut. xxviii. 49, 53-57, 64, 65.) Notice here one characteristic of the oppressing power which clearly distinguishes it from Babylon, namely, "a nation whose tongue thou shalt not understand." The language of Babylon, the Chaldee, was much akin to the Hebrew, so much so that several portions of the Old Testament are written in it. But the Roman tongue, the Latin, was quite a foreign language to the Jews of Judea. Hence the value of this mark of the great Disperser of Israel.

But it is interesting to observe that after describing this most complete scattering of this people "AMONG ALL PEOPLE," Moses predicts a glorious restoration to their own land and to the Divine favour such as has never yet blessed them, even in the peaceful reign of Solomon. "And it shall come to pass, when all these things shall come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice, according to all that I command thee this day, thou and thy children, with all thine heart and with all thy soul; that then the Lord thy God will turn thy captivity and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee. And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers." (Deut. xxx. 1-5.) Notice here that Moses expressly intimates that this restoration shall take place "when ALL these things are come upon thee which I have set before thee;" and seeing that he set before them the Roman captivity, it follows that the predicted restoration is yet awaiting them. The character of this restoration transcends anything in their previous history.

Should it be supposed, from what is stated in verse 2 about "returning to the Lord," &c., that all this is dependent on individual conversion, it may be observed that throughout this whole prediction Israel is addressed as a nation; that the threatenings came upon them as a nation; that their restoration from Babylon was in their national capacity, none being excluded who desired to return; and it is reasonable to expect that their future restoration, whatever conditions may be prescribed, shall be national, and not individual. Besides, the conditions are stated to be, "returning to Jehovah, and obeying his voice, according to all that Moses commanded them." This allegiance, yielded by the mass of the nation, although there might be many exceptions, would secure the promised blessing, just as the allegiance of a portion of the people would have saved the nation from the threatened captivity. The predicted restoration of Israel to their own land, then, will not depend on INDIVIDUAL conversion to Christ, but on NATIONAL allegiance to Jehovah according to prescribed rule.

Before leaving this passage it may be well to notice an expression of Moses, which is probably referred to by Jesus in his prophecy of Israel's final tribulation, uttered on Mount Olivet. Moses says, "When ALL

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THESE THINGS are come upon thee which I have set before thee." Jesus, in referring to the impending desolation of the city and temple, and the consequent dispersion of the people, extending over a period termed "the times of the Gentiles," says, "These be the days of vengeance, that ALL THINGS which are written may be fulfilled." (Luke xxi. 22.) Of course these "ALL THINGS" are detailed more fully in the other prophets, but there can be no doubt that Moses summed them all up in the wonderful prediction under consideration, which, although uttered upwards of three thousand years ago, stands as a witness at once against the Jews for their treason against the Divine Majesty, and against the Gentiles for their self-complacency in receiving in a literal sense the threatened evils against Israel, and in denying the literal fulfilment of the promised good; and not only so, but in transferring to themselves the blessings, and leaving to the Jews, in all their dire reality, the curses of this prophecy.

PROPHECIES OF ISAIAH, JEREMIAH, AND EZEKIEL, CONCERNING THE FINAL RESTORATION OF ISRAEL.

In consulting the succeeding prophets respecting Israel's restoration to their own land, I shall only make a selection, at once for the sake of brevity, and to concentrate attention on a few testimonies which are deemed so distinct that no mere numerical augmentation could possibly add to the strength of their evidence. "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord, and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth. And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious. And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim." (Isa. xi. 1-5, 10-13.)

Observe two points in this passage. First, WHO are to be restored. It is the outcasts of Israel and the dispersed of Judah. In the reign of Rehoboam, ten of the twelve tribes revolted from the house of David, and formed what was called the kingdom of Israel, while the two tribes of Judah and Benjamin constituted the kingdom of Judah. The ten tribes were CAST OUT of the land and carried away to Assyria about B.C. 678. The captivity of Judah took place about one hundred and thirty years

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later. A partial restoration of Judah was afterwards accomplished under a decree of Cyrus, king of Persia, on which occasion God set his hand the first time to recover the remnant of his people. The passage under notice at present, however, distinctly predicts the restoration of both Israel and Judah, and that under circumstances of the greatest cordiality and friendship. The use of the two names Israel and Judah here, it is submitted, inevitably compels us to conclude that the two divisions of the nation are intended. The same may be affirmed of the use of Ephraim and Judah, Ephraim being sometimes used to denote the kingdom of Israel. Thus Jehovah says by Jeremiah (xxxi. 9), "I am a Father to Israel, and Ephraim is my first-born." Notice, again, that it is a SECOND interference on the part of Jehovah for the recovery of his people from the various countries of their dispersion which is here predicted:—"The Lord shall set his hand again the second time." The countries from which the people are to be gathered are also highly corroborative of both points just stated,—Assyria certainly indicating the locality of the ten tribes; Egypt, Persia, and the islands of the sea, the localities of the dispersed of Judah,—thus necessitating another restoration.

Let us now look at one of Jeremiah's prophecies. And here it may be premised that Jeremiah prophesied both of the restoration of Judah from Babylon and of the final and glorious re-establishment of all Israel in the land of their fathers. The following passage will be seen to be unmistakably concerning the final restoration, and that for one simple reason;—both houses of Israel are repeatedly referred to as being the parties to be restored to their own land, and the certainty of this is attested by the strongest assurances which language is capable of conveying to human apprehension:—"Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, The Lord our Righteousness. For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests the Levites want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually. And the word of the Lord came unto Jeremiah, saying, Thus saith the Lord, If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured, so will I multiply the seed of David my servant, and the Levites that minister unto me. Moreover the word of the Lord came to Jeremiah, saying, Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? Thus they have despised my people, that they should be no more a nation before them. Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob and David my servant, so that I

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will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob; for I will cause their captivity to return, and have mercy on them." (Jer. xxxiii. 14-25.)

It is respectfully submitted to the candid reader that the plain and unsophisticated sense of this passage, as it would be understood by an intelligent Jewish contemporary of Jeremiah, is the only sense which any man or woman in any age is at liberty to put upon it. And that sense is undoubtedly that Jehovah had given his most solemn declaration that the twelve tribes of Israel, ten of which had already been carried into Assyria, should at some future time be gathered out from the nations and planted in their own land, under circumstances of surpassing favour and glory. If this be not its meaning, then may it mean anything which human fancy may please to dictate.

Turn we now to two of Ezekiel's prophecies contained in chap. xxxvii. In this passage the "whole house of Israel" are represented as a heap of dry disjointed bones, saying, "Our bones are dried and our hope is lost; we are cut off for our parts." The whole house of Israel here is not the dead generations of that people, but the generation existing at the time when the fulfilment of the prophecy takes place,—namely, as the prophet declares, when the "whole house of Israel" are "placed in their own land." This is followed by another prophecy which is closely connected with the foregoing, as may be seen by the word "moreover," which introduces it. The prophet is told to take two sticks or rods, and write upon them respectively, "For Judah, and for the children of Israel his companions;" "For Joseph, the stick of Ephraim, and for all the house of Israel his companions." The prophet is then told what he is to say when he is asked the meaning of this:—"And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them; so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children, for ever; and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will

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place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." (Ezek. xxxvii. 18-28.)

There are three things in this prophecy which make it evident that it has not yet received its fulfilment, namely,—

First, divided Israel are to be made "one nation, in the land upon the mountains of Israel," never more to "be divided into two kingdoms," as they had been before.

Second, they are to be saved from their idols, and cleansed from that wherein they had sinned.

Third, they are permanently to dwell in the land in this united and prosperous condition, and the sanctuary of Jehovah is to be in the midst of them for evermore.

Observe,—The land is expressly described as the land that God had given to Jacob his servant; and not only this, but as the land wherein their fathers had dwelt. Moreover they, the children of Israel, are to be taken from among the heathen, or nations, or Gentiles (as the word is otherwise rendered), and gathered ON EVERY SIDE, and brought into their own land; and the Gentiles are to know that Jehovah sanctifies, or makes holy, or separates from other people for his own purposes, that people "whom he had formed for himself, and who should show forth his praise," when his sanctuary or temple is placed in the midst of them for evermore. Again, God is to make an everlasting covenant of peace with them, which shall be the guarantee for all the other blessings bestowed being continued among them. Under this new covenant the people are to be "MULTIPLIED," and to dwell in the land, "THEY, and their CHILDREN, and their CHILDREN'S CHILDREN for ever." This, it is submitted, is incapable of being applied to any but "Israel after the flesh." It is impossible to find anything answering to the multiplication of the seed of the whole house of Israel, and their permanent residence in their own land, with their children and children's children, in the Church immortalised and glorified, neither marrying nor giving in marriage, but like to the angels of God.

THE NEW COVENANT TO BE MADE WITH THE HOUSES OF ISRAEL AND JUDAH.

Having presented a testimony from each of the prophets Isaiah, Jeremiah, and Ezekiel, by way of a sample of the prophetic word as to the final restoration of Israel to their own land, I would ask the reader's attention to another testimony from Jeremiah on a point contained in the passage quoted from Ezekiel; namely, that concerning the everlasting covenant. I deem this an important point, from the fact that it is treated of by a writer in the New Testament, whose testimony shall come next under consideration. "Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord. In those days they shall say no more,

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The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge. Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more. Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of Hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." (Jer. xxxi. 27-37.)

Notice here that under this new covenant the sins of the nation—the house of Israel and the house of Judah—are to be remembered no more by Jehovah, and also that Israel's ultimate permanence as a NATION is to be equalled only by the stability of the ordinances of heaven—the sun, moon, and stars. Judging from the terms of this prediction as quoted from Jeremiah, it would never strike an impartial reader that this covenant was to have any direct relation to any other than the nation of Israel. "I will make a new covenant with the HOUSE OF ISRAEL and with the HOUSE OF JUDAH; not according to the covenant that I made with THEIR fathers in the day that I took them by the hand to bring them out of the land of Egypt." This new covenant, then, is to be made with the descendants of those who left Egypt.

But it may be supposed by some that in Heb. viii. this covenant is transferred from Israel natural to Israel spiritual, so-called. Let us see the precise object the apostle had in view in quoting this prediction from Jeremiah. Paul had been showing the superiority of the Christ to Moses, and in doing so mentioned the fact that he was "the Mediator of a BETTER covenant." Now Moses was the mediator of the covenant which was made between Jehovah and the nation of Israel at Sinai. But how could it be shown that the Mosaic covenant was inferior to that of which the Christ was Mediator? By the testimony of one of their own prophets, Jeremiah, who had predicted the establishment of a new and better covenant between God and the whole house of Israel, and so afforded the most conclusive evidence of the imperfection of the first. But let us hear the apostle himself:—"But now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless then should no place have been sought for the second.

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For finding fault with them, he saith, Behold, the days come (saith the Lord) when I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel, after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away." (Heb. viii. 6-13.)

But has this covenant no relation to the Church? some may be ready to ask. To this it must be replied, Yes, it has; not directly, however, but indirectly. The new covenant was dedicated or purified by the blood of Jesus. But in the wisdom of God this blood was to effect other objects besides the dedication of the covenant, namely, the remission of sins; and that not merely the sins of the nation, as intimated in the prophecy, but, as indicated by Jesus at the institution of the supper, the sins of all who should become his. Hence Paul quotes the portion referring to the remission of sins to show that where there is perfect provision made for this (as there was in the offering of the body of Jesus once for all), there is no necessity for any more offering for sin. (See Heb. x. 14-18.) It is thus evident that Paul does not quote the prophecy to show that it was fulfilled, but simply to show the superiority of Christ to Moses, both as being the Mediator of a better covenant, and as by his one offering making perfect for ever them that are sanctified. The parties with whom the covenant is to be made, so far from being explained by the apostle to be any other than the literal descendants of Abraham, are expressly said to be "the house of Israel and the house of Judah;" and the prophecy is introduced by these words of the apostle, "FOR FINDING FAULT WITH THEM, HE SAITH, Behold, the days come, saith the Lord, that I will make a new covenant," &c. A reference to the prophecy shows that the fault was with the people of Israel, and with no other people; and so Paul is thus seen to have had no other idea in his mind than that which was in the mind of the prophet, namely, that the new covenant was to be made with the very people named in the prophecy —the twelve tribes of Israel, who had previously been defaulters.

But still more clearly to show that this prophecy has as yet had no fulfilment, it is only necessary to observe the time stated by the prophet at which it is to be accomplished. The passage we are considering forms part of a continuous prophecy beginning chap. XXX.: "Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book; for, lo, the days come, saith the Lord, that I will bring again the captivity of my people ISRAEL and JUDAH, saith the Lord, and I will cause them to return to the land that I gave to their fathers, and they shall possess it. And these are the words that the Lord spake concerning ISRAEL and concerning JUDAH. For thus saith

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the Lord," &c. In chapters xxx. and xxxi., the words concerning Israel and Judah are continued. At verse 33 of chap. xxxi. it is written, "But this shall be the covenant that I will make with the house of Israel; AFTER THOSE DAYS, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." Now this is the new covenant, and the time of its coming into operation is said to be, "AFTER THOSE DAYS." After what days? Certainly after the days mentioned in various parts of the preceding "words that the Lord spake concerning Israel and Judah," and which I have quoted above from verse 3 of chap. xxx., and which are reiterated at verse 29 of chap. xxxi., also already quoted. Observe here the explicit statement that it is after the house of Israel and the house of Judah have been builded and planted in their own land that the writing of the law in their hearts is to be effected under the new covenant.

Before leaving this important testimony it may be well to note how strictly the "God of Israel" has hedged round the promise of Israel's ultimate restoration against being misunderstood. In the last passage quoted it is expressly declared to be the selfsame people that God had watched over, to pluck up, and to break down, and to throw down, that are to be again builded and planted. And, more than this even, the same faithfulness to his word which caused Jehovah to pluck up and to break down is pledged for the building and planting—"LIKE AS I HAVE WATCHED over them to pluck up, &c., SO WILL I WATCH over them to build and to plant, saith the Lord." This is repeated in different terms in chap. xxxii. 42,—"For thus saith the Lord, Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them;"—and should be accepted by every candid inquirer as the strongest assurance that, however much appearances may be against it, God will yet be justified before all the earth in his choice of Israel as his own peculiar nation.

It is proper to explain here that while the new covenant is to be established AFTER the people are restored to the land, it is pretty plain that the old covenant does not entirely vanish away until the establishment of the new. Deut. xxx. shows that the final restoration is to be effected on condition that the people adhere to the provisions of the old covenant; for, says Moses, "When thou shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, that THEN the Lord thy God will turn thy captivity," &c. There is an interesting prophecy of Ezekiel which may serve to throw some light on this point:—"As I live, saith the Lord God, surely with a mighty hand, and with a stretched-out arm, and with fury poured out, will I rule over you. And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant; and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the

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country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am the Lord." (Ezek. xx. 33-38.) The covenant here spoken of is in operation while Israel is in the wilderness of the people, and before they enter their own land; and as it is termed neither the new nor everlasting covenant, it would seem that it is the covenant originally made with the generation that came out of Egypt, and which was, along with the prophecy of Moses, re-delivered to the generation that actually entered Canaan. It may be suggested that this shall be part of the work of Elijah the prophet, who is to "restore all things," and of whom it is predicted by the last of Israel's prophets,—"For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble. And the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts. Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. iv. 1-6.)

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(To be continued.)

EARTH'S TITLE-DEEDS TAKEN UP BY THE HEIR.

"And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." &c.—REV. v. 1-8.

IN the preceding chapter we have the commencement of God's dealings with the world, after that His dealings with the Church have come to an end. The latter are called the things that are; the former the things after these. The Lord Jesus, who is represented in the first, second, and third chapters, exercising judgment in the professing Church, is now seen in heaven. John is taken up into heaven; there he beholds God seated on a throne of government, encircled with a rainbow, the token of God's covenant with creation, as we learn from Genesis ix. In the chapter before us we read that John saw a book, or roll of parchment, in the right hand of him who sat upon the throne. Here a very important inquiry at once arises,—What are we to understand by the Book thus seen lying on the hand of God? as it may be literally translated. Is it a book merely containing a revelation of the destinies of the Church and of the world? It appears to us that what is said in reference to it, clearly shows that that cannot possibly be its meaning. Were it so, there could have been no difficulty whatever in an inspired prophet

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making known its contents. For God, in times past, spake unto the fathers by the prophets, and unveiled to their view in prophetic language what lay concealed in the future. If therefore here there is reference merely to the predictions of future events, we cannot understand why none was found able to open the Book, or why John should have shed tears merely because of a protracted delay in revealing the future. The Book, or the roll, is, we conceive, the title-deeds of man's forfeited inheritance. When God created man in holy innocence, bearing his own moral image, he set him over the works of his hands, as sovereign ruler of the earth and all that it contained. "For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet. All sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea." (Ps. viii. 5-8.) Thus we learn that the sovereignty of this lower world was conferred upon man. God appointed him heir and lord of all, but he no sooner sinned than he lost his inheritance; the sceptre of dominion which God had put into his hands, was henceforth broken, and the title-deeds went by reversion to the original Owner of the inheritance. Ever since they have been in his hands, and fallen man serves where formerly he reigned. "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat of the herb of the field; in the sweat of thy face shalt thou eat bread all thy days; for dust thou art, and unto dust shalt thou return." Such is the miserable condition to which sin has reduced earth's former sovereign.

Now the Book here spoken of contains, as we have said, the title-deeds to the inheritance, the counsels of God in regard to our world, and the successive acts of judgment and displays of providence whereby it is again to be restored. When, therefore, the angel proclaimed with a loud voice, "Who is worthy to open the book, and to loose the seals thereof?" he asked the great and momentous question, Who is able to execute the Divine purposes in regard to the earth, and in regard to those who are living upon it? He asked, Who is able to give man a new title to it, and to place him in the actual possession of it? At present it is in the hands of Satan, who usurped earth's sovereignty as soon as man had lost it. Hence we hear him say to our Lord, when he had taken him up into a high mountain, and showed him all the kingdoms of the world in a moment of time, "All this power will I give thee, and the glory of them; for that is delivered to me; and to whomsoever I will I give it. If thou wilt therefore worship me, all shall be thine." (Luke iv. 5-7.) In keeping with this the Lord calls him, "The prince of the world." The Holy Spirit speaks of him as "the god of this world;" as "the prince of the power of the air;" and says, that "the whole world lieth in wickedness," or rather, in the wicked one, under his sceptre and his sway. Hence the present is emphatically Satan's day; the day of the Lord is at hand; but now it is the devil's day! This solemn fact accounts for the fearful condition in which the world has been since Adam was expelled from Paradise; a field of blood; a scene of universal desolation, sorrow, bondage, moral ruin, and death. We readily grant that

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God has never left himself without witness upon it, both in providence and in grace. The Gospel of grace and salvation, accompanied by the power of the Spirit of God, has wrought in our sin-desolated earth, in all ages, and in all climes, moral wonders, glorious effects, astounding trophies of Divine love and power. And where no personal salvation has been realised, no actual spiritual regeneration accomplished, a most benign influence has been exerted upon men, civilisation and refinement have been carried to a vast extent. Such, in short, to the outward eye, has human progress been under the Gospel dispensation, that it is even generally believed we are rapidly advancing to a spiritual millennium of universal blessedness, brought on by means of advancing civilisation, the intellectual education of all classes, the spread of correct views of truth, the preaching of God's Gospel, the philanthropic efforts of man—all issuing in what is called by the very indefinite designation—the Church of the future! And this Church of the future,—man's Church we would call it, for the Bible is totally silent about such a Church,—is to be the channel of earth's emancipation from its present wreck and moral ruin, its slavery, and tyranny, and suffering, and all the countless miseries that at present oppress and overwhelm it. This is man's unveiling of the future; God's is something altogether different. Man's appliances, as all experience from the beginning to the present hour most convincingly proves, utterly fail to meet the universal ruin, caused and perpetuated by human sin; that is, man's alienation from God, and self-exaltation amounting to self-deification, the supreme selfishness of pride and moral powerlessness, either to know or to do what is right.

Now the proclamation of the angel means, "Who is able to bind the strong one, Satan, and spoil him of his goods, and take from him all the armour in which he trusts? Who can destroy the countless agents, his subordinates, who run to accomplish his will? Who can undo the work that Satan has been doing these thousands of years? Who can free creation from its degrading thraldom? Who can effect a universal physical regeneration of this accursed earth? Who can accomplish the predicted restitution of all things, as God has pre-ordained? Who can establish the universal reign of righteousness and peace and blessedness, when all the glowing predictions of God's ancient oracles shall be literally and gloriously accomplished?" The response was, None! "And no man in heaven, nor in earth, neither under the earth, was able to open the Book, neither to look thereon."

This filled John with deep sorrow of heart. "And I wept much, because no man was found worthy to open and to read the Book, neither to look thereon." But his tears were soon wiped away, and the dark cloud that had momentarily come over his vision was completely swept away by the gladdening announcement of one of the elders: "Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the Book, and to loose the seven seals thereof." Here we have introduced to us the glorious Person who was able to undertake, and bring to a blessed issue, the great work of which we have spoken. He is presented to us in a fourfold aspect; and this is evidently intended to impress our minds with a deep sense of his infinite ability for the work to be done, in order to the full restoration of the lost inheritance. The first aspect is his lion-like appearance. "The Lion of the

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tribe of Judah" he is called, evidently with a reference to Jacob's prophecy in regard to that tribe: "Judah is a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." (Gen. xlix. 9, 10.) This mighty one of Judah, this Shiloh, to whom the gathering of the people is to be, is next presented in his royal descent, "The Root of David." David's Lord is David's son, as regards his humanity. "Of this man's seed hath God, according to his promise, raised unto Israel a Saviour, Jesus." (Acts xiii. 23.) "And there shall come forth a Rod out of Jesse, and a Branch shall grow out of his roots." (Isa. xi. 1.) "The Lord hath sworn in truth unto David, he will not turn from it; Of the fruit of thy body will I set upon thy throne." (Ps. cxxxii. 11.) "And the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke i. 32, 33.) The predicted Heir of the world is thus, we see, David's seed. But the third aspect in which he appears is that of "a Lamb as it had been slain." Although in the midst of the throne, the object of heavenly worship, he still bears the marks of the decease he accomplished at Jerusalem; he appears as a Lamb fresh slain; a solemn yet precious aspect, for the slain Lamb is the fountain-spring of all our present spiritual blessings, of all our future hopes, of all the world's predicted blessedness, of all the glorious destiny that awaits the redeemed in the endless future. As the slain Lamb, he purchased the inheritance; and therefore, as the slain Lamb, he has an infinite and eternal right to effect its redemption, by the execution of all the Divine counsels. He who has the right, possesses also the power; hence, in the fourth aspect, he is represented as "having seven horns." A horn is the symbol of power; seven is the perfect number; hence by the seven horns we are to understand that he possesses a perfection of power. All power in heaven and earth is vested in his hands; he fills the earth with his presence and sovereignty; he is head over all things to the Church. In the glorified Man, the Lord Jesus, dwelleth all the fulness of the Godhead bodily; that is, he is the bodily fulness of God himself, the brightness of his glory, and the express image of his person, or substance. It is not something of God that is in the Lord Jesus; it is not merely that he has the nature of God; this all the heaven-born have; it is not merely that he officially represents God, as an ambassador represents his sovereign at a foreign court; but he is himself God manifested in the flesh; and as God—the God-man—he possesses all the resources of God, and wields the power of the eternal throne, as truly as he bare all the ignominy of the cross! This most blessed and glorious of all truths shall be fully and gloriously manifested when he returns to earth, when he comes back again the second time, apart altogether from the question of sin, in order to perfect salvation. The perfection of Divine power wielded by the Risen one, the Heir of all things, shall be manifested in what the Spirit calls, "His times;" manifested in the redemption of the body from all the effects and ruin of the fall; in the emancipation of the earth from the bondage in which it is at present enthralled; in the overthrow of all his enemies; in the establishment of

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the kingdom; in the millennial reign of universal peace and truth, of righteousness and holy happiness; and in the final destruction of death itself!

In the seven eyes, "which are the seven spirits of God sent forth into all the earth," we have the symbol of perfect knowledge. The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in behalf of them whose heart is perfect towards him." (2 Chron. xvi. 9.) Everything is under his immediate inspection, his direct supervision. "Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me." (Ps. cxxxix. 3, 5.) Such is earth's future Sovereign! How infinitely able to be King over all the earth! "And the Lord shall be King over all the earth; in that day shall there be one Lord, and his name one." (Zech. xiv. 9.) "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. iii. 44.) "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom; and all dominions shall serve and obey him." (Dan. vii. 14, 27.) Such is the inspired description of the coming kingdom and reign of the true Heir of the world.

Along with the Person of earth's destined Sovereign, we have his work brought before us, on the ground of which he claims his sovereignty. The Mighty One of Judah, the Root of David, "hath prevailed to open the book, and to loose the seven seals thereof." . When it is said, he "hath prevailed to open the book," the meaning is, that he hath conquered and gained the victory. The victory he gained upon the cross by obeying unto death, we would look at in a twofold point of view; first, in its bearing upon us. The victory he there gained over sin and Satan, and all the powers of darkness, is our eternal salvation; for thereby our connection with all that had wrought our ruin, caused our misery, and plunged us in the lowest depths, has been for ever disannulled. We are now eternally and for ever separated from the first Adam, from our fleshly nature, from the law that wrought wrath, and bound us over to eternal death, from all the effects and consequences of sin, from the fearful destiny and doom that awaits this present evil world. Thereby we have been brought nigh to God, sanctified, justified, and cleansed by the sin-atoning blood that was shed for us, when the sacrificial Lamb was offered without blemish or spot; a sacrifice and an offering to God for a sweet-smelling savour. Thereby our alienated hearts were reconciled to God in the body of Christ's flesh through death, in order that we might be presented in the presence of God, holy, blameless, and irreproachable. In one word, thereby we have been redeemed, that we may now realise and enjoy all the blessings of a present

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spiritual salvation; and that we may, when Christ appears, enter along with him into possession of the promised glory. This death to which, as individuals, we owe our present and eternal all of peace and joy and blessedness, has also a direct bearing on the redemption of the forfeited inheritance by the forth-putting of the power with which Christ is invested. The Lord Jesus is entitled to take up the title-deeds of the forfeited inheritance, and to enter into its possession, because he died,—died to cast out Satan, the prince of this world,—died to spoil principalities and powers, and make a show of them openly,—died to rescue our world from Satan's grasp,—died to put down all rule and all authority and power opposed to God,—died that he might be the Prince of the kings of the earth, King of kings, and Lord of lords. Hence we say, the full and glorious end of the death on Calvary has not been gained until the seventh angel shall sound; then shall be heard great voices in heaven, saying, "The kingdoms of this world have become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever." (Rev. xi.) Then, but not till then, shall be fulfilled the Divine declaration, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Ps. ii. 8.) "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee." (Ps. xxii. 27.) "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death." (Isa. liii. 12.) "Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess that Christ is Lord, to the glory of God the Father." (Phil. ii. 9-11.) Then shall be fulfilled literally what John heard prophetically in heaven: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." (Rev. v. 13.) A joyous and universal response shall then be given to the call which is at present unheeded, nay, we might say contemptuously set at nought by all, save a small and hidden remnant of believing ones: "Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name: bring an offering, and come into his courts. O worship the Lord in the beauty of holiness: fear before him, all the earth." (Ps. xcvi. 7-9.) Then shall arise from a redeemed earth a universal chorus of praise, "The heavens shall rejoice, and the earth shall be glad; the fields shall be joyful, and all that is therein; the trees of the wood shall rejoice in the presence of the Lord, when he judges the world with righteousness, and the people with his truth!" (Ps. xcvi.)

After Christ has been brought in, we have his investiture with the kingdom. "And he came and took the book out of the right hand of him that sat upon the throne." (ver. 7.) By taking the book from the hand of him that sat upon the throne, he is formally invested with his universal and everlasting dominion as Son of man. The end of his ascension, when he had finished the work given him to do, was twofold. In

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the first place, it was in order that he might be Head over all things to the Church, "which is his body, the fulness of him that filleth all in all." As her Head he represents every member, from the least to the greatest. In their behalf he presents himself in the presence of God as their surety,—the one who holds himself responsible for their perfected salvation; as such he bears up every member, that is, he keeps from falling,—falling finally and for ever away. As such he maintains us in the position of perfect acceptance and holy blessedness before God, in which, by death and resurrection, he has placed us. As such, he restores those who stumble,—he comforts those who are cast down,—he strengthens those who are weak,—he leads by the hand those who are feeble and weak. He levels every mountain, and fills up every valley, never leaving, never forsaking, until he has performed in faithfulness all that his love had undertaken.

But not only has he ascended to act in this character in our behalf, but also to receive the kingdom. Hence the mandate on his ascension, "Sit thou on my right hand until I make thine enemies thy footstool." He has, therefore, been waiting up to the present hour for the time, when he shall ascend in glory and triumph his millennial throne. And the scene presented to us in this chapter which we have been considering, is none other than that of the glorious hour for which the Lord awaits. Hitherto he has been seated at the right hand of the Majesty on high, but now he rises and takes the book, or as we have said, is invested with the sovereignty of earth; and no sooner has this glorious event taken place, for which all heaven has been waiting in long expectation, than the four living creatures, and the four-and-twenty elders fall down before the Lamb, "having every one of them harps, and vials full of odours, which are the prayers of saints." The heavenly inhabitants fall prostrate in adoring praise and worship, each one having a harp and a golden censer. Here we have two significant symbols; the harp is the symbol of divine praise and adoration: "Upon the harp will I praise thee, O God, my God." (Ps. xliii. 4.) "Awake up, my glory; awake, psaltery and harp; I myself will awake early. I will praise Thee, O Lord, among the people." (Ps. lvii. 8, 9.) "Unto thee will I sing with the harp, O thou Holy One of Israel." (Ps. lxxi. 22.) "Sing unto the Lord with the harp, and the voice of a psalm." (Ps. xcviii. 5.) "Sing unto the Lord with thanksgiving, sing praise upon the harp unto our God." The censers full of odours are the symbols of the answered prayers of saints; "Let my prayers be set before Thee as incense, and the lifting up of my hands as the evening sacrifice." (Ps. cxli. 2.) The prayers in the censers were not prayers offered in heaven; for heaven is not the place of prayer but of praise. Neither are they prayers sent up from earth to heaven to be presented by the glorified saints. We need no such saintly mediators, for we have a great High-Priest, who is specially set over the house of God on our behalf, who ever liveth to make intercession for us. The prayers, therefore, here spoken of, are the answered prayers which saints had offered up on earth, the burthen of which had been, "Thy kingdom come; thy will be done on earth, even as it is done in heaven." "O that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence." They are the answered prayers of the Lord's remembrancers,

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who had, age after age, "made mention of the Lord, kept not silence, and gave him no rest, until he should establish and make Jerusalem a praise in the earth." (Isa. lxii. 6, 7.) Now the time had come, when these long-delayed, but not forgotten prayers were to be answered, exceeding abundantly above all that was asked or thought of. And hence the golden censers with the incense are brought forward; they are so as a testimony to the truth and faithfulness of God who had promised the kingdom, as we have already explained, and who now redeems that promise. P. M.

THE GROUNDS OF OUR INHERITANCE.

WE presume that the lawgivers of rhetoric and logic would condemn the Apostle Peter decisively for his procedure in his first epistle. Their dictum would be,—Lay your foundations in frost, and gradually kindle into fire and animation. Peter knew nothing of their canons, and likely would have disregarded them if he had known. His soul is on fire at the outset, and he actually begins with a hymn, or doxology of praise. "Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy, hath begotten us again to a lively (living) hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." (1 Epis. i. 3-5).

In common with other Jews, the Apostles and disciples had been looking for the glories of a noble kingdom. In fact they had been looking with more intensity than their Hebrew brethren—because of their measured insight. In measure they recognised the divine force of the King, and as they beheld His wonderful workings in regions of life and death, they kept hoping that all the reserved power would suddenly stream forth, that Roman oppressors would be swept away like stubble, and the theocratic monarchy shine out in more than ancient splendour.

In the room of the kingdom, there came something very different; the horrible gloom of a great tragedy. Their adorable Lord and King was crucified between two thieves, and cried like one forsaken through the mystical darkness. In substance, the hymn of Peter amounts to this: Our old hope was frail and perishing; it was shaken in halls of judgment, and expired in the agonies of the great passion, and we buried it in the grave of the Master. But blessed be God who, by the resurrection of His dear Son, has begotten us again to a *living* hope; one which cannot be shaken or perish, but must grow brighter and brighter, even to the perfect day.

Likewise, the hope looks to an inheritance unfading; all others in Paradise and Canaan had been defiled or corrupted; but there was one to be revealed at the appearing of Jesus a second time, where the tramp of the war-horse would never be heard, where rivers of blood would never run, and vultures never gather; where the bloom would never fade, or the radiance die away. There are five ways by which men may get possession of property not originally their own.

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1. By Inheritance.
2. By Discovery.
3. By Conquest.
4. By Purchase.
5. By Donation.

1. Inheritance. By laws of primogeniture, by laws of succession, priority of birth, or confessed family blood, altogether conditions of flesh, our kings, nobles, and gentry get their thrones and their immense estates, and all the dignities and honours which belong to property by common consent.

We do not get our inheritance in this manner. The apostle says, "Ye were by nature the children of wrath, even as others." That which is born of the flesh is flesh, and, like water, cannot rise above its own level. The culture may be fine, philosophic, scientific, and moral; but culture is not regeneration, and all the mortal lustre languishes into the supulchre. Our Lord came to his own, and his own received him not; but to as many as received him to them gave he power to become the sons of God; who were born not of blood, nor of the will of man, nor of the will of the flesh, but of God. That which is born of the flesh is flesh, but that which is born of the Spirit is spirit. It is just at this point that we get a closer connection with eternity and with God, and hear in spirit the murmur of a deeper sea, and the solemn roll of a river of life which belongs to the everlasting. When the apostle Paul writes to the Galatians, he does speak of the people who were once only servants as having become heirs, but not according to any fleshly laws: altogether by supernatural intervention of an extraordinary character. In the fulness of the time, God sent forth his Son to redeem; in order that we might receive the adoption of sons. After that he sent forth the Spirit of his Son into the hearts of obedient believers, so that the cry of Abba Father might arise with full confidence. Hence, in sonship and the joy of sonship, the members of the new holy family could realise the fact that they were heirs of God, and joint heirs with Christ, and could look forward to the inheritance of life from the firm ground already secured. "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God; therefore, the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is; and every man that hath this hope in him, purifieth himself, even as he is pure. As we look at the case, there could have been no adoption, if God had not possessed a Son of his own; and the wonder and mystery of the love by which he has distinguished us consists in the fact that he has rescued us from the bad home of nature and fallen flesh, and given us a place in his own family. Along with the first-born, the Head of the new creation, we share the honour of a supernatural house, and look onward to the perfect unveiling. "Forget thine own people and thy Father's house; so shall the King greatly desire thy beauty, for he is thy Lord, and worship thou him." God help us with purified vision to see increasingly the spiritual lustre of our Lord, to grow Christ-like, and God-like, and ready for the solemnities of the kingdom shortly to be revealed.

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2. Discovery. According to the law of nations, those who sail unknown seas, and discover new countries which are either uninhabited or which the aboriginals cannot cultivate wisely, take possession in the name of their king. It is confessed that discovery gives some right, and so there is a banner spread, and the soil is claimed on behalf of that kingdom or republic from which the adventurers hail.

We cannot claim the inheritance by the right of discovery. There is a magnificent chapter in Job (xxviii.) in which the afflicted Gentile nobleman paints in wonderful colouring, first, the strength, and second, the limitations of man.

In his strength, how amazing! He finds out the veins of silver, the dust of gold, the stones of fire, and all the jewels of land and sea. He bridges great rivers, and cuts new channels through the rocks, harnessing the elements as his slaves, and searching out all perfection.

But in his limitations, how pitiable! for there is no road to happiness and life which it is possible for him to discover. Need we marvel? The vulture's eye has never seen it, wheeling among crags and high mountains, and the lion has never found it in any solitude of the forest. It is not in the depth, nor in the sea; destruction and death have heard the fame of it, but know nothing more, and no amount of gold or rubies can open the gate or disclose the mysterious way. Men might count and measure the stars, or cleave open and read the stone-book of the earth, or master the Runic rhymes of antiquity; but could not, unaided, discover the path of life, or the road to the Holy City.

With different imagery, an apostle delivers the same lesson:—"But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." (1 Cor. ii. 9, 10.) Clearly we have man before us, in the temple of the visible, with his five senses as inlets; but his eyes cannot see, or his ears hear, or his heart conceive spiritual things. Nature has no analogues or voices by which the animal or natural man can be taught them. Fine as the house is in which he lives, it would be little better than a prison if no other tidings reached him. The stars in their beauty speak of the eternal power and Godhead, but declare nothing concerning the purpose of the Creator in regard to humanity. Is there any forgiveness for sin? Can there be established communion with God? Shall dead men ever rise out of their graves? Shall truth and holiness ever have supreme force and continuous dominion? It is vain to cry out in nature, for all her priests are silent as death, and the temple is blacker than midnight. No shining orbs, or blowing winds, or running rivers, furnish authentic tidings. But the things which we could not discover from orbs of materialism or lamps of reason have been made known to us by the Spirit in the Gospel of Jesus the Christ. We have the record and the seals—a most glorious evangel.

3. Conquest. Great countries and great cities frequently change masters by the fortunes of war. Jerusalem went down before the iron force of Rome; Rome in turn fell under Goth and Vandal; Constantinople was stormed by the Saracens, and still remains in hands alien to Christianity or civilisation.

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We are not to get our inheritance in this fashion. We are not strong enough to storm the City of God. In fact, if the human race could accomplish such a work in their natural condition, they would be utterly miserable inside, and would soon beat a retreat to the wilds of nature.

It must, however, be noted that the Holy City can only be occupied by fighting men, and that he who overcometh shall inherit all things. God will have men valiant in victorious faith, and there is a great continuous battle with flesh, with the world, and with its ruler. The kingdom of heaven suffereth violence, and the violent take it by force. There is a holy earnestness pointed out as a necessary condition of success, and those who fail in that element only perish miserably. Hence, in fighting against flesh and blood supported by principalities and powers of evil in high or heavenly places, we are exhorted to take the whole armour of God, that we may stand in the evil day. The girdle of truth, the breastplate of righteousness, the shield of faith, the helmet of salvation, and the sword of the Spirit, are all indispensable in such a conflict, where the issues of the field are so momentous.

4. Purchase. Property changes hands by purchase, continually on a small scale, frequently on a large scale. The Americans lately purchased from Russia a great tract of country, not of much value; but men and nations like possessions, even if unprofitable. We are not rich enough to purchase the country of life eternal, and if we were, God does not sell. Besides, whatever idea of purchase there is in the transaction has been graciously realised already. The city of God and the shores of life everlasting were purchased for us by the blood of the everlasting covenant. Our redemption came not by corruptible things, such as silver and gold, but by the precious blood of Christ, the Lamb without blemish and without spot; and as he has ransomed us from so great a ruin, and made us heirs of so sublime an inheritance, he expects us to walk in dignity and purity before him, having the manners of the court to which we belong, and something of the nobility and grandeur of the kingdom.

5. Donation. We have reached the true ground. Our inheritance is a donation, "According as his divine power hath *given* unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are *given* unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (2 Pet. i. 3, 4.) "And this is the record that God hath *given* to us eternal life, and this life is in his Son." (1 John v. 11.) God does not *give* us in this manner either science or philosophy. By the careful observation and registration of facts in nature, until we can range them under law, we get science. By introspective study of our own nature we get philosophy. We have to watch the movements, the action, and inter-action of reason, conscience, passion, and will, until we gather up some unified apprehension of the complex man.

But the things which concern life and godliness come down from heaven in perfect formation. God giveth them, calls us to glory and virtue with a trumpet voice, and gives all the great and precious promises whereby we may overcome the world, arise above its atmosphere of death, and inherit life eternal.

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We expect a nobleman to give like a nobleman, and a prince to give in a princely fashion; and surely our God has given like a God all the things which pertain to life and godliness. G. GREENWELL.

THE LAST ENEMY.

"The last enemy that shall be destroyed is death."—1 COR. xv. 26.

DEATH is the failure of life. When life begins to fail, the living thing begins to die; when life has utterly failed, it is dead. We often speak of "dead matter," meaning thereby lifeless matter. But properly speaking, nothing is dead that has not died, and consequently that has not lived. Now there are various kinds of life, and, therefore, various kinds of death. But death always means the failure of some kind of life. It may be used figuratively, as, for instance, "the death of a hope." But we only say that, because the hope is conceived of as having been alive. "A lively hope" we read of, i.e., a living hope. When the hope ceases it is said to expire or die. Again we often use the word by way of hyperbole or exaggeration. We say the loss of such and such a thing would be death to us, when we only mean that it would make us very miserable. But that does not alter the meaning of the word death. To say that it would be death to us is to say that we could not live without it. And the simple fact is, that we say more than we mean. Many contend that *God* does so when he threatens death and destruction to impenitent sinners. They say he does not mean that he will actually kill or destroy them, but only that he will make them very miserable. Whether he is likely to speak in such a way on such a subject, and whether the idea is consistent with the general and particular teaching of his word, every one must judge for himself. But whatever decision they arrive at does not affect the meaning of the word death, which is the failure of life and nothing else.

But when we ask what life is, we find ourselves in the presence of the most mysterious and undefinable thing with which we are acquainted. There is nothing we know more *about* than we do about life; but what it *is*—of that I believe we know absolutely nothing. It is something which the Creator has imparted *of himself* to some of his creatures, in various degrees, while he has entirely withheld it from others. But what that is we know not. We can see its effects, learn its conditions, and recognise its outward signs, so as to be able to assert positively that this thing has life and that has not. We know, for instance, that a man has life and that a house has not; because we see that the man can do things which the house cannot. But his being able to do these things does not *constitute* his life, it is the result of his life. He is not alive because he can do them; he can do them because he is alive. But what *is* being alive? Or take the different kinds of life. We are as certain that a tree has life as that a man has, though there are many things which are infallible signs of life that a man can do and a tree cannot. What have they in common which we call life? There are, no doubt, certain things which they can both do, though in different ways—take nourishment, grow, propagate their species. But if you say that these powers constitute

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life, we ask, What constitutes the life of God? Does he take nourishment, or grow? To define life you must specify what it is that is possessed *in common*, by the Creator and a blade of grass, but is not possessed by a stone. The life possessed by "the living God" and by a living plant are wonderfully different; but there must be *something* in them essentially the same, which in each case constitutes *life*, and the failure of which in one case does, and in the other, if it were possible, could constitute *death*. Now I am not aware that life has ever yet been defined in its essence; and I very much doubt the possibility of defining it. Life is the great mystery of existence; and it may be, that while its manifestations and developments will go on extending to all eternity and through all space, the innermost secret of its nature will be for ever concealed from the highest created intelligence. But whether it be so or not, there can be no doubt that life is the highest thing we know of either in the Creator or in the creature.

What, then, must be that failure of it, which we call death? The first answer we are naturally inclined to make is that as life is the greatest good, death must be the greatest evil. And there is no doubt very much in the universal instinct of mankind, and in the use of the word in all languages, to sustain this verdict. Capital punishment has always been considered the extremest penalty that one man can inflict upon another; suicide the extremest injury that any man can inflict upon himself. To save life is always thought the highest act of beneficence; to destroy it heedlessly the highest crime. The strongest hyperbole we can employ to represent the extremity of pain and loss, short of death, is to call it death; and to represent the highest happiness is to call it life. The exaggeration is so common, that we almost forget it is an exaggeration, and so much so, that thousands of devout and reverent minds are utterly unconscious what they are imputing to God, when they put that interpretation upon his repeated and emphatic declarations that his gift of grace in Christ is *eternal life*. When our Lord says, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also," we feel that the climax is fully justified by the common feeling of mankind, and I doubt not that multitudes of simple people, utterly incapable of reasoning upon the subject, have listened to the words, "The last enemy that shall be destroyed is death," and *felt* that there was a moral truth and sublimity in them, which awakened a response in their inmost souls. They now reflected upon them, perhaps, for a moment; but the words sounded true and deep. They felt that it was just what might have been expected, a fitting close of the long conflict with evil. When death is overcome, what enemy can there be left?

And yet, when any one capable of reflection begins to think about it, the matter does not look quite so clear and simple as it did at first. Nothing ever does that you carefully examine. And in this case a very little consideration will show that there must be some limitations to the abstract principle that death is the worst of all possible evils. Is all death, of every kind, necessarily an "enemy" that has to be overcome? May not the Creator bestow life upon a creature *for a time*, without intending it to continue beyond that time? May not its death be necessary to fulfil God's beneficent purpose in and by it? He has given life to

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every green herb, and to every fruit-tree bearing seed. Why? For their own sake? Not at all. They are incapable of deriving any pleasure or advantage from their possession of life. It is given them for the sake of others; to be food for man and beast. But in order to be so, they must die. They may fulfil some good purposes while alive; but to fulfil the main end of their being, they must die! Is their death an evil? We are told that "God saw everything that he had made, and behold, it was very good." Yet a large part of what he beheld was perishable life—living things that were meant to die, and very soon. Is *their* death part of the last enemy that has to be destroyed? To whom is it an enemy at all? Whether perishable life is a thing likely to last for ever; whether it is likely to be found in the perfected state, is another question. I must confess that I cannot think it is. I feel equal difficulty in conceiving of eternally dying trees as of immortal trees. Perishable life is very good for its present purpose, but it does not follow that there will always be a purpose for it. Still, while it lasts, it is not an enemy, and if it ever comes to an end, it will not be "destroyed" *as* an enemy. In the case of the lower animals, there is a difference. Life may be to them a source of pleasure; and so death be a positive loss to them, whatever gain it may be to others. But is it therefore an evil, though a necessary one? If accompanied by pain it is undoubtedly—that is, the *pain* is an evil, for all pain is evil. But it does not follow that death in itself, that is, the mere failure of their life, is evil. If only given them for a time, the fact of its not lasting beyond that time is not an evil. Still more difficult, therefore, as it would be to imagine animals either eternally dying *or* immortal, than it would be to imagine it of trees and plants, we can scarcely include even their death in the "last enemy" that has to be destroyed. It must be the death of some creature that was never meant to die at all—some death that has come across the original purpose of God, and set itself in opposition to his will. He may bring a higher good out of the opposition. He may gain a higher triumph, and reap more abundant spoils, by overcoming and destroying the enemy than he could have done if the enemy had never appeared. But the death here spoken of must *be* an enemy, and not merely an arrangement to suit a temporary purpose during an imperfect state of things.

It is of the death of *man*, and of man only, that the apostle here speaks. He was made for immortality: not *necessarily* immortal, but with a special provision in the tree of life (whatever that may have been) for preserving him in eternal life. While he continued to eat it, he would live for ever. But sin drove him away from that tree of life, and he became subject to death. If it had been the Divine purpose that he should be left to perish, death would have been no enemy, but simply the execution of the Divine sentence, "In the day thou eatest thereof thou shalt surely die." A penalty inflicted by God cannot be called an enemy of God as such, and it is with reference to him that death is called "the last enemy." This statement, therefore, cannot include "the second death"—the everlasting destruction, body and soul, of the finally impenitent: neither can it include the final destruction of the rebel angels: for both of those are God's own act. The "last enemy" is the natural death which sin has introduced into the human race, and which is regarded as the enemy of God, because he does *not* mean to let man perish,

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but to rescue him *from* death to various degrees of blessedness and conditions of life. That death has to be destroyed; and it cannot be destroyed, consistently with the Divine character and the Divine purposes, by a mere exercise of physical power. There must be a moral victory over it, and that victory was obtained by the Son of God upon the cross. "Through death he destroyed him that had the power of death, that is the devil." The word "destroyed," then, is not that which is used with reference to the destruction of the wicked hereafter. It means to neutralise, overcome, deprive of all power, bring to nought. The first visible result of that moral victory was Christ's own resurrection. The next will be that of his people at his coming. Then the resurrection of the righteous who have died after his coming, and lastly the cessation of death in the race altogether, when there shall be no more death, neither any more pain. The "leaves of the tree of life" will be made effectual "for the healing of the nations." Its fruit, the richest blessings resulting from it, is reserved for the glorified Church, the New Jerusalem. But even its leaves will so heal the nations, mankind at large, as utterly to banish sickness, decay, and death.

Now some maintain that if death is to be destroyed *as the fruit of Christ's victory*, then all who have died must be raised up to everlasting life; they must be recovered from death and die no more. But this is pressing the figure too far. If you overcome and destroy an enemy it does not necessarily follow that you undo all the mischief he has ever done; you only prevent him from doing any further mischief. Christ undoubtedly does more than this. He does save some from death after they have been struck down by it, and even makes it conduce to their higher glory and blessedness. It might, therefore, seem a natural inference that He would save all from it. But Scripture absolutely precludes such an idea. It tells us, in the plainest and strongest terms, that some will not live for ever, but perish everlastingly. The second death will overwhelm them with utter destruction, and their previous restoration to a natural life in the flesh, in order that they may be judged according to their works, is no victory over death at all; it is simply an act of Almighty power.

Before concluding, however, we must again return for a moment to the question whether death is really what we are all instinctively inclined to regard it, the worst of all possible evils, even in a creature made for immortality? Most certainly not. There is something which would be infinitely, yes, infinitely worse, and that is a hopelessly perverted life prolonged for ever. Man's universal instinct about death being the worst enemy is perfectly true, because eternal evil, though intellectually conceivable, is morally inconceivable. We could conceive intellectually of the Creator dying, and the universe collapsing. But, when seriously reflecting on possible contingencies, this never enters our calculations, for we are sure it will never happen. And when our deepest instinct pronounces death to be the greatest ill, we mean the greatest of all real ills. For, except when we have forced our minds into an unnatural contortion, from the supposed necessities of controversy, to make ourselves think that something must be right which we suppose the Bible predicts, it never occurs to us that, after this great enemy, death, has been destroyed, there may remain, and remain for ever, in immortal vigour, an

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eternal enemy infinitely worse than death, namely, a hopelessly perverted life which *cannot* submit to the will of the *Creator*, which *cannot* either accept its fate or alter its course; a mind which *cannot* repent of its sin, but must continue in ever-increasing enmity against the Author of its being, and against all that is good and true in any of his creatures. How is it possible? Are sin and suffering to survive *after* the *last* enemy has been destroyed? Is sin no enemy? Is pain no enemy? Why may *the two* enemies, the only two—moral and physical evil—which culminate, and, by the mercy of God, terminate in death? It is the one indication of love in the nature and course of evil that, unless redemption interpose, sin and suffering must lead to death, and end there. When any creature is wholly dead, it can neither sin nor suffer more. And is this merciful provision to be abolished? Is death to cease, but not sin and suffering? Are they to be eternised after it has been destroyed? Is that what St. Paul meant by Christ putting *all* enemies under his feet, the last of which will be death? No, no; God *shall* be All in all. Life shall overcome death, and not an enemy of any kind be left to mar creation's harmony.

God be praised for the glorious prospect, and for having opened our eyes to see it. May he have mercy on those who shut their eyes against the light, and who would silence the voice of them that are sent to bring glad tidings of great joy to the whole universe, only let us make sure that we live to share it. For the world passeth away with the lust thereof, and all the glory of man as the grass of the field; but he that doeth the will of God *abideth for ever*. While Christ lives he shall live also.

S. MINTON, M.A.

SALVATION: ITS EXTENT.

IT will readily be admitted that this subject is of infinite importance. There is nothing more plainly revealed in God's word than that men without salvation must perish. As all men are sinners against God, and the declaration of Scripture being "the soul that sinneth it shall die," we are shut up to the conclusion that unless God in mercy provides a Saviour, all must perish. But God *has* interposed, glory be to his name! He has provided a Saviour;—a Saviour, unexceptionable in His character, in his ability, and in his great love to man, even God's own dearly beloved Son. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Here we see the infinite love of God to man; rather than we should perish in our sins, "He spared not his own Son, but freely delivered him up for us all."

The manner in which salvation is provided is strictly in accordance with the principles of eternal justice and mercy. The Saviour must partake of human nature,—become the Son of man; thus identifying himself with mankind, and becoming one of us. It was necessary also, in order to save mankind, that he should put himself in the sinner's place; viz., as all men by sin are under condemnation *to die*, so the Saviour, in order to avert or deliver men from the merited death, must die in their stead. And as "without the shedding of blood there is no remission,"

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so it was necessary that the Saviour should "redeem us to God by His own blood," that those who enjoy the blessings of his salvation might rejoice in having "redemption through his blood, even the forgiveness of sins." It was necessary also that the Saviour should not only die to atone for our sins, but also that he should rise from the dead. That "he should be delivered for our offences, and raised again for our justification." And also, as the whole race of man was in a state of condemnation, on account of sin, so, it was necessary, if the remedy was to be equal to the disease, that man's Redeemer should be the Saviour of all men;—that he should taste death for every man;—that he should be the propitiation for our sins (who believe on him), and not for ours only, but also for the sins of the whole world.

In all these particulars we have abundant evidence, that Jesus the Son of God has answered every requirement. He has made the law of God honourable; having answered its demands on the part of every sinner who joyfully accepts the salvation so provided.

God is no respecter of persons; all men having sinned and become amenable to the awards of his justice, are all alike in need of His mercy. Therefore all men having sinned, God with impartial goodness extends mercy to all, in giving His Son to die for all, so that whosoever will from the heart accept him for their Saviour shall have the benefit of enjoying his saving mercy.

By the Scripture statement respecting the extent of the provision made by Christ's death for the salvation of men, we understand that thereby he placed all men in a salvable condition, and that life and death are again set before all men as in the case of our first parents. In this matter though all men are sinners, yet by the atoning death of Christ, they are placed in a situation that they may be saved if they will. We understand by the Scriptu e expressions intimating the universal provision made by Christ's death,—for the salvation of men,—

1. That it is not limited to those only who hear the gospel proclaimed, or who have the opportunity of reading the good news in the Scriptures. The action of missionary societies, Bible societies, and the efforts of all evangelistic institutions are based on the conviction that all men, wherever they may dwell, are in a salvable condition, and if they become acquainted with the word of life, they may be saved if they will believe on the Son of God with the heart unto righteousness.

2. That the salvability of men does not depend upon the circumstance or the accident of their having an opportunity of becoming acquainted with the way of salvation. The few comparatively who are thus privileged do not prejudice the salvability of the vast multitude of those who have not that privilege.

3. That the salvability of mankind through the death of Christ extends to all nations, tribes, and generations of men, from Adam to the present time, and so long as generations of men shall exist. If this were not so, might it not be said that divine love and mercy, and the provision made by the death of Christ are only partial in their operation, providing salvation for a small part of mankind only while all the rest are left to perish in their sins? But there is no Scripture thus to limit the operation of divine love and mercy, and we are assured that divine goodness is quite impartial in its operation, for God is good unto all, and his tender mercies are over all his works. No one can rise up at the day of

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judgment and say that no salvation was provided for him, for the Saviour is just, having salvation.

The very fact that the human race was not cut off in the persons of our first parents, "whose sin brought death into the world and all our woe," but were allowed to go on from generation to generation, coupled with the divine promise of a Deliverer who should bruise the head of their enemy, goes far to prove that it was the divine intention to provide a remedy for the salvation of the whole race.

4. That in order to carry out the provision for man's salvation, it is necessary that the opportunity for knowing and embracing the offers of the Gospel should not be confined to this life.

For mankind being placed in a salvable condition, involves that they should have an opportunity of coming to the knowledge of the truth.

But the circumstances in which the great majority of mankind are situated preclude the possibility of their knowing the way of salvation in this life.

Therefore, the opportunity of becoming acquainted with the glorious way of salvation, of which they were deprived in this life, divine goodness will vouchsafe to them hereafter.

The conclusion involved in the above syllogism may be strengthened by the following considerations:—

1. That our heavenly Father is pre-eminently good and impartial in all his dealings.

The Son of God himself says, that "God maketh his sun to shine on the evil and on the good, and causeth his rain to descend on the just and on the unjust." And Paul speaking of God, to the idolaters at Lystra, says, "Who in times past suffered all nations to walk in their own ways. Nevertheless, he left not himself without witness, in that he did good and gave us rain from heaven, and fruitful seasons, filling our mouths with food and gladness." Was not the love of God so surpassingly great to a ruined world, that "he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life? God sent not his Son to condemn the world, but that the world through him might be saved." The Saviour says of himself, "For the Son of man is come to seek and to save that which was lost." And is it conceivable that our loving Redeemer will withdraw his compassionate regards from the lost sons of Adam's race, who have died without having an opportunity of knowing what he has done for them? And can we believe that our heavenly Father, who is good unto all, and his tender mercies are over all his works, will have no mercy on sinners who die without coming to the knowledge of the truth? Would he be at the enormous expense of delivering up his beloved Son to die for Adam's sinful race, without giving them the opportunity of knowing and appreciating his love and goodness? and not only so, but, as our modern theology teaches, will punish them for ever in hell?—which doctrine I believe is a libel on the character of our Father who is in heaven.

The blessed God teaches us that "His thoughts are not as our thoughts, nor our ways as his ways." And he says, "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. lv. 8, 9.) We are assured that when the ways of God are fully made known, "The heavens shall declare his righteousness"—the equity and goodness of his proceedings will be universally acknowledged.

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2. The universality of the provision made by Christ's atoning death for the salvation of mankind. The apostle says, when speaking of Christ, "Who gave himself a ransom for all, to be testified in due time." (1 Tim. ii. 6.) The writer to the Hebrews says that he by the grace of God tasted death for every man. (Heb. ii. 9.) And the apostle John says: "And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

Our Redeemer is called the Saviour of the world. (John iv. 42; iii. 17; 1 John iv. 14.) And in agreement with this, the apostle says of God our Saviour, that he will "have all men to be saved and come to the knowledge of the truth." The words all, every man, whole world, certainly denote universality, if any terms can do it.

We believe these, and other passages of like import, warrant us to say, that if the glad news of the Gospel could be made known to all men now living, we could confidently tell them that Christ died for their sins, and if they truly believe on him they will be saved. And if the provision made by the death of Christ be available for the salvation of all the present generation of men, is there any Scripture to exclude any of the former or of the future generations of mankind from having an interest in the gracious provision? I believe there is no such passage, and it appears inconsistent with the love of God to men and divine impartiality to suppose that there is any such restriction of the gracious provision.

3. The manner in which the offers of salvation are made to sinners show that its blessings are intended for all who will accept them.

Just before the Saviour ascended to heaven he said to his disciples, "Go ye into all the world, and preach the Gospel to every creature;" showing that in our Saviour's mind there was no exception in the grace intended, but that it is his will that the saving truths of the salvation which he has provided should be made known to all men, with the assurance, that all who truly believe shall be saved.

And if the servants of Christ, either from want of opportunity, or lack of inclination, have not literally carried out our Redeemer's injunction, are we not warranted to believe that he will find other means of making known to them the glad news of salvation;—that if in this life the cheering sound of the Gospel was not heard by the vast majority of mankind our great Redeemer will give them the opportunity hereafter.

The apostle teaches us, in Rom. x. 11-15, "The Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek, the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." Then the apostle asks: "How then shall they call upon him in whom they have not believed. And how shall they believe in him they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" These expressions, show the benevolence of the divine mind, the freeness with which he bestows salvation, and his impartiality in its bestowal.

The Saviour himself declares the purpose for which he came into the world, viz. "To seek and to save that which is lost." "He came to call sinners to repentance." The fact that sinners are in a state of great moral degradation, and utterly unworthy of his grace, only excited the more his compassionate regard. Of our heavenly Father it is said, "Who

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will have all men to be saved, and come to the knowledge of the truth." Whether men will embrace the truth after they come to know it, is another thing; but this declaration shows clearly that it his will that they should *know it*, and if it is his will, what is to hinder him from carying it out.

4. Christ is called the Second Adam, inasmuch as it is his mission to repair the breach which the first Adam made.

"For since by man came death, by man came also the resurrection of the dead." "For as in Adam all die, even so in Christ shall all be made alive." "For as by one man's disobedience many were made sinners, so by the obedience of one, shall many be made righteous." The term "many" is used to express both the extent of the evil arising from the disobedience of one man, and also of the blessings provided by the obedience of one man, even Christ. Showing that the number who are made righteous will bear comparison with the number who are made sinners. Does not this involve the necessity of the Gospel being made known to the vast multitude who will be raised from the dead at the last general resurrection, so that they may embrace the truth and be made righteous?

Is not the grace of God sufficient for this? Is it too much to expect that he will do it? Hear the apostle, who goes on to say, "Moreover the law entered that the offence might abound. But where sin abounded grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, through Jesus Christ our Lord."

The mission of our Lord, as the Saviour of men, will be brought to a triumphant issue;—not only in the complete provision which he has made for the salvation of men, but also "in bringing many sons unto glory." "He will destroy the works of the devil;"—he will bruise the serpent's head. He will even "bruise Satan under the feet" of his saints; he will bring him down from his high elevation, as lightning from heaven. He will destroy him who has the power of death: and will rescue this rebel world from his usurped dominion—"He (Jesus) must reign until all enemies are put under his feet." "That at the name of Jesus every knee should bow, of things in heaven, in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." To consummate the Redeemer's triumph it is said, "The last enemy that shall be destroyed is death." In anticipation of this it is said, "He hath abolished death." For when men are all righteous, why should there be death any longer, which came upon men as a punishment for sin? All the enemies of God, who refuse his saving mercy will then have perished—they will have suffered the penalty of the second death. The devil who deceived them having shared the same fate, the great drama of redemption will then be wound up. Our Redeemer then will give up his seals of office, having accomplished completely the work which he came to do. D. W. H.

PARALLEL PASSAGES IN CANONICAL AND APOCRYPHAL WRITINGS.

THE following parallelisms have reference principally to the New Testament; for it must be evident at a glance that from Ecclesiasticus

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and the Book of Wisdom similar resemblances to passages in the Old Testament might be cited in far greater abundance.

Canonical. The meek shall inherit the earth. (Matthew.)

Apocryphal. Be not thou curious how the ungodly shall be punished, and when; but inquire how the righteous shall be saved, whose the world is, and for whom the world is created. (2 Esdras ix. 13.)

Canonical. If ye forgive men their trespasses, your heavenly Father will also forgive you. (Matthew.)

Apocryphal. Forgive thy neighbour the hurt that he hath done unto thee; so shall thy sins also be forgiven when thou prayest. (Ecclus. xxviii. 2.)

Canonical. How often would I have gathered thee as a hen gathereth her chickens under her wings, but ye would not. Therefore, &c.

Apocryphal. I gathered you together as a hen gathereth her chickens under her wings; but now, what shall I do unto you? I will cast you out from my face. (2 Esdras i. 30.)

Canonical. Behold your house is left unto you desolate.

Apocryphal. Thus saith the Almighty Lord, Your house is desolate; I will cast you out as the wind doth stubble. (2 Esdras i. 33.)

Canonical. Blessed are they that have not seen, and yet have believed.

Apocryphal. I take to witness the grace of the people to come, whose little ones rejoice in gladness; who, though they have not seen me with bodily eyes, yet in spirit they believe the thing that I say. (2 Esdras i. 37.)

Canonical. He trusted in God: let him deliver him now, if he will have him; for he said, I am the Son of God.

Apocryphal. Let us see if his words be true, and let us prove what shall happen in the end of him. For if the just man be the son of God, he will help him and deliver him from the hand of his enemies. (Wisdom ii. 17.)

Canonical. Hath not the potter power over the clay, and of the same lump to make one vessel unto honour and another unto dishonour?

Apocryphal. As the clay is in the potter's hand to fashion it at his pleasure, so man is in the hand of him that made him. (Ecclus. xxxiii. 13.) Yea, of the same clay he maketh both the vessels that serve for clean uses, and likewise all such as serve to the contrary. (Wisdom xv. 7.)

Canonical. The dead cannot praise thee, neither any that go down into silence.

Apocryphal. The dead that are in the graves, whose lives are taken from their bodies, will give unto the Lord neither praise nor righteousness. (Baruch ii. 17.)

Canonical. The ground which beareth thorns and thistles is rejected, and is nigh unto cursing; whose end is to be burned. (Heb. vi. 8.)

Apocryphal. Woe unto them that are bound with their sins, and covered with their iniquities, like as a field is covered over with bushes, and the path thereof choked with thorns so that no man can pass through. It is left undressed, and is cast into the fire to be consumed. (2 Esdras xvi. 77.)

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Canonical. After this I beheld, and, lo, a great multitude, which no man could number, &c. (Rev. vii. 9.)

Apocryphal. I Esdras saw upon the Mount Zion a great people whom I could not number, and they all praised the Lord with songs. And in the midst of them was a young man of taller stature than the rest, and upon every one of their heads he placed crowns, and was more exalted, which I marvelled at greatly. So I asked the angel and said, Sir, what are these? And he answered and said unto me, These be they that have put off the mortal clothing and put on the immortal, and have confessed the name of God. Now are they crowned and receive palms. Then said I unto the angel, What young person is it that crowneth them and giveth them palms in their hands? So he answered and said unto me, It is the Son of God, whom they have confessed in the world. (2 Esdras ii. 42.)

Canonical. Women received their dead raised to life again; but others were tortured, not accepting deliverance, that they might obtain a better resurrection. (Heb.)

Aprocryphal. And the third brother, holding forth his hands, said courageously, These I had from heaven, and for his laws I despise them, and from him I hope to receive them again. . . . So when he was ready to die he spake thus, It is good, being put to death by men to look for hope from God to be raised up again by him. As for thee, thou shalt have no resurrection to life. . . . But their mother was marvellous above all, and worthy of honourable memory; for when she saw her seven sons slain within the space of a day, she bare it with a good courage, because of the hope which she had in the Lord. . . . Yea, she exhorted every one of them in her own language, [saying] Doubtless the Creator of the world, who formed the generation of man, and found out the beginning of all things, will also of his own mercy give you breath and life again, as ye now regard not your own selves for his law's sake. . . . Fear not this tormentor; but, being worthy of thy brethren, take thy death, that I may receive thee again in mercy with thy brethren. Whilst she was yet speaking these words, the young man said, Whom wait ye for? I will not obey the king's commandment, but I will obey the law that was given unto our fathers by Moses. And thou [Antiochus] that hast been the author of all mischief against the Hebrews, shalt not escape the hands of God. For we suffer because of our sins; and though the living Lord be angry with us a little while for our chastening and correction, yet shall he be at one again with his servants. . . . For our brethren, who now have suffered a short pain, are dead under God's covenant of everlasting life. . . . And I, as my brethren, offer up my body and life for the laws of our fathers, beseeching God that he would speedily be merciful unto our nation; that thou by torments and plagues mayest confess that he alone is God; and that in me and my brethren the wrath of the Almighty, which has justly been brought upon our nation, may cease. Then the king, being in a rage, handled him worse than all the rest, and took it grievously that he was mocked. So this man died undefiled, and put his whole trust in the Lord. Last of all, after the sons, the mother died. (2 Maccabees vii. See the entire chapter.) J. W.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

AUGUST 1, 1874.

THE ASTRONOMY OF THE BIBLE.

THIS is a subject of much importance, both to science and religion. We have chosen our position neither rashly nor in ignorance, but with the full knowledge of the arguments which modern astronomical science uses in support of its theory. The world and the Church are alike interested in the question which we open for thoughtful examination in the pages of a journal which deals with the Church and the world as these are described in the only book that speaks with Divine and, therefore, infallible authority. The writer is "pressed in the spirit," and the publication of his convictions has become a duty which he must discharge with all respect to the opinions of others. Of course he will be glad and grateful, ere long, to find that the conclusion to which his examination of Scripture has conducted him, has obtained the sympathy of many of his readers; but should it be otherwise, he is "seer" enough to see that the day will never come when he will repent placing this article in the printer's hands. He believes and therefore speaks, and must speak.

Our first duty is to give a condensed view of the modern astronomical doctrine respecting the world; and this, to prevent the slightest suspicion of unfairness, we shall do in the words of one of its advocates.

'Earth is the name of the planet which we inhabit. As to its form: to an observer whose view is not obstructed, it presents itself as a circular plain, on the circumference of which the heavens appear to rest. Accordingly, in remote antiquity, the earth was regarded as a flat, circular body floating on the water. But the great distances which men were able to travel soon refuted this limited idea as an optical illusion; and, even in antiquity, the spherical form of the earth began to be suspected. On this supposition alone can all the phenomena relating to it be explained. The earth is not, however, an exact sphere, but is flattened at the poles. Philosophers were first led to observe this by the variation in the vibrations of the pendulum under the equator and

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near the poles. It was found that the pendulum performed its vibrations slower the nearer it approached the equator, and hence was inferred the variableness of the force of gravity. This was easily explained on the theory just mentioned, because, the circle of daily revolution being greatest at the equator, all bodies revolve proportionately faster there than at the poles, so that the centrifugal force is greater, and the force of gravity less, than at other parts of the earth's surface; and because at the equator, the centrifugal force is exactly opposed to that of gravity, but towards the poles, being oblique to it, produces less effect. From these observations it was justly inferred, that the earth is a sphere flattened at the poles, or a spheroid; and this form was satisfactorily accounted for by the fact that the particles of a yielding mass, which revolves on its own axis, depart from the poles and tend to the centre, by which the poles are, of course, flattened, and the middle elevated.

'Another important desideratum for a more intimate acquaintance with the earth was, to fix its magnitude. The labours of the ancients, in this respect, were all fruitless, owing to their want of suitable instruments. Accurate results were first obtained in the year 1615. Willibrord Snellius, a Dutchman, first struck into the only true way, and measured an arc of meridian from Alcmaar to Leyden and Bergen-op-Zoom, by means of triangles. After him, the measurements of Picard, and the later ones of Maupertuis, approximated nearer the truth. These made the circumference of a great circle of the earth 25,000 miles. But it is to be remarked that, in this calculation, the earth is regarded as a perfect sphere.

'If we take a view of our earth in its relation to the solar system, astronomy teaches us that, contrary to appearances, which make the sun revolve about the earth, the earth and the other planets revolve about the sun, and, being themselves opaque bodies, receive from the sun light and heat. The earth completes its revolution round the sun in about 365 days and six hours, which forms our common year. The orbit of the earth is an ellipse, with the sun in one of its foci. Hence the earth is not equally distant from the sun in all parts of the year: its least distance is estimated at 93,648,000 miles, and its greatest at 96,402,000, making a difference of nearly 3,000,000 of miles. In winter we are nearest the sun, and in summer farthest from it; for the difference in the seasons is not occasioned by the greater or less distance of the earth from the sun, but by the more or less oblique direction of the sun's rays. The length of the path travelled over by the earth is estimated at 567,019,740 miles, and, as this immense distance is passed over in a year, the earth must move seventeen miles a second—a rapidity so far exceeding our conception, that it gave very just occasion to the pleasant remark of Lichtenberg, that while one man salutes another in the street, he goes many miles bareheaded without

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catching cold. Besides this annual motion about the sun, the earth has also a daily motion about its own axis (according to mean time, in twenty-three hours, fifty-six minutes, and four seconds). This diurnal revolution is the occasion of the alternation of day and night. But as the axis on which the earth performs its diurnal rotation forms, with its path about the sun, an angle of 23½ degrees, the sun ascends from March 21st to June 21st, about 23½ degrees above the equator towards the north pole, and descends again towards the equator from June 21st to September 23rd; it then sinks till December 21st, about 23½ degrees below the equator, towards the south pole, and returns again to the equator by March 21st. This arrangement is the cause of the seasons, and the inequality of day and night attending them, which, for all countries lying beyond the equator, are equal only twice in the year, when the ecliptic coincides with the equator.'

Such, substantially and in brief, is the Copernican system of the universe. With the modifications introduced by subsequent astronomers, the reader need not be troubled, as they do not affect the essential elements of the system, which are the globular form of the earth and its axial and orbital movements. That the earth is not a globe, and that it has neither diurnal nor annual motion, we most firmly believe; or, to put the proposition in a positive rather than in a negative form, we submit—theoretical astronomy notwithstanding,—that OUR WORLD IS AN IMMENSE PLANE PERFECTLY AT REST, except that beautiful and gentle rising and falling on the mighty waters by which the tides are produced.

There is not a single sentence in the entire Bible that suggests the idea that the world is a globe in motion. This is a most astonishing fact, *if* the doctrines of scientific astronomy are true. Let one think for a moment of the marvellous history of humanity; of what God has done for the human race in the beneficent arrangements of seed time and harvest, summer and winter, day and night; in the giving of a holy law, a glorious gospel, and a Divine Redeemer in whom the transcendent boon of immortality may be obtained; in the gift of prophets and apostles, and the infinitely precious Scriptures to make men wise unto salvation; and in a thousand other proofs that his "thoughts," his "ways," and his "purposes," have relation to the inhabitants of this world; and it will appear absolutely incredible that there is not a hint in the wonderful volume, from its first sentence to its last, that we live upon a globe revolving daily on its axis, and shooting through the heavens with inconceivable speed. Especially are we amazed at this reticence when God has been so careful to "teach men knowledge," and when he has so frequently spoken of the earth which he "formed to be inhabited." In the Scriptures the "earth" is mentioned more than two hundred times; "all the earth," more than forty times; "face of the earth," more than twenty-five times; "ends of the earth," or "ends of

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world," more than thirty times; "on," or "upon the earth," more than seventy times; and "world," more than one hundred and thirty times. In other words, five hundred opportunities occur in some one of which the expression "the world is a sphere in motion," or words to that effect, might have been used, if the fact be as modern astronomy affirms; but no such phrase is found, nor is the thought which it conveys even *implied* in any passage of Scripture whatever.

No human being, in reading the Bible from beginning to end, *could* feel the thought crossing his mind that the world he inhabits is a sphere, or globe, or a planet, travelling through space at the rate of seventeen miles a second, or travelling through space at all; but he *would* get the idea of an enormous world at rest, founded and established by infinite wisdom and omnipotent power as the material platform upon which the magnificent moral purposes of the Creator are carried on from age to age, with an unswerving view to a consummation which will satisfy to the full his Fatherly love, and make all his loyal children perfect in the perfection and immortality of their glorious Redeemer. Not only does scientific astronomy systematically—and alas! sometimes contemptuously—ignore the multitudes of Scripture passages to which we refer, treating the Word of God as a thing unworthy to enter the sacred temple of science; but it exults in the perversion of the senses which it has achieved. We see the sun rising, performing his daily circuit in the heavens, and setting when his daily race is run; we see the moon and the stars, those beautiful light-bearers which God made for the use of man, and placed in the firmament of heaven, where our fathers saw them thousands of years ago; we see the light fleecy cloud floating gently above us, peacefully resting in the calm summer evening, undisturbed by axial or orbital movement of the earth; and we see twenty or thirty miles of ocean or placid lake, or fertile valley, without dreaming of the mythical curve which a mythical globe demands; we *see* all this, and are perfectly satisfied that we are not the victims of any optical illusion; but astronomy steps in here, and, with more pride than modesty, says: "The theory of the motion of the earth has become memorable in the history of the human mind, showing, as it does, a marked ability in man to resist the impressions produced by appearances, and to believe the contrary of that which had been believed and taught for many centuries." Alas! this "marked ability" has done incalculable harm to man. He has been able to believe the most monstrous absurdities in the religious province, accepting the word of his teachers, in spite of the testimony of his senses and the dictates of his judgment, when, from time to time, he gave them a few minutes' audience. Our astronomer is quite right in this remark. We have ocular demonstration that the "theory of the motion of the earth" is utterly false; but we have the mournful "ability" to resist the clear teaching of our senses, of our intelligence,

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and of our Bibles. That is to say,—against sense, reason, and revelation, we believe a wonderfully elaborated system, whose strong foundation, according to the repeated acknowledgment of its advocates, is simply "*theory*." The entire superstructure of modern astronomy is built upon an hypothesis. This is the admitted and unquestionable fact; and we do not think it a grievous sin, therefore, in any man to reject the whole thing as a magnificent delusion, a sublime dream, and to turn to the calm, strong, clear utterances of the Divine Book, which he will find perfectly in harmony, both with his senses and his reason.

Let us just read a few passages, in proof of this:—"And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so. And God called the dry land earth; and the gathering together of the waters called he seas; and God saw that it was good." (Gen. i. 9, 10.) "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth." (Ex. xx. 4.) "The heavens declare the glory of God, and the firmament showeth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it, and there is nothing hid from the heat thereof." (Ps. xix. 1-6.) "The earth is the Lord's and the fulness thereof, the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods." (xxiv. 1, 2.) "Who laid the foundations of the earth, that it should not be removed for ever." (civ. 5.) "To him that stretched out the earth above the waters." (cxxxvi. 6.) "He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion." (Jer. x. 12.) "If heaven above can be measured, and the foundations of the earth searched out beneath." (xxxi. 37.) "The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose." (Eccl. i. 5.) "By the word of God, and the earth standing out of the water and in the water." (2 Pet. iii. 5.)

But it is needless to multiply extracts. All the other passages are, of course, in harmony with those we have quoted. We may here remark that the sun and the moon and the stars are uniformly referred to *as made for the world*. The key-note of Biblical astronomy is thus struck, and all subsequent references to the heavenly light-bearers agree with it: "And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and

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for seasons, and for days, and years; and let them be for lights in the firmament of the heaven to give light upon the earth, and it was so. And God made two great lights;* the greater light to rule the day, and the lesser light to rule the night; he made the stars also. [Read this: The great luminary for the rule of the day, and the small luminary—and the stars—for the rule of the night.] And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness; and God saw that it was good." (Gen. i. 14-18.) But astronomy has made the sun a body of enormous bulk. The mass of the sun, which exceeds that of all the planets together eight hundred times, is, in proportion to that of the earth, according to Piazzi, as 329,630 to 1; the diameter exceeds that of the earth 112 times, the surface 12,700 times, and the solid contents 1,435,000 times. The earth appears, as Biot says, by this statement, a mere grain of sand, compared to the sun, which again in its turn, is but a point in infinite space. Of the magnitude and distances of the stars, according to the astronomers, we need not speak. But it is simply impossible to reconcile the impression one gets from the Bible respecting the sun, moon, and stars, with that produced by the astounding figures of the astronomers. The latter make the stars globes, or bodies of amazing dimensions and distances. What possible relation can these gigantic masses have to this "grain of sand?" To give light to it? How utterly absurd and inconceivable! This is totally opposed to the beautiful economy of the Creator's works. And this we must add with all emphasis and solemnity, that the mensuration and arithmetic of astronomy have caused tens of thousands to turn away from the Gospel of God's grace with contempt and scorn. We cannot think that the true doctrine respecting the sun, moon, and stars, *could* have that effect. 'What!'—it has been argued through long generations—'the Son of God become incarnate and die for the inhabitants of this miserable mole-hill of a world, whilst there are myriads of immeasurably greater worlds in space, many of them, if not all, no doubt inhabited! Who can believe this?' Can true science regarding the works of the Creator thus poison men's minds regarding the doctrines of redeeming love?

It was the fact now under notice that led the great Dr. Chalmers to deliver his famous astronomical lectures. He accepted the teachings of astronomy, but argued, in his own powerful way, that moral questions were not to be measured by material proportions—a sound principle which every one must accept; but to make it relevant to the case in hand, that great man had to assume that the supposed "inhabitants"

* "*Two* great lights"—proof conclusive that the moon has a light of her own, and does not reflect that of the sun.

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of those supposed worlds, unlike the parents of the human race, had retained their original purity and loyalty. With these assumptions, it was easy to reach the telling point of the lectures: Christ had left the ninety and nine loyal ones safe in the fields of space, and had come after this solitary wandering sheep to seek it and bring it back to the fold:—a use of the words of our Lord utterly unwarranted. Thus the insignificance of man, and the smallness of his world, are made, by the force of contrast, to exhibit the wonderful love of God. But that love is so wonderful, that it needs no argument from false premises.

But it is obvious to every man whose eyes are open to the stern demands and perilous character of these days that theological arguments of this description are no longer of the slightest value. These beautiful stars are the grand coronal of the world—the jewelled dome of the great temple of the universe—man's world, Christ's world, the magnificent centre of God's moral manifestations from the beginning until now, and the destined scene of glory unspeakable when the ultimate object of its creation shall have been realised. The heavens and the earth go together in Scripture as constituting the world or the universe; they are united in creation, in arrangement, in destiny; and there is no hint of any other world in existence. Kosmos has no plural in the Bible. The word "worlds" occurs twice in our English translation, but the reference is to "ages," not to the enormous material masses of astronomy. This science places the stars at inconceivable distances. It tells us that most of the visible stars are so distant that, when the earth has moved nearly 200,000,000 miles, they still appear in precisely the same direction; the nicest observations detect no change, or parallax. The true, and easy, and only way to account for the stars appearing in "precisely the same direction," after the supposed movement of the earth 200,000,000 miles, is the fact that the earth has not moved an inch. This is the *real explanation of the phenomenon*, and not the incalculable distances of those "tremendous worlds that flame in boundless space!"

Contrast with these incomprehensible figures of the astronomers, the calm and definite language of the Bible, the best book on astronomy the world has ever seen. "The Lord giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night." (Jer. xxxi. 35.) He hath "appointed the ordinances of heaven and earth." (xxxiii. 25.) "For ever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations; thou hast established the earth, and it standeth. They continue this day according to thine ordinances; for all are thy servants." (Ps. cxix. 89-91.) "The moon and the stars, which thou hast ordained." (viii. 3.) "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season, or canst thou guide Arcturus with his sons?

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Knowest thou the ordinances of heaven? Canst thou set the dominion thereof in the earth?"* (Job. xxxviii. 31-33.) "The stars in their courses" (or paths, *marg.*). (Jud. v. 20.) "From the rising of the morning till the stars appeared" (Neh. iv. 21). "The moon and stars to rule by night." (Ps. cxxxvi. 9.) "He appointed the moon for seasons; the sun knoweth his going down." (civ. 19.) These Scriptures teach clearly that the sun, moon, and stars, have motion; that they are ordained to subserve the interests of man; that they regulate the seasons of the year;† and that they are under the guidance and control of their Almighty Maker; but the idea that the world we inhabit is in motion, or the thought that the stars are themselves worlds, could never be suggested by these quotations, or by any other passages of the Divine Book.

But there are other Scriptures which make the earth's daily rotation on its axis, and its annual revolution round the sun, impossible. Jacob "dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it." (Gen. xxviii. 12.) Now, if the earth has two motions, the daily motion round its axis, and the yearly motion in its orbit round the sun, it offers a remarkably insecure foothold for a ladder. Either of the motions would be disastrous; both together make this sublime typical dream an absurdity. But it is in reality a grand revelation to the poor wanderer of God's gracious purposes towards him and his descendants, and through them, to "all the families of the earth." Look at the terms of this wonderfully comprehensive promise: "And behold the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth, and thou shalt spread abroad"—[not 'round the globe']—"to

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* Understandest thou the ordinances of the heavens?
Or hast thou appointed to each its dominion over the earth?
Coleman's Translation.

Hast thou known the statutes of heaven?
Or dost thou appoint
Its dominion in the earth? *Young's Translation.*

† "God, ever good,
Daily provides for man his daily food,
Ordains the seasons by his signs on high,
Studding with gems of light the azure canopy:
What time with plough and spade to break the soil,
That plenteous store may bless the reaper's toil;
What time to plant and prune the vine he shows,
And hangs the purple cluster on the boughs. *Aratus.*

[This Greek poet flourished B.C. 270. The quotation in Paul's address to the Athenians (Acts xvii. 28) is from Aratus.]

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the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed." Our blessed Lord refers to this when, in recognition of Nathaniel's avowal,—"Rabbi, thou art the Son of God; thou art the King of Israel"—he says, "Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of Man." (John i. 51.) On the blessed import of this great saying, we are not required to enter here; enough if attention be drawn to the unquestionable idea of firmness, stability, calm repose. We stand upon the immovable earth and look straight up to the opened heavens; we continue our gaze as long as we choose; there is no change in our position, and no vanishing from our sight of the glorious scene, in consequence of a restless globe rolling round its axis, and rushing through space. The heaven is above us, and the earth is beneath our feet, and we are conscious of both facts. It is true the astronomers meet this difficulty in their own way, by telling us that "there are no such things as up and down in nature." But to believe this manifest absurdity requires the "marked ability" of man to resist the testimony of his senses, and to accept as true, the necessities of a baseless theory. We will believe that there are no such things as up and down in nature when we accept Berkeley's doctrine that there is no material world. The bishop's argument is as sound as that of the astronomers; but as both require us to take leave of our senses, we decline the condition.

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." (Rev. vi. 12, 13.) If the stars are worlds, hundreds and thousands of times larger than the earth, and if the earth is a planet travelling round the sun, as its centre, how is this prophecy to be fulfilled—this imposing vision to become a reality? If the stars of heaven fall upon the earth, they must be small in comparison to it as the fruit of the fig tree is small as compared with the tree that bears it; and if the stars fall upon the earth, it cannot be in motion, but must be at rest, except indeed there be some wonderful and unheard of arrangement by which their fall shall be so timed as to hit the earth at a given point in its tremendous flight round the sun. But who can *imagine*, far less believe in, such a series of complicated and utterly needless miracles? This is not the way of the Lord of hosts, who is wonderful in counsel and excellent in working.

"The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God and glory." (Isa. lx. 19.) How is this splendid prediction to be accomplished? Surely the rotation and revo-

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lution of the earth, if such incredible motions are true at present, cannot continue then, as they would be utterly superfluous and unmeaning. "And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, their God. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And there shall be no more night; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever." (Rev. xxi. 2, 3, 23; xxii. 5.) It would be profane to ask if this glorious and magnificent city is to be whirled round with the earth upon which it is to descend, and if, when neither sun nor moon is needed, the imaginary revolution of the world through an imaginary orbit, one hundred and ninety millions of miles in diameter, and five hundred and sixty-seven millions, nineteen thousand, seven hundred and forty miles in length, is to be continued. We shall not press questions so outrageously foolish, nor shall we yield to the temptation to add remarks suggested whilst in the act of writing this paper. Other opportunities of vindicating the truth will occur. We close at present by simply avowing our firm conviction that the astronomers of the new age, to which all things are hastening, will be as much amazed at the astronomy of the present day as will its theologians at the theology which taught that the majority of the human family were to be burnt alive through all eternity for the glory of him whose name is Love! The plain fact is—there may be truce, there may be compromise, between astronomers and theologians; but *reconciliation* between scientific astronomy and the revelation which God has given is IMPOSSIBLE. To this issue, our thoughts have been tending for a long time; and the learned books published during the last thirty years, with the object of effecting such reconciliation have deepened our impression, that the thing is *not* to be done. There is nothing left for us, then, but either to hold with science, or to take our part with revelation. If we do the former we shall be honoured; if the latter, ridiculed. Well then, our election is made—revelation and ridicule.

EXTRACTS from "*Travels in the Air*," by James Glaisher, F.R.S., &c. &c. Edited by James Glaisher, and published by Richard Bentley, 1871.

Page 49. "On looking over the top of the car, the horizon appeared to be on a level with the eye."

Pages 79, 80 [3 or 4 miles high]. "Taking a grand view of the whole visible area beneath, I was struck with its great regularity; all

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was dwarfed to one plane; it seemed too flat, too even, apparently artificial."

Page 99. "All perception of comparative altitudes of objects on or near the ground is lost—houses, trees, the undulation of the country, &c., all are reduced to one level, and even the lower detached clouds appear to rest upon the earth; everything, in fact, seems to be on the same level, and the whole has the appearance of a plane. Everything seen, looking downwards from a balloon, including the clouds, seems projected upon one visible plane beneath.

"Always, however great the height of the balloon, when I have seen the horizon it has roughly appeared to be on the level of the car. . . . . I have never seen any part of the surface of the earth other than as a plane."

ASCENTS OF M. CAMILLE FLAMMARION.

Page 126. "The earth appeared as one immense plane richly decorated with ever-varied colours, like a beautiful miniature. The first impression which predominates is that of perfect *immobility*."

Page 127. Hills and valleys, &c., "are all passed over without our being able to distinguish any undulation in the immense plane."

Page 152. "The geometrical figure taken by the earth's surface, as viewed from such a great elevation, is somewhat paradoxical. The earth being a spherical globe, it might be thought that on rising high above the surface we should see something of this spherical shape. But the contrary is experienced in reality. As we mount higher, the surface of the earth, instead of this, actually flattens out and seems to become *hollow* underneath us, so that we feel that we are sailing as it were between two concave glasses, the sky and the earth, which seem to be soldered together at our horizon, and the concavity of which is very considerable both above and below us."

Page 179. "The surface of the ground appeared as an immense obscure plain shaded with various dark tints."

And yet this same writer says as to ballooning, in reference to meteorology,—

Page 123. "It seems most rational to 'go and see' what is being done in these higher regions, and to come face to face with the facts themselves. A long accumulation of *facts* and their systematic discussion will solve these problems better than any hypothesis, however ingenious."

Were this reasoning applied to astronomy or the figure of the earth, what would be the result from the above quoted "facts?" These:—

1. The earth is a plane.

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2. That (*a*) PARALLEL lines appear to meet in the distance. (*b*) At any height the horizon and eye-line appear to meet; therefore they are parallel. But the eye-line is horizontal; therefore the surface of the earth is horizontal.

REDEMPTION THE CLUE TO NATURE'S PROBLEMS.

EVIDENTLY, as the theatre for the display of REDEMPTION, was the earth originally prepared; and, ignoring this, all that man sees or searches into is anomaly and confusion.

What read we to this effect in the book of Job?—"He putteth forth his hand upon the rock; he overturneth the mountains by the roots. He cutteth out rivers among the rocks; and his eye seeth every precious thing. He bindeth the floods from overflowing; and the thing that is hid bringeth he forth to light. But where shall wisdom be found? and where is the place of understanding? Man knoweth not the price thereof; neither is it found in the land of the living. The depth saith, It is not in me; and the sea saith, It is not in me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx or the sapphire. The gold and the crystal cannot equal it; and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls; for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold. Whence then cometh wisdom? and where is the place of understanding? Seeing it is hid from the eyes of all living, and kept close from the fowls of the air." (xxviii. 9-21.)

To these inquiries, baffling, whilst challenging all human discernment, succeeds the pregnant hint of the Spirit, "*Destruction and Death say*, We have *heard the fame thereof with our ears*." And what is this but the chanting, in undertone, of the puissant might of Him who is "the Resurrection and the Life,"—the Conqueror of Hades and the Grave? For it is remarkable that the resurrection of our Lord is described (Rom. x.) as being from a descent into the DEEP, literally, the ABYSS, of which also, in the Apocalypse, ABADDON, here translated "Destruction," is said to be the warden angel, having the key. (Rev. ix. 1, 11.)

Thus, turning to the intimation in Job, we hear, as it were, the realms of darkness instinctively foreboding their disruption, and celebrating the profound character of that redemption which creation (with man at its head) calls for, unto its ultimate standing and abiding in blessedness. For by its self-exposure, creaturehood in all its ranks must

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in some way be first defamed before installation into its ordained dignities, that "GOD MAY BE ALL IN ALL."

Hence, it is and ever will be eternal life, to know the only true God; and his full orbed display of himself centres in Jesus Christ, emphatically designated, by virtue of his atoning death and resurrection, "The wisdom of God, and the power of God."

Accordingly, saith this glorious One, "I am the first and the last; I am He that liveth and was dead; and behold, I am alive for evermore, Amen; and have the keys of Hades and of Death." Supreme Lord over every agent! To him, in truth, as the ear of faith listens, every department of nature is heard uttering forth its note of homage; to his declaration "I AM," responding as it were with the acknowledgment "THOU ART," owning to only a *seeming* existence, except in relation to him, the why and the wherefore of its being!

And how adoring the contemplation that as all things were originally "created *in* and *by* and for him" (Col. i. 16), so all things shall be gathered back into visible relation to him, as rehearsed in that anticipatory song of the redeemed in the visions of the Apocalypse:—"And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands: saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four living creatures said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever." (Rev. v. 9-14).

Let the real philosopher then (the lover of wisdom) take his clue, whereby to investigate nature, from the volume of revelation, and whatever his line of exploration, be prepared to discover the footprints, not so much of the Creator as of the Redeemer—"the Lamb slain from the foundation of the world," and light peradventure shall shine upon his path. The mystery of *life out of death*, which he reads in every stratum of our world, and in every generation of plants and animals, will not then be stumbling, but suggestive, and surely, of this, among its other lessons, that the Divine revelation, whether in the works, or in the word of God, must, to be appreciated, be approached by us *as sinners*, that is, that it

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discloses to us physical disorder to be accounted for, and moral disorder to be atoned for.

But let another spirit prevail in our philosopher's mind, let him ignore the fact patent in and around him, that he is a fallen creature, in a fallen world, and obnoxious to eternal judgment; let him, in pursuing his investigation, incline (by way of being impartial!) to Atheism, as much as to hearing the voice of his God, and then may the issue be foreseen! He will have pretended to hold the balance of truth, while he has not weighed himself, and God will weigh him and find him wanting. In that 'survival of the fittest' "unto glory and honour and immortality," he will not occupy a niche in the great pyramid of saved creaturehood, but have his part in the perishing scaffolding. He will have judged himself unworthy of eternal life. Query, Is not this consideration of at length ceasing to be, after judgment, more startling to any measure of thoughtfulness, than that of unceasing torment at the hand of a God of love, which no thoughtfulness can really comprehend, and which is only assented to in fancied devoutness by those who traditionally hold it?

The constant prescription to which our God teaches us to resort, amidst the mysterious dispensations of suffering in and around us, is "Wait on me." Wait on the Lord, and this administers rest to the spirit. But with an eternity of suffering predicated of the lost (suppose it were so), what could be the solution to be waited for—what the rest of the saved whose salvation is essentially fellowship with God? PHILOLOGUS.

THE AGENCY OF SIN—ITS EXHAUSTION.

THE INEVITABLE RESULT—ITS ABOLITION.

BY GENERAL GOODWYN.

1. IN narrating the object for which SIN has been permitted to come into the world, I would draw attention to the fact, that, in each step of its progress it has become the means of unfolding the infinite resources of the Godhead, in the manifestation of which the divine attributes and moral glories are apprehended. God is only to be known by His acts. "He worketh all things according to the counsel of his own will," and creation could not have been otherwise than it is compatibly with that counsel. From the tenor of the entire word, we know that in all his ways and works God has sought to make himself known in the resplendent elements of his own being,* *love* and *light*. This has been his desire, and the end is in strict harmony with that desire. Intelligent beings were created, such as should not only know the true God in his moral perfections, but be endowed with spiritual blessings such as should reflect those perfections to an adoring universe in heaven above and on earth below. But the beings whom God made were necessarily *creatures* with tendency to possibility of failure, thus placing them in contradistinction to the unchangeable Creator. Considering man then, as

* John xvii. 8; 1 John v. 20.

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he has been created by the all-wise God, we may rest assured that he was made in the best possible way, and for the best possible object.* Of one other event we may also rest satisfied, that *when that object shall be attained*, the agency by which the eternal design will have been accomplished shall be for ever abolished. That agency we shall see to be SIN.

2. No sooner was the Adam created, than he was placed in the circumstances which, as head and representative of a race, were assigned to him in the divine purposes—Dominion over the creation; acknowledging the Creator to be supreme Sovereign of his universe, yet in privileged communion with him in regard to the laws of Government. This position of the Adam may therefore be assumed as foreshadowing man's ultimate destiny in resurrection. In the meantime the retention of his *original* exalted state was of course to depend on the proof of fitness to exercise this delegated power in righteousness: his nature and character were consequently judged with reference to this propriety of conduct, measured by the divine standard. The action of SIN therefore that occasioned the slightest flaw, determined the judgment to condemnation. He who cannot obey a law himself is not morally fit either to enforce obedience on others, or righteously to judge offenders against law.

3. Such having been the circumstances and responsibility, of this vicegerent of the Creator, and typical representative of a race, it will scarcely fail to be apparent in the course of the agency of SIN that its power has been mainly directed towards the infliction of fatal injury on man as viewed in the several heads of governmental authority that have appeared on the earth,† rendering their unfitness for empire clearly to be acknowledged. Nor is the reason of this speciality in the action of Satan difficult of comprehension; for having once possessed himself of dominion over man in his original or Adam creation, and obtained the proud appellation of God and Prince of this world ‡ or age, is most anxious to retain it. His schemes, devices, temptations, persecutions even, are consequently directed towards the complete subjection of man to SIN by enslaving his affections to the honours, pleasures, and attractions of the world he governs, that he may thereby accomplish his ends.§ In

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* See "Twelve Discussions on the Extinction of Evil Persons and Things," by H. S. Warleigh, Rector of Ashchurch, Gloucestershire. Elliot Stock.

† Nations that compose this present world are estimated with reference to their governmental heads, whether for judgment or blessing. (John xvi. 8-11, Gen. xxii. 18, with Gal. iii. 16.)

‡ John xvi. 11; 2 Cor. iv. 4.

§ In "The History of the Old Covenant," by Kurtz, it has been argued with much plausibility, in connection with Jude 6 and 2 Pet. ii. 4, that the "first estate and habitation" of Satan was as prince, and the fallen angels as subjects on this earth, previous to the creation of man. That their pride and rebellion was the cause of the ruin and devastation of the earth, as described in the *first* clause of the second verse of Gen. i., before the Spirit of God brooded over the face of the deep. If so, it is not difficult to understand why Satan should have sought subsequently to bring man into the same condemnation. It must have been from hatred and envy, wrath and revenge, against his favoured rival, who was in possession of the very habitation from which himself had been driven, the principality and glory which himself had lost for ever. Nay, more; it may have been the action of forlorn demoniacal hope of regaining the inheritance.

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the case of the Lord Jesus, when a man on earth; Satan heard that voice from heaven at his baptism, that proclaimed him the well-beloved Son of God, and the natural inference was, that, if a Son *of God*, the Sovereign and Creator of the universe, then an heir, and appointed to hold the dominion promised by the prophet,* which Satan also was acquainted with. Hence the temptation took the form of an attempt to induce to disobedience of his Father's will, and to independent action against the divine purposes, which would involve unfitness to rule creation in humanity. The kingdoms of the world and the glory of them were to be his, but not to be received from the hand of Satan! † So completely however was Jesus enveloped by the breast-plate of righteousness and the shield of faith, that the fiery darts of the tempter were of no avail. Foiled thus in his attempt to seduce the living Jesus, as Son of God, from the path of dependence, the only resource left for Satan was to compass his destruction. This he accomplished; and, as is known, on the ground still of the claim of *the man* Jesus to be the Son of *God*.‡

That the retention of the dominion of the world was the cause of this line of action of Satan, and that he rightly concluded Jesus to be *Heir*, because proclaimed Son, of God, is confirmed by a parable spoken by the Lord in reference to this very conduct of the adversary.§ The parable shows certain "husbandmen"—delegated lords—of the vineyard of the divine "Householder," to whom he had often sent servants for the fruit of the estate. These they got rid of, lest an evil report of their stewardship should be given. When at length the householder sent *his own Son*, in hope that they might pay due reverence to him as conveying the mind of the Lord of the estate, they at once conceived the idea of unlimited possession, and "Said among themselves, *this is the Heir*, come, let us kill him and seize on *his inheritance*." Here then is the Lord Jesus unfolding the designs of Satan in reference to himself, in order to retain his authority and influence in the world through the SIN of present delegated governmental stewards.

SIN was never wielded with more subtil power, or for a more lofty venture! But again, never was this subtilty of SIN more wisely used, more intelligently counteracted, or more perfectly guided for the accomplishment of the *pre-determined* purposes of God, than in the permission afforded for compassing the death of the Son and Heir of God, as it completely annihilated the designs of the devil, and will prove the cause of his ultimate destruction.‖ Of this our next section will give the fullest evidence. Suffice it to say here that the result of faithfulness under *the* temptation, and in his obedience unto death, the eternally conceived inheritance has been secured to the heirs of God in redemption in the person of the last Adam, the glorified Head of Resurrection Sons.

4. Disobedience to, and independence of the will of God, was the original SIN of Adam, fatal to him as a ruler in the enjoyment of such exceptional privileges. It was, however, the first gleam, in the after development of the eternal mind of the purpose for which its entry into

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* Isa. ix. 6, 7.
† Compare Matt. iv. 8, 9, with Rev. xi. 15-18.
‡ John x. 33; xix. 7.
§ Matt. xxi. 33-40.
‖ Heb. ii. 14.

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the world was permitted. *We* know this only through the later Scriptures of the apostles; Satan too knows it now, hence his persecution of the Church as joint-heirs with Christ in the Sovereignty of creation; but he must have been profoundly ignorant of the mighty import of the words of Gen. iii. 15, or that his temptation of Adam would produce such dire results to himself. In the marvellous words of that verse lies the germ of the hope of redemption. God reveals his determination to push out the vitality of the devil, destroy his works, and abolish his agent SIN, by the judicial power of the seed of the woman. Furthermore, by the appellation bestowed on Eve (verse 20), we obtain the first intimation of the divine mind, in a mysterious allusion to that age in which the ends of the ways of God in the resurrection condition of man, shall be seen to justify the means of his salvation and glory; viz.,—the permissive agency of SIN. Let us look at this.

LIFE, according to the mind of God, for man, is a new or eternal life, the result of spiritual union with his Son *raised from the dead.** Naturally, since the fall, man is "*dead* in trespasses and sins;" when regenerated he is said to "have died (in Christ) to SIN," but to be *alive* unto God in Jesus Christ." He has a "newness of life;" he has "the gift of God, eternal life in Jesus Christ the Lord;" † a life with its inseparable adjunct, righteousness, now "hid with Christ in God," but which will be manifested in *resurrection glory*. ‡ Again; the Lord Jesus, in order to prove the fact of *the resurrection*, declared that the Divine Being "was *not* the God of the dead;" men in their natural state who should incur *death* as the wages of sin; "but of *the living*;" men who like the patriarchs named in the passage,§ should be endowed with *resurrection life*. Now it was when Adam, understanding by the character of the judgment passed on Satan as the author of sin and death, that he and his works should be one day extirpated from creation—called his wife Eve, "the mother of *all living*," or, to use the words of the Lord in the above passage from Luke, of those who should "*live unto God*;" resurrection men. Moreover, before banishing man from the garden, God clothed Adam and Eve in garments, *approved of himself*, being a covering *supplied by a slain victim*. Thus was SIN here used, not only to afford opportunity for the earliest glimpse at resurrection life, but to aid in the production of a symbol of that robe of righteousness which is of God, *imputed now* to men "*through faith* in God who raised up Jesus our Lord from the dead," ‖ the divine characteristic of his future resurrection life that will fit him for his eternal destiny as "*a just* ruler over men,"¶ ruling in the fear of God.

(5.) The progress in the permissive agency of SIN in the world before the flood, reveals the prophetic declaration of the Creator to abolish sinful flesh from his Creation. The words of Gen. vi. 13, "*the end* of *all* flesh is come before Me," seem to point to the future judgment of "the living and the dead" unredeemed sinners by the Son of Man "at his appearing and his kingdom," ** terminating with the sentence of the great white throne. The execution of the final sentence against "*all* that is of the flesh" seemed to pass before the divine mind as he then contemplated the universal

* Col. i. 18, with 1 John v. 11, 12. † Rom. vi. 10, 11. ‡ Col. iii. 3, 4.
§ Luke xx. 34-38. ‖ Rom. iv. 24. ¶ 2 Sam. xxiii. 3. ** 2 Tim. iv. 1.

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corruption on the earth, and foresaw that the condition of unregenerate human nature would to the last be "only evil continually;" that the springs of life, "the imagination of *the thoughts of the heart*," were viciously alienated from the "way of God." The flood therefore became a typical scene which gives assurance that "*the end* of *all*" that is thus sinful "flesh" is determined, when in due time *full proof* of human depravity shall verify the foreknowledge of God as expressed to Noah. This is but an unfolding of that which was contained in the ominous words of Gen. iii. 15. It is moreover but a foreshadow of the truth that "the day cometh that shall burn as an oven;* and all that do wickedly shall be *stubble;* and the day that cometh SHALL BURN THEM UP, saith the Lord of hosts, that *it shall leave them neither root nor branch*." † Surely here is extirpation absolute!

Noah appears on the scene typically, revealing by his ark the means of deliverance, as by a work of obedience, of his family associated with himself who was "found *righteous*." It was this feature, righteousness, that qualified him at first as successor to Adam in the rule over creation. A privilege soon lost through the agency of SIN, for as a drunkard he was morally unfit for governing, being reduced to the level of the beasts he was intended to care for, and at the same time guilty of perversion of the blessings of the fruit of the earth.

6. It was subsequent to the flood, when the whole earth was steeped in the SIN of idolatry, that God took occasion to evolve more clearly the lineaments of his own wondrous being by the call of one man, Abraham, out of the universal darkness; one man, who became the depository of the secrets of "the God of glory" in regard to the exceeding excellence of the inheritance of a nation yet to be chosen,‡ and to be the father of the typical heir of the world through the divinely decreed mystery of death and resurrection. An heir in whom, as the seed of Abraham, all nations of the earth should be blessed. §

7. The natural seed of Abraham was subsequently formed into a nation, and a kingdom, and placed as the next governmental power over creation in succession to Noah. Placed centrally in the midst of idolatrous nations, Israel, chosen of God from amongst them all, educated in his ways, the depository of his oracles, was *probationally* to be the ministers to the world of the blessings accruing from a pure theocracy and the worship of the Creator as the one true God, in contrast to a dominion of unregenerate man and the destructive curses of idolatry. Israel, however, being as to their nature, no better than other nations, SIN soon asserted its power over them, by first inciting them to the desire for a king, visible to their senses, to "judge them like all the nations." The holy and the profane could have no affinity, and thus Jehovah was "rejected that he should not reign over them." ‖ The inevitable result was, that in their own choice of Saul they were compelled to reap the fruit of that which they had sown; for nothing but dire afflictions and dishonour attended his reign. ¶ And although during

* Explained in Psalm xxi. 9 to mean, "Thou shalt make them as a fiery oven in the day of thine anger; the Lord shall *swallow them up;* and the fire *shall devour them*."

† Mal. iv. 1. ‡ Acts vii. 2-8. § Gen. xxii. 18; Gal. iii. 16.

‖ 1 Sam. viii. 4-7. ¶ 1 Sam. viii. 11-22.

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the reign of David there was no actual idolatry, yet subsequently almost continuous apostasy was found in this people *through the sinful propensities of their kings*; one, Jeroboam, earning the baneful notoriety of "*him who made Israel to* SIN." The national supremacy of Israel on earth soon collapsed, and in the words of their prophet a clear proof was afforded of their moral incapacity to rule over men. Jehovah "looked for judgment" in the house of Israel, "but behold oppression; for *righteousness*, but behold a cry!"*

It was the SIN of unregenerate Israel, and their failure to become *governmental* witnesses for Jehovah on earth, that gave birth to those marvellous prophecies which, at the same time that they record the judgment of Jehovah against their apostasy, reveal the reappearance of this people as "a holy nation and kingdom of priests," their resurrection completeness turning to the abundant riches of the world.† Through these prophecies several elements in the development of the Divine purposes are brought to light. We read of the intention of establishing a "kingdom "*on earth*, which shall be "*of God*," of which He shall be King in the person of the son of Abraham, and of David.‡ Heir to, and fulfiller of the covenants made with both these patriarchs in regard to the ultimate blessing of all nations of the earth. Clearly does the lamp of the oracle shine amidst the dark places of the earth, in displaying the glory of the resurrection kingdom, under the sceptre of the Heavenly Messiah, as it shall arise out of the ashes of his humiliation, and the subsequent scattering of Israel through the unparalleled SIN of his rejection and cross.§ As clearly do we read the writing on the reverse side of that cross, that it will prove a savour of death unto them that perish. The same prophet who declares that "the salvation of God" having been made known to "all the nations of the earth," i.e., "to *all flesh*," the Messianic Mediator, in vindication of the name of Jehovah, will come from heaven with fire, to execute judgment against "*all flesh*" for its destruction, during the period of his kingdom.‖

Let me here remark, that it is in *the application* of this solemn prophetic denunciation of apostates and defiantly wicked transgressors against the Lord Jesus at his second advent, that we find the *true source* of those warnings that he once uttered against all similar offenders. The *application* is recorded in Mark ix. 42-47. The *prophecy* is as follows, and has reference to his personal reign on earth. "The *carcases*,"—dead bodies—of "*slain*" transgressors, whose "*blood is to be poured out as dust*" in the day of his judgment, are to be cast into the fire of Gehenna, a name derived from the land or valley of Hinnom south of Jerusalem, where the carcases of beasts and executed criminals were thrown to rot and consume ¶ This place of consuming fire will apparently be revived, and because of the continuous replenishing with "*carcases*," it is said of it, "where *their* worm dieth not" till the fire shall consume the decomposing remains, and "*their* fire is not quenched" till all be consumed. This scene is prophetically stated to become a deterrent "abhorrence" to all who will come to worship the Lord on his throne at Jerusalem, that they may know the righteous award of

* Isa. v. 7. † Rom. xi. 12. ‡ Matt. i. 1. § Isa liii.-liv.
‖ 2 Tim. iv. 1; Ps. xcvii. 2. ¶ A necessary and wholesome sanitary measure.

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God against SIN. *He* is a "*consuming* fire;" *they* who transgress shall "as chaff, be *burnt up*." *

(8). Israel having been, as we have seen, temporarily set aside as to the flesh, in consequence of alienation from Jehovah, and disobedience to the principles of his administration, the government of creation was probationally directed into a new channel. It was entrusted to Gentiles, or man morally lower than the Israelites, inasmuch as they had not the privileges of Israel, who had been educated in a more perfect knowledge of God. Nevertheless, "the eternal power and Godhead" of *the Creator* ought to have been known to the Gentiles, so that they were equally "without excuse" in not recognising him as "the Most High God, Supreme Ruler in the kingdom of men."† The charter of government as placed in the hands of the first Gentile monarch, differs from that by which Israel held dominion. It reverts to, and was framed in language similar to that which conferred the government of creation to the hands of Adam and Noah.‡ Here, however, as before, we find the work of SIN in corruption and failure. In the prophetic description of the great image of Nebuchadnezzar, and the four successive monarchies divinely characterised as wild beasts, the supremacy of SIN over unregenerate human nature is plainly revealed *in the acts of the respective monarchs.*§ They are specially marked by pride, lawlessness, self-glorification, lust of power and riches, and by oppression, as manifested in such kings as Nebuchadnezzar, Belshazzar, and Darius, who are but representatives of all subsequent rulers of Greece, Rome Cæsarial, and the empire in its present divided dominions. Man has constituted *himself* the power and benefactor of earth and its inhabitants to the exclusion of the sovereignty, beneficence, and wisdom of God as Creator and Governor. Hence the same results as those described from the corrupt rule of Israel; God "looked for judgment, but behold oppression, for righteousness, but behold a cry."

(9). There is a power on earth, a governmental power too, that had its origin at an early period of the Christian era; a power that has played a conspicuous part in the drama of Gentile governments. It is the Roman Papacy, called in Scripture "*Babylon the great, the mother of harlots and abominations (idolatries) of the earth;*" a title that reveals the peculiar feature of her character to which I desire to draw attention, as in explanation of which she is said to have seduced "THE KINGS OF THE EARTH," into dommission of "*fornication*" with her; ‖ i.e., tainting them with a false ecclesiastical system, insidiously adapted to the gratification of the pride of man, by its alliance with and dependence on the secular power, thus adulterously uniting what God has expressly commanded to be kept separate. As a production of Satan's, it is verily a "mystery of iniquity," for the SIN of idolatry appears here in a more hideous form, inasmuch as it is idolatry against light and revelation, rendering through Cæsar unto Satan that honour that is due to God alone.

This power still exists, and will exist until, surpassed in wickedness,

* Isa. lxvi. 15-18, 23, 24; Zeph. i. 17 with Ezek. xxxix. 17-24; Rev. xix. 17-21; with which also compare 2 Thess. i. 7-10.
† Rom. i. 20; Dan. iv. 21.
‡ Dan. ii. 37, 38, with Gen. i. 28.
§ Dan. vii. 1-8.
‖ Rev. xvii. 1-5.

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it shall be superseded by Satan's great masterpiece, Antichristianity.* The original SIN of Adam, disobedience to, and independence of God, tending (though men in darkness will not openly confess it) to the worship of the god and prince of the world, has been that of each succeeding governmental power, and will be revealed in its culminating enormity in a MAN. One "whose coming is after the working of Satan with all signs and lying wonders;" who, both personally, characteristically, and monarchically, will possess all that the world delights in, fascination of high intellectual attainments, wealth, and military renown. He will occupy the very throne of Satan, combining in himself full despotic, ecclesiastical, and secular authority,† in the denial of that of the Godhead, blasphemously setting *himself* up to "be God."‡ Refusing to acknowledge that Jesus, the Son of God, has ever come in the flesh, he will trample on the testimony of the Spirit of grace, and, under penalty of death, demand the obedience of the world to his impious lie. Behold, then, in this satanic incarnation "THE MAN OF SIN!" in whom the devil will at length obtain his long sought object, the idolatrous worship of the world.§ But at what a cost! The very attainment of his highest ambition is but the sure precursor of his ruin, and that of the entire world of his worshippers!‖ SIN has indeed opened up a terrible chapter, displaying the inherent elements of unregenerate humanity!

It is the short career¶ of this terrible monarch that really reveals what is in man, as the servant of SIN: it brings to light his maximum depravity, when apart from all spiritual restraint. SIN will have reached its climax in this age, affording unquestionable proof, to the principalities in heaven, who are intelligent inquirers into the ways of the Creator, as well as to the universe below, of the flagrant unfitness of man to rule over creation in righteousness, and the fear of God. Can despotism such as the above be justly entrusted with the creatures of God's hand? Does not the word of inspiration declare that, under the dominion of man, creation groans with oppression, that it is travailing in pain; though the pangs of its travail are in hope of deliverance? Neither are its groans unheard, nor shall its hope be disappointed, for the ears and heart of the Creator are open. The crisis of SIN and woe will bring the Creator himself from heaven, in the person of THE KING OF RIGHTEOUSNESS, the Avenger of the name and honour of God, the Divine Emancipator from the thraldom and the curse of SIN! It is at this crisis, at the close of this age, that the sceptre of earth's dominion passes for ever from the hand of misrule, and is placed in his, whose right it is by redemption, Jesus, Son of God and man. "He shall judge thy people with *righteousness*, and *the poor* with judgment. . . He shall come down like rain upon the mown grass, as showers that water the earth; in his days shall the righteous flourish, and *abundance of peace* so long as the moon endureth."**

My readers will not fail to mark that it is out of the *contrasted* ruin caused by SIN, that the full blessings of righteousness and peace will be enjoyed. Nay, such words *would never have had an existence in the*

* Rev. xvii. 15-17.
† Dan. vii. 8; xi. 36-39; Rev. xiii. 1, 2, 6-8.
‡ 2 Thess. ii. 3, 4.
§ Rev. xiii, 4, 5.
‖ Rev. xiii. 8; xix. 17-21.
¶ Rev. xiii. 5.
** Ps. lxxii.

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vocabulary, had it not been for the opposite evils of unrighteousness, corruption, and bloodshed, the effects of SIN. Jesus in his might and majesty might never have been held up to faith and hope as about to leave the realms above, and his seat at the right hand of God, had there been no *enemies* occurrent on earth. SIN therefore has been a terrible, but a needful agent in bringing light out of darkness, peace and joy out of the maladministration of dominion on the earth. But for SIN, and the *necessary* probation of man in flesh and blood, we never should have heard of God being *manifest* in the glorified humanity of his Son, coming forth from heaven in a cloudy chariot of "flaming fire" with the attendant redeemed and glorified sons of God, and an innumerable retinue of angelic hosts, for the purpose of "taking vengeance on them that know not God, and refuse obedience to his gospel;" of purging out of his kingdom all persons and things that offend, at the same time to hold personal rule, to abolish every vestige of the curse, and cover the earth with the contrasted visible knowledge and splendour of the moral and material glory of the Godhead.*

The prophet says in reference to the emancipation of creation from the effects of SIN under the millennial government of the Lord the Christ, that "*the work* of righteousness shall be *peace*, and *the effect* of righteousness *quietness and assurance for ever*."† Verily there will be a *healing* and *doing good* on THIS Sabbath of the world's existence, for "the Son of Man is Lord also of the Sabbath."‡

(10.) Although the knowledge of the moral glory of the Godhead will be very much advanced by the character and governmental acts of the Divine King, in his fulfilment of the Abrahamic covenant in blessings to all nations of the earth; there are many priceless excellences and manifold traits of the wisdom of the Divine Being, that it has been his gracious will and desire to make redeemed men, and through them the angelic intelligences,§ acquainted with, previous and preparatory to their open demonstration for the admiration of the world in the kingdom.‖ It is my purpose now to show how SIN has been the permitted auxiliary in their revelation.

The words of the Lord Jesus in John ii. 25, imply that he, as God, could not put confidence in man. He was perfectly justified in this expression from the experience afforded, the first man, as representative of all, having destroyed the possibility of his being trusted with things of God in his natural state. This was one of the grounds, and the chief, upon which the Lord proceeded to declare the necessity of the new birth, and furthermore that it "*must be*" in order to the spiritual comprehension of a kingdom to be organised and administered with a heavenly object, on heavenly principles.¶ Nicodemus knew what David's kingdom had been, and that it was in ruins, but he could not know the constitution and character of a kingdom *of God*, such as that referred to, for it involved a oneness of mind, and sympathy of judgment with the Creator! a thing impossible with the Adam nature. It followed therefore, that such communion could only be secured under the act of regeneration, the bestowal of a nature that has its source in God himself,

* Matt. xxiv. 29, 30; Rev xix. 11-16; 2 Thess. i. 7-9; Isa. xi.
† Isa. xxxii. 17. ‡ Luke xxii. 16; vi. 5. § Ephes. iii. 8-11.
‖ John xvii. 22, 23. ¶ John iii. 3.

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a nature that identifies man with God in purpose and design, whereby he may *then* be trusted with the care of the things of God. We therefore understand that if man was ever to be found in the circumstances of glorious responsibility assumed for him in Adam (§ 2), the event would have to be consummated by the direct power of God, gratuitously brought to bear on his natural condition, to deliver him from the dominion, the guilt, and the judicial consequences of SIN, and to confer upon him a nature and character commensurate with his predetermined high estate. To this very end, according to an eternal purpose conceived in Christ Jesus the Lord, God would make HIMSELF manifest in humanity to his creatures. A human body had been prepared before the world was,* in which Jesus, the Christ, the second person of the Trinity, should unveil the hitherto invisible God, and render him visibly comprehensible to man. The first series of acts of development of the incarnate Son were those which at once proclaimed LOVE as the essential being of God. The Son came thus into the world, that man might be freed from the thraldom of Satan and sin, and brought unto God, that he might not perish, but have eternal life, and all involved therein.† He came to "give HIMSELF a sacrifice for SIN." SIN necessitated the sacrifice, and "God became manifest in flesh," to accomplish it in love. SIN compassed permissively the death of the Divine victim, but in so doing, whilst it revealed one of the darkest pages in the history of human depravity, it involved its own eternal abolition, and that of "him who had the power of death, that is the devil."‡

Again, it is these very acts of SIN, in the persecution and death of "the Son of the Highest," that have brought into the most resplendent light those graces and attributes of the Godhead that otherwise could never have been known either to men on earth, or angels in heaven. They have displayed the excellences of those words of an apostle that "God *is* love," and "God *is* light," even light that is life. And howbeit at the advent of love in the person of the Son, the light shined in the darkness, so that the blind ignorance of the world comprehended it not;§ yet have these intrinsic glories, being the very essence of the Divine nature, shone forth in splendour in the unveiled "mystery of godliness," and in the immeasurable blessings of the work of redemption. Mark well the following:—"HEREBY perceive we the love of God, *because he laid down his life for us.*" "IN THIS was manifested the love of God toward us, *because that God sent his only begotten Son into the world, that we might live in him.* HEREIN is love, not that we loved God, but that he loved us, and *sent his Son to be the propitiation for our sins.*"‖ "*God commendeth* his love toward us, *in that, while we were yet sinners, Christ died for us.*"¶ It remains now to be shown who "US" are, as mentioned in these passages.

(11.) It was at the crisis of the exigency in the history of man, when, under the severity of the legal dispensation, there seemed an impossibility of attainment of his high destination,—when the law, instead of giving life and righteousness, declared all men "*concluded under sin,*"—that a principle of life was disclosed within the possibility of man, by

* 1 Tim. iii. 16; Heb. x. 5-7. † John iii. 16. ‡ Heb. ix. 26; ii. 14.
§ 1 John i. 5; iv. 8; John i. 4, 5. ‖ 1 John iii. 16; iv. 9, 10; Rom. v. 8.

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which the ultimate promise could be secured, and God glorified in the gift. It was the principle of *faith* in Christ Jesus. To those who, under the sense of being "concluded under sin," should believe in the love of God, as above "commended," the blessing should be made sure, as unto "children of God." * I repeat that it was at the crisis of human exigency, when the Son of God had returned to the right hand of the Majesty on high, that the first results of his death and resurrection were made manifest.

A body hidden in God before the world, adopted in the Christ as a congregation of divine children, was organised by the Holy Spirit sent from the exalted Son of God and constituted a witness on earth. A body that was not only to prove the truth of the assumption regarding the destiny of man to hold dominion over creation, but to prove that such an event could never come to pass unless that body be brought into living union with the Godhead, and be possessed of a righteousness that could stand in the unclouded light of the Most Holy. (See sec. 10.) Whilst man in the persons of kings and rulers has been seen to come short of the moral qualification for a responsible position on earth, the members of the above mentioned body, being made partakers of the principle of the spirit of the life and character of Jesus Christ the righteous, being "*born again*" of God, are brought into contrasted light in view of their functions in the coming kingdom. As sons and heirs of God, they are *now* constituted "kings and priests unto him." But as this act of Divine grace has been unfolded, we plainly see that SIN has been the mysterious agent in its application to this body. It is only as "*washed from sins* in the blood of Christ" that these sons of God attain to the joint honours of Christ conferred by the love of His Father and theirs." †

Reader, contemplate, if it be possible, the Being of God in the unapproachable majesty and the consuming sublimity of light and holiness. A Being impossible of *conception* by man, and impossible of being truly *known* even by the angelic natures who serve him, until REDEMPTION opened a new and living way into the light, and "gave the knowledge of the moral glory of God in the face of Jesus Christ." ‡ "God is a spirit," whom no one could know or make known but the Eternal Son, "who was in the beginning with God, and who was God;" who also "was made flesh," that he might reveal the grace and the righteousness of God, as SAVIOUR FROM SIN.

(12) The supreme object of God in all his ways being to glorify himself, to cause his name, his character, his attributes, nay, his very nature, to shine forth in full effulgence for the adoration in love of his creatures; is it not incontrovertible that SIN, having been permitted to cause the ruin of the old creation, in view of the incarnation of the Godhead for the knowledge of redemption and salvation, *should be abolished when that object for its existence shall have been accomplished?* Now that this is the determination of God, I will abundantly prove, if the Lord permit, at another time.

Corollary. In Genesis i 31, ii. 3, we read of the seventh day, the rest of God from the work of the first creation. In Exodus xvi. 23-29, we read that God gave *the day of* HIS *rest* to Israel, thus foreshadowing

* Gal. iii. 21-26. † Rev. i. 6. ‡ 2 Cor. iv. 6.

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that the rest of God and man is one. Moreover, the day of rest, or Sabbath, was given as an immediate accessory to the manna, or bread from heaven. Now the great Antitype of this bread from heaven is Christ the Son of God, the Giver of eternal life in resurrection to those who believe.* We therefore conclude that when the work of the Father and the Son, who are now working and will work † until the old creation is purged from the moral darkness of SIN, shall have ended, and the new creation perfected, God shall look forth once more on "all his work which he will have made," and shall behold it "*very good.*" Then, and not till then, will he be able to "sanctify" *his* rest, and give it to man as the accompaniment of everlasting life.

For, mark! SIN *was not in the world* when those words "very good" were uttered aforetime; *for this reason*, God was able to rest. That rest was broken by sin, and God has had no rest since, as John v. 17 abundantly proves. Nor can he rest until the world shall be as free from the taint of sin as "in the beginning." It is positively asserted that the Divine being who is all love and light cannot rest where misery and darkness, the fruit of sin, are in his sight.‡

Those significant words, "very good," uttered in the untainted atmosphere of the world's infancy and innocence, were but the anticipatory sounds of the Divine revelation of "RIGHTEOUSNESS," which in its purity and integrity shall be found *dwelling* on the new earth, the very fragrance of its new firmament (E.V., heavens).§ There shall be no more misery, mental or bodily; for SIN and "*former things*" shall have passed away." God in Christ shall be all in all, and THEN the Godhead and men in eternal life and glory shall enjoy their rest together.‖

HAS THE CHURCH COME IN THE PLACE OF REJECTED ISRAEL?

(*Continued from page* 315.)

NEW TESTAMENT ON RESTORATION OF ISRAEL—PAUL'S TESTIMONY.

BUT some one may say, this ultimate restoration of Israel to the Divine favour, and re-establishment of them in their own land as God's peculiar people, in a national sense, is all very well so far as Old Testament authority is concerned; but did not Israel, according to the teaching of the New Testament, forfeit their national privileges by their rejection of the Messiah? This is an important question, and demands serious consideration by all who would have their faith resting on the sure testimony of God. Let us therefore inquire, What saith the New Testament as to the casting away of Israel.

In writing to the Romans (ix x.), Paul says, "Israel hath not attained to the law of righteousness, because they sought it not by faith, but by the works of the law." Whereas, "the Gentiles have attained to the righteousness which is of faith." After mentioning that Israel might have been aware of this, inasmuch as it had been indicated by the pro-

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* John vi. 32-35, 47-51. † John v. 17. ‡ Hab. i. 13; Ps. v. 4.
§ 2 Pet. iii. 13. ‖ 1 Cor. xv. 28; Rev. xx. 3, 4.

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phets, he asks—"Hath God cast away his people? God forbid! (literally—it cannot be); for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. GOD HATH NOT CAST AWAY HIS PEOPLE WHOM HE FOREKNEW," OR FORMERLY ACKNOWLEDGED as his peculiar nation. After showing, from a circumstance in the history of the nation in Elijah's time, that God was reserving a remnant to himself when appearances afforded no hope even to Elijah; and that likewise in Paul's day there was a remnant according to the election of grace: he says—"Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." That is, a select portion of Israel hath obtained the righteousness which is of faith, but the great mass of the nation are blinded, and have stumbled at the stumbling stone of salvation through faith. Not that salvation through faith was a new thing, for all the worthies of past ages are to inherit the promises through the faith and patience they possessed in their mortal life; but Israel had exalted the law to the place of faith in the promises of God as a means of saving righteousness, and hence the blindness of the nation to see that a law which was never intended to give life, must necessarily fail to do so.

Having admitted the blinding and stumbling, the apostle then supposes one of his Jewish kinsmen to ask—"Have they stumbled that they should fall?" That is, Have the great bulk of the nation sinned so grievously as to have placed the nation beyond the mercy which, according to the prophets, God has in store for them in their national character? It cannot be, responds the apostle. But this has taken place through their stumbling; "salvation is come to the Gentiles to provoke them (the Jews) to jealousy." As if he had said, the nation is doubtless doomed to desolation until the second coming of the Messiah according to his own prediction (Matt. xxiii.), but not one individual Jew shall be condemned except for his own personal rejection of the Messiah. The believing remnant is thus a guarantee for the ultimate fulfilment of God's promises to the nation, just as ten righteous persons would have saved Sodom from the Divine judgment. The casting away of the nation is thus seen to be of temporary duration; and so Paul reasons—"if the casting away of them (the blinded, stumbling mass of the nation) be the reconciling of the world, what shall the receiving of them be—that is of the mass of the nation, when the times of restitution shall have arrived—but life from the dead?" After a strong caution to the Gentiles to beware lest they also be cut off, the apostle refers to the temporary nature of this national blindness in very plain terms:—"Blindness in part has happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved (or delivered) as it it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant with them when I shall take away their sins."

It is important in this apostolic utterance to observe the ultimate deliverance of "all Israel," in the turning away of their ungodliness in connection with the new covenant. This is precisely the doctrine of Jeremiah and Ezekiel, as already shown in treating of Heb. viii. We have also the explicit testimony of Isaiah, from whom Paul is quoting in this letter to the Romans, corroborating Jeremiah and Ezekiel as to the literal descendants of Jacob being intended here by the term "all Israel:" "And the Redeemer shall come to Zion, and unto them that

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turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." (Isaiah lix. 20, 21.) This covenant is to be made with Israel in the mortal fleshly condition, and to be kept not only by the generation with whom it is to be made, but by their children, and their children's children. This cannot by any possibility be understood of the immortal saints in the glorified state, but must refer to "all Israel," in the plain and obvious sense of the words. The New Testament is thus seen to teach nothing as to the final casting away of Israel, but rather asserts their ultimate restoration to the Divine favour as the peculiar nation of God. And the Old Testament, as if anticipating the notion that would be entertained by the Gentile world as to Israel's being cast off as the Divine nation, makes special provision against such an idea, and gives the strongest assurances that Israel should not be utterly cast away. What could be a stronger guarantee than this? "Therefore, fear thou not, O thou my servant Jacob, neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished. For thus saith the Lord, Thy bruise is incurable, and thy wound is grievous. There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines. All thy lovers have forgotten thee; they seek thee not: for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; because thy sins were increased. Why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity: because thy sins were increased, I have done these things unto thee. Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey. For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after. Thus saith the Lord; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the Lord. And ye shall be my people, and I will be your God." (Jer. xxx. 10-22.)

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NEW TESTAMENT ON RESTORATION OF ISRAEL—TESTIMONY OF JESUS.

But, while disposed to admit that the testimonies adduced from Moses, Isaiah, Jeremiah, Ezekiel, and Paul, seem very favourable to the ultimate restoration of Israel, some may yet be dubious about accepting any testimony unless it can be corroborated by the great Teacher himself. Let us inquire, then, what can be learned from the teaching of Jesus on this subject.

In describing his mission to the world, Jesus declared that he was sent to preach the kingdom of God (Luke iv. 43), and that he was sent only to the lost sheep of the house of Israel. (Matt. xv. 24.) This is equivalent to saying that he was sent to Israel to preach the kingdom of God to them. Well, Israel knew of only one kingdom of God, and that was the kingdom which God had established over the descendants of Jacob. And Jesus, in preaching the kingdom of God, gave no countenance to the idea that it was any other kingdom than that with which they were familiar. But more than this, Jesus chose twelve, and afterwards seventy, of the lost sheep of the house of Israel, and sent them to preach among the same people, the same kingdom of God, and we have no record in the commission of any directions he gave them to guard them against leading their hearers to suppose that they were preaching that kingdom of God with which they were already acquainted. Hence, it is a fair conclusion that both Jesus and his apostles preached the kingdom of God in the only sense which the previous revelations warranted; namely, the restoration of the Israelitish theocracy. And this is corroborated by the effect this preaching had on the mass of the people—"The common people heard him gladly"—and would have taken him to make him King, if he had allowed them.

But there is still more direct proof that Jesus preached the kingdom of God in the Israelitish sense. He promised the thrones of the house of David to the twelve apostles, to be fulfilled in the regeneration when the Son of Man should sit on the throne of his glory, when they should judge the twelve tribes of Israel. In the East, to sit on a throne and judge was the prerogative of royalty, as many passages abundantly testify. Thus, "A king shall reign and prosper, and shall execute judgment and justice in the earth." (Jer. xxiii. 5.) The people said to Samuel, "We will have a king over us, that we also may be like all the nations, and that our king may judge us, and go out before us and fight our battles." (1 Sam. viii. 19, 20) And that these thrones are not mere judgment-seats is evident from another testimony in which they are espressly connected with the possession of a kingdom. "I APPOINT UNTO YOU A KINGDOM as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, AND SIT ON THRONES judging the twelve tribes of Israel." (Luke xxii. 29, 30.) When Jesus was about to ascend to the right hand of God, after he had been for forty days subsequent to his resurrection teaching his disciples things pertaining to the kingdom of God, they asked him, "Lord, wilt thou at this time restore again the kingdom to Israel?" This question did not imply any doubt as to the CERTAINTY of the event referred to, but simply expressed anxiety as to whether the time of its accomplishment had arrived. And the answer of Jesus confirms this view; for He confines his answer strictly

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to the question of time, and casts no doubt on the certainty of fulfilment. "It is not for you to know the times and seasons which the Father hath put in his own power. But (meanwhile) ye shall receive power," &c. This restoration of the kingdom again to Israel is obviously reserved to the times of the RESTITUTION of all things spoken by the prophets, until which times Jesus the Messiah is retained in the heavens, from which he will be sent, however, when those times shall have arrived. So Peter testified to the Jews at the beautiful gate of the temple. And Paul, when charged by the Jews before King Agrippa, declared his hope to be identical with that of the twelve tribes of Israel, with this in addition, that he looked for its being realised through Jesus the Messiah, who had been raised from the dead and exalted to the right hand of God, from henceforth expecting till his enemies shall be made his footstool.

Thus the testimony of Old and New Testament combine to prove the purpose of God to establish a condition of matters on the earth, under the personal administration of Messiah and the saints, in which restored Israel, in covenant with Jehovah as his peculiar nation, and the other nations of the earth blessed in Abraham and his seed the Messiah, shall exhibit the spectacle of a world redeemed from the bondage of both civil and ecclesiastical despotism, and rejoicing in "the liberty of the glory of the sons of God;" a liberty compared with which the "liberty of the glory" of the most enlightened government of the present age will appear to be worse than Egyptian bondage.

NEW TESTAMENT USAGE OF THE TERMS ISRAEL, JACOB, AND JEW.

Let us now look at several passages in the New Testament where the terms Israel, Jacob, and Jew, occur. And first, let us take the announcement of the angel to the mother of our Lord. "And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and thou shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke i. 30-33.) The subjects of the Christ's reign are here said to be "the house of Jacob." This phrase is used to designate those parties whom the Christ is to "reign over," not those who are to "reign with" him. This is a distinction which cannot be overlooked without causing the greatest confusion in the mind of the plain reader of the Bible. To "reign over" persons, shows that they are in the position of subjects of a kingdom. To "reign with" another is to occupy the position not of subjects, but of rulers, exercising sovereignty. The "house of Jacob" are, however, the subjects of the Christ's reign when he occupies the "throne of his father David." They cannot therefore mean the Church; for the Church is to "reign with" Christ—to "sit with him in his throne." They are described as "the poor of this world, rich in faith, and HEIRS (not subjects) of the kingdom which God hath promised to them that love him." At the same time, they are at present the disciples of this anointed King, who is their Lord and Master. They are now the servants of him who has promised to share with them "the throne of his glory." As the apostle expresses it, "Of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ." (Col. iii. 24.)

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But, if "the house of Jacob" may mean something else, why may not Jesus and Mary in this passage be understood in an entirely different sense from that they universally bear in the Scriptures? It would be easy to "spiritualise" the virgin and her child into some ethereal idea, quite foreign to the plain message of the angel, and thus reduce the gospel of our salvation to a splendid myth, only varied to suit the fancy of the many minds engaged in such handling of the Word of God.*

There is no ground in this passage, then, for departing from the Old Testament meaning of "the house of Jacob." That meaning is well known—the descendants of the grandson of Abraham—the twelve tribes of Israel. It is remarkable that, when this people were first constituted the kingdom of God on their deliverance from Egypt, they were designated by this very term used by the angel—"the house of Jacob." "Thus shalt thou say to the house of Jacob, and tell the children of Israel . . . If ye will obey my voice indeed, and keep my covenant . . . ye shall be unto me a kingdom of priests and an holy nation." (Exod. xix. 3-6.) This usage is kept up in the subsequent history, and also in the prophecies. Thus in Psalm cxiv. 1-8:—"When Israel went out of

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* The following remarks on this passage, by a converted Jew, Mr. Ridley Herschell, minister of a congregation of converted Jews in London, are extracted from a lecture delivered in Edinburgh, in April, 1855:—"We find that the angel communicated to Mary three distinct predictions respecting the Son she should bring forth. 1st. 'He shall be great;' 2nd. 'He shall be called the Son of the Highest;' 3rd. 'The Lord God shall give him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.' (Luke i. 32, 33.) Notice then the child was *literally* born, so that the language, thus far, was not allegorical but literal. But who could have conceived when he was the babe of Bethlehem that the first prediction concerning him would be fulfilled—'He shall be great?' When he afterwards lived a private life of sorrow and suffering, who could have conceived that his greatness was to be such that the greatest potentates of the earth should call themselves by the name of this Jesus of Nazareth? Who could have supposed that he should be called the Son of the Highest? If we had stood in Jerusalem and had seen the Sanhedrim arrayed in all their glorious majesty, and heard them with all solemnity condemn him as a blasphemer because he said 'I am the Son of God,' could we have supposed that after 1800 years education should make so much progress that everywhere, though insincerely, friends and foes acknowledge him as a divine being? Even that Papist system that makes the virgin immaculate has only power to do so from his divinity. Who could conceive that the greatest nations under heaven should recognise him as the 'Son of the Highest?' Yet such is the case, and that literally, not figuratively. Now comes the third prediction. This has not been fulfilled, and forthwith we find out at once that we must adopt some very refined theological definition,—the throne of David means the heart of man, the reign over the house of Jacob means his spiritual Israel. What must we come to if an angel does not mean what he says? Any honest tradesman would turn any one out of his place of business who said one thing and meant another. If an angel from heaven, coming, not to a school of divinity students and philosophers, but to a simple Jewish maid, tells her she should bear a Son, and it is so; that he shall be great, and it is so, though not to the full extent; that he shall be called the Son of the Highest, and we find that it is so; and again, that he shall sit on the throne of David, and we are told it shall not be so; whether I can understand it or not, I am constrained to receive it in its plain meaning. And further: has not Mary been singled out as of the house of David? What could she know, but that it was spoken in its simple, natural sense? And what could she conceive the house of Jacob to mean but the twelve tribes restored to Palestine, which is in exact accordance with the plain predictions of the prophets, with which she was doubtless familiar?"

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Egypt, the house of Jacob from a people of strange language; Judah was his sanctuary, and Israel his dominion. The sea saw it, and fled: Jordan was driven back." Jeremiah thus remonstrates with the people:—"Hear ye the word of the Lord, O house of Jacob, and all the families of the house of Israel: thus saith the Lord, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain? Neither said they, Where is the Lord that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt?" And Isaiah thus predicts their restoration (xiv. 1):—"For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob."

Another instance of New Testament use of the terms under consideration occurs in Matt. ii. 1-6:—"Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel." These wise men were divinely directed to the newly-born King of the Jews, and came to pay him homage. Their inquiry in Jerusalem caused great trouble to Herod, because he was the actual king of the Jews at the time, and naturally feared a rival in the person of the promised Messiah, the King of the Jews predicted by the prophets. Herod would have had no immediate cause of trouble if the Messiah was to reign in a kingdom beyond the skies, or upon the earth after men in the flesh should no more exist. The true cause of his trouble was that he should be the Governor that should rule God's "people Israel," as quoted by the chief priests and scribes from the prophecy of Micah, and hence his rage when the wise men left Judea without telling him where the child was. "Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men."

But it may be asked, Would it be quite safe to understand the terms "my people Israel" and "the Jews" in this passage in their plain and natural sense—that is, the descendants of Jacob—"Israel according to the flesh?" But the real question should be rather, Is there any good reason for departing from the plain sense? And if there is not, can it be safe to adopt any other? If the language of the Old Testament is transferred to the New without its being intimated that it is used in a different sense, who will presume to say that its meaning must be changed? God, by the prophet Micah, speaks of the descendants of Jacob "according to the flesh" as "my people Israel," in the passage

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quoted to Herod. He does the same by other prophets, as the following extracts show:—"But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel." (Jer. vii. 12) "And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err." (Jer. xxiii. 13.) "And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord God." (Ezek. xxv. 14.) Thus, even in their "error" and "wickedness," the descendants of Jacob are termed by Jehovah "my people Israel." It is needless to quote instances of the term "Jews" being applied to the same people in the Old Testament, as this will be universally admitted.

But let us now inquire if the New Testament writers used these terms in a NEW sense. Let us see. And first let us inquire how Jesus himself used these terms. "These twelve Jesus sent forth, and commanded them saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." (Matt. x. 5, 6.) "When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel." (Matt. viii. 10.) "But when they persecute you in this city, flee ye to another; for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of Man be come." (Matt. x. 23.) "And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord." (Mark xii. 29.) "Ye worship ye know not what: we know what we worship: for salvation is of the Jews." (John iv. 22.) "Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?" (John iii. 10.) "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you." (John xiii. 33.) These are all the recorded instances of the use of the term "*Israel*" and "*Jews*" by Jesus, and there is no hint that they were used in any other than the Old Testament sense of the descendants of Jacob.

Let us next inquire as to the apostles' use of these terms. In the Acts of the Apostles the term "Jews" occurs upwards of sixty times, and in every instance the meaning is obviously the descendants of Jacob. Take for examples the first and last instances—Acts ix. 22; xxviii. 29. Paul uses this term in Rom. iii. 29; 1 Cor. i. 22, and in eight other places, in every one of which the sense is exclusively the descendants of Jacob.

In addition to the instances of the use of the term "Israel" by Jesus, the term occurs nineteen times in the four gospels, in every one of which it can have no other meaning than the descendants of Jacob. See examples in Matt. x. 31; xxvii. 9; Luke i. 16.

The term "Israel" occurs fourteen times in the Acts, with the same Old Testament sense in every instance. Examples, Acts i. 6; ii. 36.

This term occurs eight times in the Romans, in seven of which the sense is admittedly that of the Old Testament, while the remaining instance can easily be shown to have the same meaning.

This term occurs other nine times in the New Testament, in eight of

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which the Old Testament sense is unmistakable. The remaining instance can be easily shown to have no other meaning.

ALLEGED INSTANCES OF FIGURATIVE SENSE OF THE TERMS ISRAEL AND JEW EXAMINED.

Let us now look at those passages where the term "Israel" is supposed to mean something else than the descendants of Jacob. First (Gal. vi. 16):—"And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." Here Paul is speaking of such as walked by a certain rule, namely, of being a new creature in Christ, irrespective of circumcision or uncircumcision. On such he wishes peace, obviously because they were subjected to the persecution, or at least annoyance, of those who insisted on the Gentiles observing the law of Moses if they would be saved. But he adds, "And mercy even upon the Israel of God;" that is, on the descendants of Jacob *as a whole*, including even the believing portion who for the most part were zealous for the law, but certainly not excluding the unbelieving Jews, for by them mercy was most needed. Paul here simply expresses the same wish for his unbelieving brethren as he does in Rom. x. 1, and also for those who troubled them, mentioned in Gal. v. 12. There might be some Jews among the first class—those who walked by the rule referred to;—there could be no Gentiles among the Israel of God. This seems a fair reading of the passage in its connection, which is the only clue in many cases to the true sense of the writer. Besides, on the supposition that "the Israel of God" is the Church generally, why should Paul wish mercy on them as a distinct class, when they were no more in need of mercy than the class described in the first part of the verse? For it is plain that he wishes peace to one class and mercy to another, seeing that he separates, in expression, the peace from the mercy, as well as the one class from the other. Thus, if Paul had intended both peace and mercy for one class of persons described under two forms of expression, he would doubtless have conjoined the two blessings somewhat thus:—"Peace and mercy be on all who walk by this rule, even upon the Israel of God." The term "Israel" here then simply denotes the descendants of Jacob, believing and unbelieving.

James i. 1:—"James a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting." It is supposed that James here styles Christians the twelve tribes scattered abroad. Well, be it so. It is evident, however, from many allusions in the epistle, that the Christians James wrote to were not Gentile, but Jewish believers. Witness the allusion to synagogues in chap. ii. 2 (see margin); also the mention of the law (ii. 11), the holding up of the prophets, and particularly Job, as examples of suffering affliction and of patience (v. 10, 11), and Elias as an example of effectual prayer (vers. 16, 17). Of course it is assumed that the apostles, in preaching the Gospel, had access only to two or three of the tribes of Israel. But is it not presumable that James, and other of the apostles of whose travels we have no account, may have found access to the other tribes supposed to be lost? Did not Paul even travel into Arabia? and does not Peter make mention of a church at Babylon, just as it were incidentally, thus throwing light on a statement such as that of James about the twelve tribes?

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And Paul, in his defence before Agrippa, refers to the twelve tribes as instantly serving God day and night, in hope of the promise made to the fathers.

Would it be quite safe then, taking all the circumstances into consideration, to conclude that "the twelve tribes scattered abroad" was intended by the apostle to designate Christians generally, much less Gentile disciples who had never been scattered abroad? Is it not far safer to understand the apostle as referring to those disciples gathered out from among the scattered tribes of Israel by the preaching of the apostles, just as Paul in writing to the same class of disciples styles them "HEBREWS," which no one ever thinks were Gentile believers, or even believers in general?

Rom. ix. 6:—"For they are not all Israel which are of Israel." It is supposed that the apostle's meaning here is, they are not all the true Israel, that is, Christians (whether of Jewish or Gentile origin), who are descended from Israel, the grandson of Abraham. But if this was all that Paul meant, it is difficult to see any reason he could have for giving utterance to such a self-evident proposition, amounting simply to, All Israel are not Christians. The apostle, in the preceding verse but one, uses the term "Israelites" to designate his kinsmen according to the flesh, in a way which precludes the possibility of understanding it in any other sense than that which it has in all other passages. He says:—"I have great heaviness and a continual sorrow in my heart (for I used to wish that myself were accursed from Christ) for my brethren, my kinsmen according to the flesh, WHO ARE ISRAELITES; to whom pertaineth the adoption," &c. Here is an explicit assertion that the unbelieving mass of the apostle's kinsmen according to the flesh had not at the time he was writing forfeited the name of Israelites. Nay, more; the name "Israelites" is here applied to the apostle's unbelieving kinsmen as a distinguishing honour, and stands alongside of several other privileges possessed at that time by the nation. But the apostle appears to make an opposite statement in the verse under consideration,—"For they are not all Israel who are of Israel." But this appears to be a simple declaration that all Israel were not "Israelites indeed"—that great as were the privileges by which Paul's kinsmen according to the flesh were distinguished, they were not such as to render the word of God of none effect which threatened their dispersion among the nations on account of their rejection of the Messiah. By rejecting Jesus they proved themselves recreant to the high position they were privileged to occupy as God's peculiar nation, and instead of displaying the Nathanael disposition in accepting Jesus as "the Son of God and the King of Israel," they showed the rebellious spirit of that generation of their fathers whose carcases fell in the wilderness. It is worthy of note here that the infliction of the threatened punishment on the generation of Israel who left Egypt did not interfere with the ultimate fulfilment of the Divine purpose to plant the nation in the promised land; so neither should it be said that the greater punishment at present being inflicted on Israel shall interfere with the ultimate accomplishment of the promises of final restoration so plainly revealed in the Scriptures. It is inconceivable that Israel in this passage can mean Gentile believers, while a more natural meaning is found in the uniform use of the term.

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Of similar import is the statement in Rom. ii. 28, 29:—"He is not a Jew who is one outwardly; . . . but he is a Jew who is one inwardly." That is, he hardly deserves to be called a Jew who is one merely in externals; such a one is not true to his birthright as a member of God's nation. But he who, by strict observance of the Divine law in its weightier matters of justice and mercy, shows his devotion to the God of his fathers, is a Jew of the right stamp,—one of the class represented by Zacharias and Elizabeth, who "were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." No one surely would suppose that a believing Gentile was a Jew inwardly, for even Gentile proselytes who kept the law were carefully distinguished from the stock of Abraham. (See Acts ii. 10.)

The foregoing examination of the usage of the Scriptures in regard to the terms Israel, Jew, &c., is submitted to the reader as conclusively showing that there is no good grounds for supposing that these terms are ever used to denote Christian disciples in general, either in their individual capacity or collectively as the Church. They simply and invariably apply to the descendants of Jacob, and that irrespective of their being believers or unbelievers. Believing Gentiles are nowhere termed Israel.

But while maintaining this position, I most cheerfully acknowledge that they who by faith "are Christ's," whether Jews or Gentiles, "are Abraham's seed, and heirs according to the promise." This is an important distinction, inasmuch as the seed of Abraham by faith are "heirs" of a certain inheritance; while the Israelites are the mere tenants of the land, and "subjects" of the kingdom. This distinction is clearly maintained throughout the Scriptures, as may be seen in the many promises to the faithful of reigning WITH Christ, and to Christ of reigning over Israel. It is also a prominent feature in the promises which God made to Abraham, and it is important to our inquiry to ascertain what relation these two classes sustain to Abraham in connection with the promises.

(*To be continued.*)

THE PURPOSE OF GOD CONCERNING THE SCATTERED NATION OF ISRAEL.

(*Continued from page* 281.)

WHAT we have now to call attention to is, the truth that though God has long banished the house of Israel out of his sight, he has a purpose of good concerning them; and here, blessed be his name! we stand on sure ground; the faithful word of the Almighty himself. What then is the revealed purpose of God concerning this wonderful people? The answer might be given in few words; but it is necessary to develope it gradually, so as to clear away the mists of prejudice, and place the matter in a clear light. This we shall attempt in the following demonstration.

From the testimony of Scripture, we learn, FIRST, *That it is the purpose of God to restore the twelve tribes of Israel to a permanent possession of the land promised to Abraham, Isaac, and Jacob.* This might be de-

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monstrated from the covenant which God made with Abraham; wherein he promised to Abraham and his seed an everlasting possession of the land of Canaan. These are the terms employed:—

"Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land thou *seest*, to thee will I give it, and to thy seed for *ever*. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it, and the breadth of it; for I will give it unto thee." (Gen. xiii. 14, 15.) Again:—

"Unto thy seed have I given *this* land, from the river of Egypt unto the great river Euphrates." (Gen. xv. 18.)

And when the Almighty changed the patriarch's name to *Abraham*, he thus promised: "I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant to be a God unto thee, and to thy seed after thee, and I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession, and I will be their God." Gen. xvii. 7, 8.

This covenant or *deed*, giving that land to Abraham, was repeated to his son Isaac, and his grandson Jacob. To the former Jehovah thus promised:—

"Sojourn in this land, and I will be with thee, and will bless thee; for unto thee and to thy seed I will give all these countries, and I will perform the oath which I sware unto Abraham thy father." (Gen. xxvi. 3.)

To Jacob the promise was repeated; "I am the Lord God of Abraham, thy father, and the God of Isaac; the land *whereon thou liest*, to thee will I give it, and to thy seed." (Gen. xxviii. 13.)

Surely these are explicit terms; and we would here simply propose the question:—Since the seed of Abraham, Isaac, and Jacob, are now *not* in possession of that land where these patriarchs sojourned with their flocks and herds, how can they possess it *for ever* unless they return to it? But we pass on to the citation of express, positive predictions that they shall so return, and possess the land.

In that day when the root shoot of Jesse shall stand for an ensign to the peoples, and the nations shall flock to it, in that day it shall come to pass "that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab: and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of

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his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." (Isa. xi. 11-16.)

To whom can this language apply, if not to *Israel*—the lineal descendants of Abraham, Isaac, and Jacob? And to what period of their past history can it apply? Not to the return from Babylon; because: 1. It was only *Judah* that were carried thither; but here both Judah and Ephraim are mentioned no longer living at enmity as rival kingdoms, but in peacefulness and unity. No such return of Ephraim has ever taken place. 2. Again, the return here predicted is from "the four corners of the earth,"—from Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and the islands of the sea. And 3. No such wonders were wrought for the return of the captives under Ezra and Nehemiah as those predicted here, viz., the tongue of the Egyptian sea destroyed; the river (Euphrates?) smitten by the mighty hand of God, that men might go over dryshod, and a highway made for the remnant of the people from Assyria, "Like as it was to Israel in the day that he came out of Egypt." Truly, unless the word of the Lord is to return to him void, these predictions shall *yet* be fulfilled.

Another like prediction is contained in the book of Jeremiah:—"And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them: and they shall dwell in their own land." (Jer. xxiii. 3-8.)

Is it possible to conceive of language more expressive than this, of the idea that it is God's purpose to restore the people of Israel to the land promised to Abraham? Most assuredly not. But our proposition affirms a *permanent* possession of the land to Israel restored; and so it is promised in Jer. xxxi. 27-40:—"Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord. Behold the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah; Not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; (which my covenant they brake, although I was an husband unto them, saith the Lord;) but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write

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it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sins no more. Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the Lord. Behold, the days come, saith the Lord, that the city shall be built to the Lord, from the tower of Hananeel unto the gate of the corner, And the measuring-line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields, unto the brook of Kidron, unto the corner of the horse-gate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down, any more for ever."

It is in vain to attempt to apply this language to "The Church," as is often done. Only to the house of Israel can the language apply. "Like as I have watched over them to pluck up and to break down, and to destroy, and to afflict, so will I watch over them to build and to plant." And those topographical descriptions, "The tower of Hananeel," "The gate of the corner," "The hill of Gareb," "Goath," "The brook Kidron," and "The horse-gate," offer indubitable evidence that "the city" to be rebuilt is none other than Jerusalem; and who can deny that the language here used concerning it, is still a prophecy? "It shall not be plucked up, nor thrown down, *any more for ever?*"

The permanent establishment of the twelve tribes of Israel in the land promised to Abraham is also clearly foretold by the prophet Ezekiel, many times; one extract must suffice:—"And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd; they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein; even they, and their children, and their children's children, for ever: and my servant David shall be their prince for ever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply

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them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore. (Ezek. xxxvii. 21-28.)

In addition to the remarks already made on the predictions quoted, regarding their inapplicability otherwise than to the restoration of Israel to their own land, there is another to which attention should be called, which applies to this one in Ezekiel, and to that in Jeremiah xxiii. 3-8, viz., that at the time mentioned the people of Israel is to have a king reigning over them, even David's righteous Branch; who shall then be known among Israel as the Lord our Righteousness. "The grand objection," remarks Dr. David Brown, "to applying this vision to the return from *Babylon* is not merely the language in which their resettlement in Palestine, never more to be plucked up, is expressed; and the extent of spiritual renovation ascribed to them, so exceedingly hyperbolical if understood of anything then realised; but the explicit mention of *Messiah* as their Shepherd and King, the life of their restored state. To say that this means no more than that the nation restored from Babylon would ultimately give birth to Messiah the King, who even then was over them, the angel of the Covenant, is surely a very tame exposition of the language."

"It is the NATION converted to God,—'*one nation* in the land upon the mountains of Israel,' and if any one should ask, whether the restoration here prophesied may not be a figurative representation of their spiritual conversion, the answer is obvious. *That is predicted too*, and quite distinctly from their restoration. The two together constitute one complete picture."* ("*Restoration of the Jews*," pp. 171, 172.)

One more citation from the Old Testament must suffice for proof of the matter at present before us, viz., That it is the purpose of God to restore the nation of Israel to a permanent settlement in their own land. (Amos ix. 14, 15.) "I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards and drink the wine thereof; they shall also make gardens, and eat the fruit of them; and I will plant them upon their land, and *they shall no more* be pulled up out of their land which I have given them, saith the Lord." It is impossible to find words more expressive of the truth of our proposition than these:—"They shall NO MORE be pulled up out of their land. Either such a destiny is in store for Israel, or the word of God must fail.

We proceed now to the New Testament for confirmation of the truth of the proposition before us. It is no uncommon thing to have a demonstration like the foregoing met with the objection; "That the proofs are all taken from the Old Testament Scriptures." We might fitly reply, "What then? Are they therefore unworthy of credit?" But underlying the objection there is the idea that the purpose of God revealed in the New Testament supersedes that revealed in the Old, an idea which is not only without foundation; but also, directly opposed to both the

* The Restoration of the Jews: the History, Principles, and Bearings of the Question. By David Brown, D.D. London: Hamilton and Adams.

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spirit and the letter of the New Testament. Most emphatically did the Lord Jesus Christ affirm, that he came "Not to destroy the Law or the Prophets, but to fulfil them," a statement that would be utterly meaningless if he, in any way set aside those predictions regarding the future of Israel of which we have given a few samples. The objection and its underlying idea are the result of gross misconception of the doctrine of the Lord and his apostles. This statement may be strong, but it is true.

The whole burden of the teaching of the Christ and his apostles rests on the purposes of God revealed in the Old Testament Scriptures, not only in relation to the sufferings of Christ, but also to the glory that is to follow. Were the Scriptures of the Old Testament unknown to us, the words of Jesus and his apostles would be essentially unintelligible. The force and meaning of the New Testament language rests almost exclusively on the verification of that of the Old. "Its very opening," writes the late Edward Bickersteth, "embodies in the genealogy, all the history and hopes of the Old Testament. Its first words are: The book of the generation of *Jesus Christ*, the son of *David*, the son of *Abraham*; thus bringing into prominence his direct descent from those to whom the promises were given."

In another department of this argument, we shall have occasion to notice the language of the New Testament in relation to the *kingdom* of Israel; but as we are now concerned simply with the restoration of the people to their land, we shall proceed at once to a passage where the future existence of the twelve tribes is explicitly mentioned. In reply to a question by the apostle Peter, "We have forsaken all and followed thee: what shall we have therefore?" Jesus answered: "Verily I say unto you, that ye who have followed me, in the regeneration when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." (Matt. xix. 27, 28.) This promise was repeated to them at the Pascal feast. "Ye are they which have continued with me in my temptations; and I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." (Luke xxii. 27, 28.) Here we have mention of the existence of the *twelve tribes* of Israel, at the time when the Son of Man shall sit upon the throne of his glory; existing collectively, yet distinctly, twelve *tribes*, and twelve *thrones*, severally apportioned to the twelve apostles. And, let it be carefully noted that the fulfilment of the Lord's promise to those apostles stands or falls with the restoration of the twelve tribes; for if these are not to be restored, how can the promise be fulfilled?

Again, we find the apostle Paul, in his defence before Agrippa, making the following remarkable statement; "And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which our twelve tribes, instantly serving God day and night, hope to come." Is it needful to remind the reader that the promises made of God unto the fathers expressly mention the "everlasting possession" of the land by the numerous progeny of Abraham? And is it not admitted on all hands, that at the time the apostle spoke, "the hope" of the twelve tribes included the fulfilment of that part of the promise made of God unto the fathers which related to their having all the land of Canaan "for an everlasting possession?"

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Notwithstanding the manifest truth of all this, however, many professed Christians affirm that God has withdrawn his promise, and cast off for ever the seed of Abraham as a distinct people. To this assumption the apostle Paul gives a direct negative in the eleventh chapter of his epistle to the Romans; to which the reader's attention is now invited:—

"I say then, hath God cast away his people?" The people referred to are beyond question, *Israel*. Hath he utterly, and for ever cast off his people? The inquiry cannot relate to the salvability of individual Jews, for he had already, distinctly stated that the Gospel was the power of God unto salvation to every one that believeth, to the Jew as well as to the Greek. The question is therefore tied down to Israel as a *nation*. Since the people of Israel, in spite of their high privileges, stumbled at the holy stone, which God had provided as a sanctuary for their safety; and continued to be a gainsaying and rebellious people, and since they are exactly on a level with the Gentiles, as regards eternal life; were they *a people* to pass out of being? Had God, indeed, who had chosen them from among all the peoples of the earth to be "a peculiar people" to himself, and so signally acknowledged them to be such, by wondrous care and many deliverances in days gone by, now cast them off, as a people, for evermore? The apostle answers "By no means!" *It cannot be.* "God hath not cast away his people whom he foreknew;" either *totally*, or *finally*. "I also am an Israelite;" neither do I stand alone, for, as in Elijah's days the apostasy of Israel was not so thorough as he in his despondency thought it was, and as, in the eyes of most it seemed to be, for seven thousand faithful men had never bowed the knee to Baal; "even so, at this present time, there is a remnant according to the election of grace." "What then?" Just this, "Israel hath not attained that which he seeketh for, but the election hath obtained it, and the rest were blinded" (ver. 7).

The apostle again puts the question, "I say, then, have they stumbled that they should fall?" (ver. 11). Have the nation thus blinded, stumbled against this holy stone, so as to fall, and be completely broken, to perish utterly, for ever? "By no means; but through their fall salvation has come to the Gentiles to provoke them to jealousy." The apostle here uses the word "fall" in two senses: first, he denies that they have fallen, and then he admits it; he denies that they had been cast off as a *people*, or *nation*, for ever; then he acknowledges their present fallen and broken condition, and affirms that it had resulted in bringing salvation to the Gentiles.

That it is of Israel as *a nation* the apostle is treating is still further apparent from his language in verses 12, &c. "If the *fall of them* be the riches of the world: and the diminishing of them the riches of the Gentiles, how much more *their fulness?* "For if the *casting away of them* be the reconciling of the world, what shall the *receiving of them* be but life from the dead." As the terms, "falling," "diminishing" and "casting away" cannot have been applied to *Israel* as individuals in reference to personal salvation, seeing that the apostle had already shown that, in that respect, they were exactly in the same condition as the Gentiles; he must have referred entirely to the nation, as such. That being the case, the terms, "fulness," "reconciling," and "reviving," must

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relate to Israel, in the same sense. Since the overthrow of the people of Israel, as a nation, has done so much for the Gentiles, how much more shall be effected through their complete restoration and exaltation to the first place among the nations of the earth? That, indeed, will be "*their fulness.*"

Again, "the *election*" referred to in verse 28, is not election to personal, eternal salvation; but the selection of Abraham, Isaac, and Jacob to be the fathers of the nation. For the sake of these chosen men, their posterity, though fallen, were still beloved of God. In like manner, "the gifts and calling of God" (ver. 29) refer to the sovereign act of God's choice of Abraham; and the covenant he made with him regarding himself and his numerous progeny. This choice, and these arrangements, are irrevocable. The fulfilment of the covenant with Abraham was not contingent, on his acts, or the acts of his seed. It was of *promise*, not of law; and though Israel, as a nation, had been cast off for a time on account of their sins, still the purpose of God concerning them is unalterable. "God is not a man that he should lie, or the Son of man that he should repent," or change his mind. On account of their fathers they are still a people beloved of God. The love of God shown to Abraham, in his selection, still rests on them; and the divine purpose to make of him a great nation, shall by no means prove abortive. The branches of the olive tree, like its parent stem, are precious in the eyes of the great Husbandman. Long have they been fruitless, withered, and cast aside, but God is ABLE to graff them in again; and he WILL do so, for he hath promised it. This tree of God's planting shall yet stretch forth its branches, in verdure, beauty, and fruitfulness, the glory of all lands; for "he that scattered Israel will gather him, and keep him as a shepherd doth his flock." (Isa. xxxi. 10).

Thus have we seen that it is the gracious purpose of Almighty God to restore the twelve tribes of Israel to a permanent possession of the land promised to Abraham, Isaac, and Jacob. W. LAING.

SPES RESURRECTIONIS.

THE late Thomas Cromwell in his philosophical treatise on the soul remarks:—"We need but consult Dr. Maitland's very valuable description of the Primitive Church of Rome, illustrated by its sepulchral remains [The Church in the Catacombs], to see, with Mr. Panton Ham, that epitaphs, in original Christian lands, speak not of a part of the body only being under the temporary power of death, but of the individual himself or herself. The body and the individual, it appears undeniable, were by the first Roman Christians regarded as one; the soul of the deceased as a distinct and still-living personality, though the body was dead, had no place in their view of the subject. Their pagan persecutors were fully sensible of this; and it stirred up in them a desperate desire to deprive the triumphant martyr of that on which his expectation of futurity was built. Connecting the interment of the body with the prospect of its being restored to life, they [the persecutors] thought, by preventing the one, to cut off all hope of the other. They therefore

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sought by burning and by other methods to exterminate the very dust of the Christians. 'And they did these things,' says the ecclesiastical historian Eusebius, 'to the end they might frustrate the purpose of God and hinder the revivifying of the saints, and thus, as they expressed it, destroy all hope of a resurrection. For the Christians, say they, having full confidence in this, have introduced a new and strange religion; they despise punishment, and salute death with rapture. Now let it be seen if they will arise again, and whether their God can help them and deliver them out of our hands.' (*Hist. Eccles.* lib. v. cap. 1.)"

Eusebius admits that it was a great grief to the survivors that they were not permitted to bury the mangled corpses of the martyrs; but he is far enough from hinting that the faith of those survivors in the doctrine of a Resurrection was at all shaken when they watched the corpses not only being reduced to ashes, but the ashes themselves cast into the rushing river and carried out to sea. Their ignorant persecutors might think that future existence was thereby blotted out, and the ancient Egyptians might have thought so; but we never heard that any believers in a risen Christ were so besotted. If we are to credit the newspaper reports of the past week, it was reserved for an Anglican Bishop of the ninteenth century to propagate the alarming dogma that the credibility of that which is emphatically the bright hope of the Christian would be rudely disturbed and imperilled by a return to the practice of burning the dead. If the sermon against cremation which the bishop of Lincoln is said to have recently delivered in Westminster Abbey has been wrongly reported, it would be to his credit to set us all right about the matter. In the meanwhile, we beg to assure him that from some cause or other, certainly not by the process of cremation, the hope of a resurrection has very much faded out of modern theology, or, if you will, modern teaching. If the bishop would set to work and fetch out to the light and expose the origin of this grand defect in modern teaching, he might do his generation and the state some service. At present, the confusion of thought on this topic in the public mind, a result necessarily outcropping from illogical not to say anti-scriptural pulpit utterances, seems to be rather on the increase than otherwise. In spite of the beautiful language of the prayer-book burial service, the sentiments of survivors as to the condition of the departed are of a character so singularly discordant as to be absolutely grotesque. Mr. Cromwell, to whom reference was made above, puts the following hypothetical case:—

"Suppose a stranger to the Christian religion were to visit our burying places with the view of acquiring some knowledge of what that religion taught respecting the state of the dead; how would he regard those discrepancies? Clearly he would derive from his examination no definite idea of our sentiments on a very solemn and important topic. And should not some doctrine on the subject be, if possible, commonly established, that would consist at once with plain thinking and with Christianity?"

Mr. Cromwell means, we suppose, should not the bishops or some others holding authority in such matters look after the literature of the tombstones and see that no more nonsense be perpetrated in that licensed arena for free thought and mythological conjecture? His quiet sarcasm can hardly contemplate more than this; for his own conclusions which are derived from the Bible are set forth with sufficient lucidity in the admirable work from which we quote.

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He further informs us that during a series of years it had been his custom to embrace every opportunity for inspecting churchyards and other public cemeteries with the object of ascertaining in what relative proportions the opinions of survivors manifested themselves touching the actual or future condition of their departed friends. From this observation of many thousand monumental inscriptions it resulted that, while the vast majority set forth nothing but names and dates, with such expressions as "Sacred to the memory" and the like, a tenth or thereabouts were found to convey the idea that the deceased had gone from the death-bed direct to heaven; and, contrariwise, a twelfth that he or she would lie in the tomb until the resurrection. About a fiftieth led the reader to infer, of one and the same person, the two opposite conditions of immediate transference to a state of living blessedness and detention by death below the sod till the last day. The terms soul, spirit, or shade, as applied to the departed individual, occurred in (say) two memorials out of a hundred; and "Remains" or "body" in the same sense, in rather less proportion.

From his collection Mr. Cromwell then proceeds to give specimens taken at random, (First), of modern positive assertion that relatives or friends on dying, had gone forthwith to heaven.

A. B. Who exchanged this mortal life for a life of immortality on (day of death here given):—

C. D. Who left this world of sin for the glories of heaven on (day of death here given).

With Jesus they are now in bliss,
And all his glory see.

Look up ye mournful pair:
Behold your darling a bright seraph there.

Ere sin could blight or sorrow fade,
Death came with friendly care,
The opening bud to heaven conveyed,
And bade it blossom there.*

But God a different better growth has given;
The seed he planted here now blooms in heaven.

Forgive blest shade the tributary tear
That mourns thy exit from a world like this;
Forgive the wish that would have kept thee here,
And stayed thy progress to the realms of bliss. †

Mourn not your loved ones, for they fly
At death to mansions in the sky.

The victory now is obtained;
She has gone her dear Saviour to see.

* This epitaph occurs rather frequently. It was written by Coleridge on an infant. See p. 7 of his poems edited by Derwent and Sarah Coleridge. 1852.—*Mr. Cromwell's Note.*

† The authorship of the elegant epitaph commencing with these lines, and set to music by Dr. Calcott, has been variously ascribed. It was really written by Mrs. Anne Steel, of Broughton in Hampshire, on the death of the Rev. James Hervey, well known to the religious world by his "Meditations among the Tombs," "Theron and Aspasio," &c. It occurs at page 71 of the second volume of Mrs. Steele's Devotional Poems published under her feigned name of Theodosia by Pine of Bristol, 1780.—*Mr. Cromwell's Note.*

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That was the parting sigh
With that he upward fled;
He rose to realms on high;
He is not, is not dead.
No prayers, no tears, his flight could stay,
For God did cry to him, "Away."

I lift the eye of faith to heaven,
I know my child is there.

She is an angel now on high.

She lives in glory.

She lives in bliss.

In addition to the above we offer two or three examples from Brompton cemetery.

John Wilkins.

Why should our tears run down,
And our hearts be sorely riven,
For another gem in the Saviour's crown,
And another soul in heaven?

The children of Clement Crane.

The great Jehovah, full of love,
An angel bright did send,
And took our little harmless doves
To joys that never end.

Mary, wife of William Mitchell.

Beloved by all who knew her,
Her virtues were so rare;
To heaven her soul is gone,
To dwell with angels there.

The summary way in which this last rattles off seems to have about it a touch of the sarcastic, reminding one of the American joke, that there are two brief periods in a man's life during which he regards his wife as an angel, viz., the month before her marriage and the month after her funeral.

William Yeo Martin.

God in his wisdom has recalled
The precious boon his love had given;
And, though the casket moulders here,
The gem, we hope, is now in heaven.

The inscription to Edward Tribe, touching whom we have the equivocal announcement that "for many years he was a Wesleyan," terminates with the more astounding statement that "he is not dead, but alive for evermore."

In the following example, where two children are invoking their deceased mother, several doctrinal quibbles seem struggling for utterance. Only one more short step seems needed to carry the suppliants within the Roman pale.

Mrs. Kate Powell.

Mammy, dear mammy, Kit and I, beside thy little grave,
Pray to our Father in the sky, that He thy soul may save.

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Mammy, we've raised this little stone to mark where thou art laid,
And show how deep thy tender love is in our hearts engraved.
Mammy, we now are orphans, left alone and friendless here,
Of all protection we're bereft, for thou'rt no longer near.
Mammy, thou art with God in heaven: look down upon us now;
Ask God to bless and teach our hearts his gospel-truth to know.
Mammy, we pray to Him above with all our heart and might,
To guide our steps and love us while we think and act aright. ANNIE.

From the effusions of the above order, which it should be observed are generally extremely modern, it is a relief to turn to the simple old-fashioned expressions of hope contained in such phrases as "Resurgam;" "In spe beatæ resurrectionis." Here is a specimen from the tomb of an old Devizes lawyer of the Civil War period.

Tidcombus tumulo jacet hoc Michaelis in alto,
Sospes dum clangit buccina "Surge" manet.

Which may thus be Englished:—

Michael Tidcombe here,
Entombëd though he lies,
Rests in surety till he hear
The trumpet sound, "Arise."

Under this class, namely of examples of positive assertion that the deceased would abide in the tomb till the general resurrection, Mr. Cromwell furnishes the following:—

Here I lie till Christ appears.

Here lieth, waiting for immortal life.

We must lie here till Christ appears.

In calm repose within this grave,
To wait the call we all shall have,
Lie those we loved so well.

Rest, child beloved, and wait th' Almighty's will;
Rise when Christ calls, and be an angel still.

Here lies . . . . till the resurrection.

May spotless spirits . . .
Preserve him safe, in soft repose,
Till the archangel's trumpet blows;
For then immortal shall he rise,
And mount in triumph to the skies.

She sleeps in dust, and free from pain,
Till Christ shall raise her up again.

On a Mariner.

Though Boreas' blasts and Neptune's waves
Did toss me to and fro,
The past is past, and now in peace
I harbour here below.

While here, I at an anchor ride,
With many of our fleet,
But shall not fail again to sail,
Our Admiral Christ to meet.

Kind angels watch this sleeping dust,
Till Jesus comes to raise the just;

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Then she shall wake with sweet surprise,
And in her Saviour's image rise.

Here my precious child doth lie
Till called to immortality.

This peaceful grave me safe shall keep
Until the glorious day when I awake
From my long sleep, and leave this bed of clay.

Till the great day shall I be sleeping here.

The following is from Brompton Cemetery, on the tomb of Mrs. Jane Howells:—

Rest, weary head.
Lie down to slumber in the peaceful tomb ;
Light from above hath broken through its gloom.
Here in the place where once thy Saviour lay,
Where he shall wake thee on a future day,
Like a tired child upon its mother's breast,
Rest, sweetly rest.

Of the examples given of assertion that the deceased was both gone to heaven and would remain in the tomb till the last day, two may suffice.

Here a father lies. He passed into the hands of his Creator on [date of death here given,]

" . . . but thou, my sire,
Amid the wreck of worlds shalt soar at last'
To immortality beyond the skies.

Here rests till the resurrection, . . .
. . . Heaven is now her home.

A quaint instance of faith in the separation of body and soul by death, coupled with a comparison of the body to a building removed when life terminates, appears in the following, copied from a tomb in an obscure private metropolitan burying- ground now closed.

Here lies the clay tabernacle of Elizabeth, wife of Robert Mollett, which was taken down 16th October, 1809, after having stood (oh ! how few) 36 years.

We may as well conclude this chapter on tombs in Mr. Cromwell's own words. . . . "Let us hope for a time when, all the corruptions of Christianity having come to an end, the great cry of every believer in future life and happiness will be, as it was with a Peter and a Paul, 'Jesus and the resurrection—Jesus and the resurrection.' With God a thousand years or ages are but as a day, and a day as a thousand years or ages. He saw us through all the geologic periods that preceded the formation of man as we now are ; and through all the changes of matter and of worlds that may precede our rising again, he will see us as at that rising again we shall be. What he *purposes*, with him *is* ; and it is our part to rest upon his purpose, when declared to us, as though it were accomplished. But a moment, to our perceptions, will intervene between the closing of our eyes in death and their re-opening upon another scene of existence. Can we not in peace commit ourselves to his care for that virtual moment ? Can we not lie down to die even as we lie down to sleep ; since the interval before waking will not, to our consciousness, be longer."

ASPIRATOR.

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A PRAYER.

OH, Strongest of the strong! Be thou the stay
Of the weak creature that thy hand has made;
I am so helpless, that each moment brings
Some new, some pressing reason for thine aid.

Oh, Wisest of the wise! I nothing know,
I am so ignorant, so poor, so blind!
Be thou my Teacher, be my Light, my Guide,
Show me the pathway that I cannot find.

Oh, Kindest of the kind! I come to thee
Longing for favours that I sorely need;
Open thy bounteous hand, for thou art He
Whose choice it is to give, in word and deed.

Oh, Truest of the true! When others fail,
Thy years remain the same; be it my lot
To share thy faithful friendship! Dearest Lord,
'Mid human changes, oh, forget me not!

Oh, Gentlest of the gentle! Speak one word
And give one smile, one single smile to me;
No voice is soft as thine, no earthly smile
So beautiful, so ravishing can be.

Oh, Best among the good! Make me like thee!
Strong, wise, and kind, in attributes divine,
True, gentle, good, in graces not of earth—
Let me in thy reflected beauty shine.

Religious Poems. (Nisbet.)

Literature.

The Words of Holy Writ on Eternal Life and the Fate of the Ungodly. London: Kellaway and Co.

THIS tract must be useful, for in it the Bible speaks for itself.

The Bible Echo (Kellaway), is a penny weekly paper for which we wish success, because it teaches the coming of the Lord, and life only in him. We know of no other weekly journal in England of which this can be said. It contains choice paragraphs for family reading: and as Messrs. Kellaway & Co. are especially anxious to publish tracts and books on the life question, they introduce in the *Bible Echo* from time to time lists of such publications for the information of those who wish to read on the subject.

Clearer Light. By a Layman: London: Elliott Stock.

THIS little book contains a number of brief chapters on religious subjects. Of a good deal in the volume we can only say that, if this be "clearer light," the former light must have been obscure.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

SEPTEMBER 1, 1874.

THE COMING OF CHRIST FOR HIS SAINTS.

THE last words of JESUS to his Church are, "Surely I come quickly;" and, for eighteen hundred years, the response has rolled heavenward, "Even so, come, Lord Jesus." For this he ever bids us to be on the alert, warning us, "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto *all*, Watch." (Mark xiii. 32-37.)

How He will Come.

Let us go back in thought over eighteen centuries, as we turn our eyes eastward, to the now ruined city of the Great King; and there let us take the road to Bethany. A little before us, we perceive a group of men, walking slowly, as they listen, with breathless attention, to the words which fall from the lips of One in the centre. As we approach them, a thrill of joy runs through our hearts; for in him we recognise our beloved Lord. He soon tells us that he is going to ascend to his and our Father; but, he adds, seeing the sorrow depicted on the countenances of his beloved disciples, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I WILL COME AGAIN, AND RECEIVE YOU UNTO MYSELF; that where I am, there ye may be also." (John xiv. 2, 3.) He then leads us out to the Mount of Olives. And now what a touching scene presents itself! The parting of Jesus with his loved ones! No tongue nor pen can tell that farewell parting for the "*little while*." "And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." (Luke

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xxiv. 51.) "And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts i. 10, 11.) This, then, is *how he will come*. O wondrous, blessed, glorious promise! Trembling one, why those fears? Eighteen hundred years of glory, amidst which angels and archangels prostrate themselves before him, has not changed his love for us, his poor friends. Oh, no! He comes again; the "same Jesus," in all points, as he went away. This the angelic prophecy distinctly asserts: "This same Jesus shall so come in like manner as ye have seen him go into heaven." Would you be found of him in peace, without spot, and blameless? Would you see him in his beauty? Would you be one of those who shall be "changed, in the twinkling of an eye," and, together with the risen saints, be caught up to meet him in the air? Would *you* feel his warm embrace, see his smile, and hear those loving words of welcome, "Well done, thou good and faithful servant?" O then, be ready: watch and pray; "for in such an hour as ye think not, the Son of Man cometh."

When He will Come.

This, then, is the first act in his second coming, and is to be distinguished from his coming in "flaming fire" at the day of judgment and perdition of ungodly men. (2 Thess. i. 8.) In the first, he comes in love and mercy, to take away his saints from the dread terrors of "the great tribulation," according to his promise: "Because thou hast kept the word of my patience, I also will keep thee from" [not through, but "out of"] "the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." (Rev. iii. 10.) In the second, after having presented his body, a glorious Church, without spot, or any such thing, before the throne of the Eternal, with exceeding joy, and the celebration of the marriage supper, he comes, with his saints, according to the prophecy of Zechariah, "The Lord my God shall come, and all the saints with thee." (Chap. xiv. 5.) Observe: he comes attended *with his saints*, (clearly showing they have previously been removed), clothed in a vesture "dipped in blood." His eyes are "as a flame of fire," and "on his head" are "many crowns," and "on his vesture and on his thigh a name is written, KING OF KINGS, AND LORD OF LORDS." He comes for the deliverance of his people the Jews, to destroy the Antichrist and the false prophet, together with his followers, to bind Satan in the abyss, "that he should deceive the nations no more" for a thousand years, and to inaugurate his own beneficent and glorious reign, as King over the whole earth. Then shall the heavens rejoice, and the earth shall be glad, and the sea shall roar and the ful-

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ness thereof. Then shall the fields be joyful, and all the trees of the forest shall clap their hands for very joy, and the mountains and the hills shall break forth into singing; for Jehovah Jesus will judge the world with righteousness, and the nations with his truth.

To be kept from this coming "hour of temptation" was the hope of the Thessalonian Church. In his first epistle to them, Paul tells us how they turned "to God from idols, to serve the living and true God, and to wait for his Son from heaven." (Chap. i. 9, 10.) Would it not have been better for them if they had prepared for the reaper Death, if, as some affirm, they knew that, before Christ could come for them, they would have to pass through "the great tribulation?" Surely, if such was the case, they would have had plenty of time to have got ready for his coming when the Antichrist was in their midst, without watching for his coming, before the man of sin was revealed. But that they knew nothing to prevent his coming for them at any moment may be gathered from Paul's words to them in 1 Thess. iv. 13-18. He there tells them that he would not have them sorrow for those who fell asleep in Jesus, as if death had robbed them of participation in the blessings which await those who are alive at his appearing. In loving words, he tells them, "For this we say unto you, by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [go before] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air" [observe here, most carefully, that the Lord does not now so much as touch the earth, but that the saints are caught up in the clouds, to meet him in the air]: "and so shall we ever be with the Lord. Wherefore, comfort one another with these words."

We now pass on to his second epistle, and we there find that they were soon called to wade through the tempestuous billows of persecution. In this furnace of affliction, Paul hears that they are troubled. Troubled at what? It surely could not be that the coming of Christ for them was at hand. This was their hope, their one longing desire, to see him whom, not having seen, they loved. No! no! It was something very different from this that shook them. It was not this that caused Paul to write those earnest words of entreaty and warning, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ" (ἐνέστηκεν) *has set in*. This was what alarmed them. They were falsely told by some that the day of Christ had already set in; and, in support

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of this, they alleged a pretended letter of the apostle. This Paul at once repudiates, and beseeches them not to be "shaken in mind or be troubled" by any "letter as from us," as that the day of Christ "is present." "Let no man deceive you by any means: for that day" [the day when "the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity," the time of "the great tribulation,"] "shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." And he adds, "Remember ye not that when I was yet with you I told you these things?" How is it, then, that you let these men trouble you, by saying that "the great tribulation" has already commenced, and that you are left to pass through it with the enemies of Christ? You say they pretended a letter from me. What! have you forgotten, then, our Lord's promise, "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man?" (Luke xxi. 36.) Besides, have I not told you before, that "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus?" (1 Thess. v. 9.) And now I tell you again that the coming of Christ for and to be "glorified in his saints" precedes his coming in flaming fire to take vengeance on those who "know not God," and obey not his gospel, "who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle."

Peter, in writing to the elect strangers scattered abroad, confirms this teaching of the beloved apostle of the Gentiles. He says, "The time is come that judgment must begin at the house of God." (1 Peter iv. 17.) Now, although this may, in a secondary sense, denote the Lord's dealings with his people while on earth—"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. xii. 6)—yet its primary meaning is that, when the Lord Jesus leaves his Father's throne, to commence the stupendous work of "the restitution of all things," his first act will be to summon his saints to judgment, not for condemnation—for, blessed be God, "there is no condemnation to them which are in Christ Jesus,"—but to reward each according as his work shall be.

Of this his first act of judgment, we have a vivid description in the parables of the "ten virgins" and "the talents." (Matt. xxv.) But the scene here described is not a judgment upon the persons of the saints, but upon their works, in order to assign to each one his proper station and rank in the kingdom of our Lord Jesus Christ. Eternal

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life, and an entrance into that kingdom, will be given to all, else the reward would be no longer "of grace, but of debt;" but the position each one will occupy in the kingdom depends upon his faithfulness to his Lord while on earth. The parables show us that there will be gradations of rank in the kingdom; some, who will rule over ten cities, others over five. The same truth is also expressed in the following words:—"Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." (Matt. v. 19.)

Of this calling of the saints to judgment there will be no premonitory signs; but, when all is quiet, when the world is saying, Peace and safety, and when even the saints least expect it, then suddenly, as a snare, shall be heard the midnight cry, "Behold, the Bridegroom cometh!" Then "one shall be taken, and the other shall be left;" left because they "received not the love of the truth, that they might be saved," to pass through that night of fearful apostasy—a night in which all who have rejected the truth shall believe a lie, that they may be condemned (2 Thess. ii. 11, 12); in which the earth is peopled with demons (Rev. xii. 12); in which all shall worship a man as God (Rev. xiii. 8); in which plagues, terrible beyond description, shall desolate the earth (Rev. xvi. 1-11); a night of pain and anguish, tribulation and distress, on the enemies of Christ.

One more proof we will select, which, in itself, is decisive that the saints will be removed before that hour of trial sets in. It is found in Rev. v. There, in heaven, under the symbol of the crowned elders, we at once recognise the church of the First-born. There can be no mistake here; they are seen by John in heaven long before any judgments are poured upon the earth; and he hears them sing the new song, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and has redeemed us [clearly implying that they are the Church] to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests: and we shall reign on the earth."

It may here be asked, "Who are the saints the Antichrist is said to make war with in Rev. xiii. 7?" They are Jews, undoubtedly, Christ's brethren according to the flesh, who will have their hearts turned to God by the testimony of the two witnesses (Rev. xi.); the elect remnant according to grace (Rom. xi.); the third part (Zech. xiii. 8) who shall be brought through the desolating fires of the anti-Christian persecution at the time of Jacob's trouble (Jer. xxx. 7); but out of which he shall be saved; and for whose sake those days shall be shortened. (Matt. xxiv. 22.) These are "the people" [the "saints of the high places" are those who seal their testimony with their blood, under the

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persecuting power of the Antichrist, and are seen by John, coming up out of "the great tribulation," together with an innumerable multitude of palm-bearers (Rev. vii.)] of the saints of the high places (Dan. vii. 27), to whom, in the millennial age, will be given "the kingdom and the dominion, and the greatness of the kingdom under the whole heaven." Then will their mouth be filled with laughter, and their tongue with singing, as thy joyfully exclaim, "The Lord hath done great things for us, whereof we are glad."

And now, in conclusion, we have placed before you the two acts in our Lord's second coming, according to the Scriptures. Choose now in which one you will meet him. Great honour will be bestowed upon those who are watching for his coming. It is to them the crown of glory is promised, "which fadeth not away;" for they love "his appearing." And, as the Master has prepared for them a city, even the New Jerusalem, what grandeur meets your eye on every hand! Her foundations are of precious stones, her streets of pure gold, each of her gates of one solid pearl; and the light thereof is as a "stone most precious, even like a jasper stone, clear as crystal." There flows the crystal river, to make glad the inhabitants thereof; and on either side grows the Tree of Life, for the healing of the nations. As well might we try to find out how many drops of water the ocean contains as to tell the glories of the celestial city. O! let us all meet there!

CHAS. FOOKS.

THE TERTIARIAN RACE CO-EVAL WITH ADAM.

IT is a subject of the deepest regret, that science and revelation were ever put into conflict with each other. The advocates of the one have looked upon the other with suspicion and distrust; and they consequently have not reaped that mutual advantage which they might have gained, and which each is fitted to bestow upon the other. Both parties have too frequently spoken and acted as if they were unmistakably right, and others, who differed from them, were most certainly wrong. This has often had the effect of hindering that progress which otherwise might have been attained; for can we help supposing that the one party possesses something in which the other may be deficient? And if so, would it not be wise, that each, in his turn, should become the teacher and the taught? True indeed science is, in herself, perfect; and if we could but listen to her voice, we should implicitly rely on her utterances; but her admirers have not always viewed her as she is; for not only have those who lived in different ages contradicted each other, but they also have done this who have lived at the same time, and have had access to the same alleged facts. The very progress aimed at by human investigations cannot be attained without admitting and correcting former errors; yet at each step of progress,

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which often has turned out a digress, our faith has been demanded; and it has been expected that we should relinquish every thing said to be opposed to the alleged progress. If divines hesitated, they were deemed narrow-minded, and as opposed to advancement in scientific inquiry; whereas they refused only to give up what, to them, was certain, for what they found to vary in almost every writer, and what, though affirmed on alleged scientific grounds by one eminent man, was contradicted on the same alleged scientific grounds by another equally eminent.

When science is perfectly known and correctly taught; when no more discoveries can be made, nor further progress possible; when no other modifications, or adjustments will be required; and when there will be a likelihood that the faith demanded to-day will not have to be resigned to morrow; then, if it should really be found that the perfected science is undoubtedly inconsistent with revelation, then, and not till then, can it be reasonably required that any should give up his faith in the divine inspiration of the Bible.

But we repeat of the Bible what we have said of science. The Book is perfect in itself; but divines do not perfectly apprehend it, nor correctly teach it on many points; and much mischief is the result. For, as the teachers of science identify their utterances with science herself, so the teachers of the Bible identify their opinions with the Bible itself; as if in either case they were necessarily the same. Both are to a great extent mistaken; and thus it comes to pass, that what with imperfect views of science on the one hand, and erroneous views of the Bible on the other, the two heaven-originated sources of knowledge, are brought into conflict; or rather are supposed to be so brought. They are however in perfect harmony; and the divergence exists only in our imperfection, and the wryness of mental sight with respect to our several classes of study. Should then the advocates, on either side, be apparently eager to catch at and exaggerate any supposed weak point; forgetting that weakness on either side, is a common calamity? But should they not rather be anxious and ready to receive and reciprocate any kind office of help or correction? If any human deductions from what is thought to be science, should stand opposed to revelation, it will surely be a wise and sober course to pause awhile, and inquire if alleged facts are facts; and if they are, then to examine whether a deduction drawn from them be just and logical; and not hurry to a conclusion that the Bible must be necessarily wrong, and the deduction necessarily and absolutely right. Or, if any equally human deduction be drawn from the Bible, which seems opposed to science, let not theologians at once conclude that science must necessarily be wrong; but rather let them inquire, whether they may not have put themselves in an unsuitable stand-point; and so may have obtained erroneous views of the sacred text; or whether it may not be possible that the ancient Jewish literati were not the only ones who have been led astray by the tradition of the elders. Is it not certain that our knowledge of the Bible is as imperfect as our knowledge of science? for is it not far more frequently possessed than read? and are they not the comparative few, even among its professed teachers, who read, mark, learn, and inwardly digest it? and do not the many substitute reading about the Bible, for the study of the Bible itself? When theo-

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logians have a perfect comprehension of this Book; and when they fully and correctly teach it, then will they be in a position to pronounce with certainty what scientific deduction is, and what is not, inconsistent with the divinely revealed oracles. Till then, it may be, that any particular deduction is inconsistent only with the traditional views of theologians; not in reality with the great rule of our faith, lexically and grammatically understood.

What we want to show is, that there may be a wide difference between the subjects of natural science, and our knowledge of them; and between the Bible and our knowledge of it; and that when it is alleged that the two are in conflict, it is not the subjects themselves, but our imperfect, and perhaps erroneous, apprehensions of them. One thing is certain, that words of scorn will not advance the truth on either side; and they indicate rather the inability of the speaker than the strength of his cause. Both parties are the offspring of the same Father: let them labour as brethren, in the several departments of truth which they have espoused; and make their discoveries advance the happiness and welfare of the human family.

One thing in which it is supposed the Bible and science are in conflict is, the time that man has existed on the earth. The Bible teaches that it was about six thousand years since that he was created; whereas scientific persons aver, that he must have been in existence from a period immensely before then; for that there are specimens of human art, and remains of human bones, found in the upper tertiary beds. Now we have no wish to dispute the discovery of rough works of art, and of bones very like those now belonging to the human frame; nor do we desire to question the alleged antiquity of these articles. We will allow them for the present to be proved facts. We cannot however allow the deduction usually drawn from them to be logical and just; that they once belonged to the *human* kind. It by no means follows, that because certain implements existed at a specified geological period, and must have had manufacturers, that the human family were those manufacturers; nor does it follow that the bones discovered are necessarily the remains of the genus homo. Is the supposition impossible, or even improbable, that there were races of intelligent beings in a material form ages before the era of Adam? and that some of them were coeval with him? As there have been successive creations, or, as our friends would say, successive developments, is it at all unlikely that each succeeding one, though an improvement, was not very unlike the preceding? And may there not have been a long succession of creations of intelligent, material beings, each succeeding one more full in its organisms and form, and more complete in its mental capacities; until the era of man was reached, when it pleased the good God further to exhibit Himself, by producing a being a little lower than Himself, as the Bible testifies, and in the dignified erect image of Elohim the second person of the Godhead? Since conjecture is now allowed among scientific men, and theories are built upon it, why may we not conjecture in favour of the Bible, as well as against it? and if a "may-be" is sometimes put in the place of facts, in the pursuits of natural science, why object to as probable a "may-be" in the investigation of Biblical science? Surely one is as fair and as likely as the other. Our friends reason thus:—

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"Here are works of art and osteal remains, found in the later times of the tertiary period; the former must have been made by human beings, and the latter must once have belonged to them." But why not reason thus:—"These productions and remains, were found in some of the tertiary beds; there were no human beings at that period; therefore, they are the remains and productions of some other race." Certainly the latter reasoning is at least as good as the former. Nay, we claim for it the superior place; for it is simply an assumption that these things are the productions and remains of the *human* race. There is not a single fact to prove it. Whereas, we can say that our divine Book, which has been believed in and reverenced by some of the deepest thinkers the world ever saw, does supply us with the premiss from which we draw our inference; but science and facts do not supply our friends with their premiss. Our Book does tell us there were no human beings in the tertiary period; but science does not tell our friends that there were. That there may have been is a mere conjecture, to account for an alleged fact; a fact that may be accounted for in a more natural way. Seeing however, that the conjecture has been introduced by science, as the phrase goes, and seeing that science must not be disbelieved, therefore it seems as if conjecture in this, as well as so many other instances, is to be taken instead of fact. It should however be observed, that it is not science herself that thus substitutes fancy for facts; but men fallible like ourselves; and we do no violence to her, if we sometimes hesitate to embrace their utterances.

We shall endeavour to show, that the Bible encourages the belief, that at the time of Adam's creation, there was already in existence a race of intelligent beings, having a body with functions much like our own, yet not of the genus homo. For to be correct and clear, this genus should be restricted to Adam and his descendants. Of course we must not expect more than incidental, undesigned allusions to this subject; for it is not one on which the Bible professes to treat. Still this kind of evidence is often most satisfactory and conclusive; and if there were other beings coeval with Adam, we may reasonably suppose, that the Book which testifies of His creation and mission would contain some reference, more or less, to the existence of such a race. Now this we find to be the case; and we ask only that the Bible be read as every other book is read, and that for a time, at least, all notions may be forgotten which are founded only upon tradition, and not lexically and grammatically extracted from the Bible alone.

The proposition to be worked out is this,—That when Adam was created, there was a population, more or less, upon earth, of a race of beings of an animal and intellectual nature; and that the wife of Cain was one of this race; and the inquiry will be—Does the Bible say anything about the matter? and if so, what?

We are quite aware that this idea is not new; but, as far as we know, it has never been more than a conjecture, to which persons have given a kind of assent or dissent, according to their fancy. We aspire however to make the proposition a matter of persuasion and belief, founded upon the Bible. In examining the subject, it will be desirable to go backwards in the early part of the sacred narrative and begin at Gen. v.

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In verse third, we read that Adam was a hundred and thirty years old when Seth was born. It was through this son that the genealogy of Adam's progeny was reckoned. It could not have been in Abel, for his life was violently taken away; and it is a significant fact, that though Cain was the eldest son, and still living, it was not allowed to be reckoned in him. He was, it seems, as much lost to the human race in one way, as Abel was in another. He was put with another race, and it was in Seth, the third son, that Adam's seed was called.

The fourth verse shows, that no daughter was born to Adam till after the birth of Seth. "The days of Adam after he had begotten Seth, were eight hundred years, and he begat sons and daughters." How many, there is no record; but it is clear that Adam must have been 131 years old, at least, before a daughter was born to him; and if certain analogies could be fully depended upon, it would be much nearer the truth to say, that he could not be much under two hundred years old when she was born. What is said of Adam is said also of the rest of the patriarchs. They lived so long, and begat a son; after that they lived so much longer, and, during this time, they begat daughters as well as other sons.

But from chapter iv. 25 we learn, that Seth was not born till after the death of Abel. "Eve bare a son, and called his name Seth; for God, saith she, hath appointed me another seed, instead of Abel whom Cain slew." Seth means, one appointed; and, for our argument, it does not matter whether her opinion was right or wrong that God designed Seth to be instead of Abel. She thought so, and it is clear that Abel was dead before Seth was born.

Cain and Abel, therefore, were born some time during the interval between the marriage of Adam and Eve, and the birth of Seth, when Adam was a hundred and thirty years old; and when Eve, there is good reason to think, was considerably younger.

How long it was before the birth of Seth that they were born, we cannot say precisely. It must have been long enough to allow them to grow up to what we call manhood; and it is very probable that they were of the same age; for from the first verse of the fourth chapter, combined with a peculiarity of expression in the original of the second verse, there can be but little reason to doubt, if indeed any, that the two brothers were twins. They lived together long enough to be able to labour with their own hands; Cain as a tiller of the ground, and Abel as a keeper or feeder of sheep. Both also had acquired property; the one in land, and the other in the flocks which he had bred and reared, composed it is nearly certain of both sheep and goats. When, therefore, they brought their respective offerings to the Lord, they offered of their own and not the property of their father. It is evident also, that they were old enough to join, periodically, with intelligence and choice, in divine homage and worship; when they were in the habit of bringing their voluntary offerings. From all this it may be inferred that the brothers were men grown up when the murder of Abel occurred.

Immediately after the commission of this crime, Cain was brought to trial and sentenced to banishment. He was to be a fugitive from his home, and a vagabond, a trembling wanderer, upon the face of the earth. We have seen that no sister was yet born to him, and no one will surely

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fancy, that the execution of the sentence was delayed till a sister was born and had grown old enough to be his wife. Such a delay would have been a mockery of justice. Why pronounce the sentence at all if its execution is to be delayed for at least sixty or seventy years? If the sentence was just, it would demand immediate execution. Indeed, the whole drift of the narrative shows that it was executed at once, and that he had to wander alone.

But he expressed his apprehensions lest, in his wanderings, any one finding him should slay him. Cain seems, under the circumstances, to have shown a submissive spirit. He does not complain of his sentence. On the contrary, he allows it to be just, and expressly says that his crime is too great to be forgiven; by which he means, too great for him to be allowed any longer to remain in his father's house, where he would, in time, be with other brothers and sisters. On one point, indeed, we do find a tone of complaint; that he was to be banished from that cultivated spot of ground (not the *earth* as in the English version) where Elohim showed himself; and from all the advantages of personal converse with him. If however he felt this as a hardship, it was to his credit. A murderer indeed he was, but he was not, at this time, devoid of all proper feeling; still less of all good sense. But whence could arise his fear that he should be slain in his wanderings? On the common supposition this cannot be accounted for. His danger could not have arisen from any of human kind; for of these, only his parents were in existence. His language, too, is emphatic; it would mean, any one and every one finding me will slay me; as if there were a large number, and as if all would hate him and be ready to kill him. Was he not aware that there was a fierce, untamed, ferocious race in existence, and that while wandering he could not avoid meeting them?

Nor did Jehovah combat his fears as if they were groundless. On the contrary, he allowed the imminence of the danger; and as this was no part of his sentence, Jehovah guaranteed his safety; saying in language which Cain would understand, that he himself would be as much his protector as the eldest brother of the family was expected to be of his brethren. This satisfied him, and when he had received some outward visible sign or mark to assure him of personal safety, he went into banishment, called in our version the land of Nod, which means the land of his exile. It lay to the east of Eden, and therefore it must have been somewhere in the direction of India from Armenia. It might be observed too, that, as he had been told by his sentence, he should not prosper in agricultural pursuits, we might infer, with no little reason, from the latter half of Gen. iv. that it became his design to wander until he met with a manufacturing country: and the result would seem to show that he succeeded in his search. It was there, in the land of his exile, and not in his own country, that he met with his wife, and there it was that he was married to her.

Now, let it be remembered that up to the time of Cain's banishment no daughter had been born to Adam, nor could there have been for a considerable time afterwards. But if there had been one, and she had been old enough to be a wife, is it likely that the father and mother would have allowed her to leave her home and become the wife of her brother's murderer? And more particularly when the sentence of trans-

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portation was pronounced upon him alone, and not upon an innocent sister-wife? The popular supposition that Cain married a sister, who went into exile with him, is not only sheer, groundless, gratuitous fancy, but it is in direct and positive contradiction to the plain inspired narrative; and it is as difficult to say how such an opinion could have originated, as it is surprising that it has gained so wide and so long a currency. Surely the commentators of the Bible must have gone astray like lost sheep, each following one uninquiringly imitating his predecessor; and thus supplying one out of many instances to show how the weeds of error grow and propagate themselves; and how unsuspectingly they are received as the wholesome products of truth.

Seeing, then, that the sacred narrative can be relied upon; seeing no daughter was born to Adam till after the birth of Seth; seeing Seth was not born till after the death of Abel; and seeing Cain was banished immediately upon the perpetration of his crime, it is certain and sure, without room for doubt or question, that there was no sister of Cain for him to marry. That is, there was no woman of the human family in existence, except Eve his mother; and as it is just as evident that he did take a wife, it is certain that that wife was not of the race of Adam, but of some other race in existence when Adam was made. Nor can we help supposing that he knew something concerning this race; and, indeed, it may possibly turn out that he had a mission to them for their good.

But let us bring this conclusion to bear upon the main object of this paper. We have proved, by Bible testimony, that there existed, in the early part of Adam's life, a race which did not spring from him; and yet so like him, that a female belonging to it, was capable of being a wife to his son, and of bearing a child by him. How then, can any worthy objection be brought against the truth and inspiration of the Bible because it testifies that Adam was made six thousand years ago, whereas, certain works of art and osteal remains have been found in the tertiary beds? We will, for the present, allow all the geological facts, in all their strength; yet we can by no means admit the inference they draw from them. Our scientific friends cannot prove that they are human works of art, or that the bones are human; nor consequently that the Bible is in error. How can our friends be sure that these things did not belong to that race with which Cain intermarried; and which must have been in existence for many ages back; probably as far back as the earliest tertiary period? The Bible, with a prescience all its own, testifies, in an incidental way, that there was another, and a similar race prior to man, and coeval with him. It does this too in a manner sufficiently clear to be seen and understood by an inquiring mind; though it must be admitted, that the investigation of these facts belongs rather to theology than to science; but this is another instance to show that as there is no real inconsistency between the two sisters, so they should be mutually consistent. It is also one of many instances which indicate the common mistake of supposing an objection is against the Bible; whereas it is against only what theologians say and write about it. The Bible gives not the slightest intimation that there was no intellectual moral race on earth except man. This is our supposition, which we have substituted for plain Bible teaching; and one of many cases where

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we bring the Bible into conflict, both with itself and science. The Bible, as it is in itself, is well able to stand the severest test of any genuine scientific touchstone ; but we cannot say the same of the tradition of the elders; and we believe that one of the missions of science is to batter down these unfounded traditions and lay them in the dust; so that the Book of books may shine out in its own native heaven-born consistency, correctness, and wisdom ; and win the reverence, the faith and the love which it deserves ; and be no longer obscured by commentators and perverted by traditionalists. If some thing or somebody does not do this needful work, infidelity, unbelief, and immorality will grow.

We have made it certain that there was one race living in the days of Adam. Who shall say there was not another ? Having obtained the clue, we think there are some considerations leading to the persuasion that there were others. For the sake of giving this race a name, and as we cannot class them with with the human race, let us call them the Tertiarian Race, in remembrance that the works of art found in the upper tertiary beds, very probably belong to them.

Though it is not needful to the argument, yet it may strengthen it, and be interesting perhaps, if we examine whether the Bible tells us any thing more about this race. We think it does ; and that not a little.

First; we gather that they did not live in communities as we do; but were much scattered abroad ; and perhaps such habitations as they had were built upon piles. Geology shows that at one period much of the face of the earth was in an undrained state. The book of Genesis tells us the same; and that when renewing the surface of the earth, "Elohim said, Let the waters be gathered together into one place, and let the dry land, or the drained land appear: and it was so." Now, judging from what Cain actually did, we infer that he had formed plans for the benefit of the people about him ; and to this, his cultivated tastes, combined with his circumstances, would impel him. Brought up as he had been on the confines of paradise, with its beauties in prospect, and by a father who had himself been educated amidst all the charms and elegancies of that incomparable garden by personal intercourse with Elohim ; a father, too, who had passed a successful examination—if it may be so called—in natural history and the nature of language, as also the value of words ; a father also, who, during the years of innocency and with such a divine Instructor, must have acquired a considerable amount of varied knowledge ; a son, we say, brought up for forty or fifty years with such a father as that, could not help imbibing much refinement of mind and elevation of manners ; nor could he help acquiring a large amount of knowledge.

Neither will we forget his mother. She was, doubtless, a woman possessing a woman's ordinary qualities. All the tender, soft, winning, loving ways of the female character, with her unselfishness ; a woman's tact in adapting herself to every day exigencies ; a sympathy with the cares, distresses, and wants of her husband, a mother's tenderness and loving attention to her children, and that kind of a young mother's admiration and fondness which leads her to over-estimate the charms and qualities of her first-born. In addition to these, she doubtless had a womanly bearing, figure, and style of beauty unsurpassed by any of her daughters in whatever generation. She was, moreover, in modern

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phrase, a lady, educated partly by Elohim, but principally by her husband, both in paradise and out of it; and on several occasions she exhibited her acquaintance with things in natural history, and her knowledge of the nature of language. Could Cain have been brought up with such a mother as this without gaining a considerable advantage? and must there not have been in his mind and manners something of the mother as well as of the father? We compliment ourselves too complacently, and display but a small amount of reflection, when we imagine a wide difference between Adam and Eve and ourselves; and suppose they were an uneducated, uncultivated, unrefined couple. Both knew what paradise was, as formed and planted by Elohim himself; and we cannot doubt, but that when they had to cultivate their own estate, on the confines of paradise, and while forming and laying it out, they would use their habits of gardening acquired in paradise, and make as delightful a substitute as they could. Why should they not? And we think no man will be so ungallant and unreasonable as to deny that in their new garden and habitation, whether it was cave or bower, there would be many indications of the refinements of a lady's taste, and the light elegant dexterity of a lady's hand.

Now consider what Cain must have been, brought up, instructed, and trained by such parents as these; and in the midst of such favourable educational circumstances. Is it not pretty certain that when he went among the comparatively uncivilised and ignorant, he would wish, if it were only for his own sake, to improve the inhabitants of his newly adopted country; especially her who was now his wife and companion? If too it should by and by turn out that he had a general mission of this kind, it would fall in with his natural desire and strengthen it. At any rate, it must have been a question with him, whether he should descend to the level of his new relations, or whether he should make the effort to raise them to his level. Like a high minded, enterprising, and, let me add, benevolent man, he resolved on the latter. Bad as he was, he was not all bad, nor was he destitute of all good. He seems to have formed his plans, and to have persevered in systematically carrying them out. If there were any proofs from his doings, that he designed also their spiritual elevation, we should give him still higher commendation; but nothing of this kind appears.

In accordance with these plans and designs, we read that he called his first child—who happened to be a son—by the name of Enoch, which means, one trained for a purpose. We cannot be certain whether Cain gave this name when his son was born, or when he was grown up. The balance of evidence inclines to the latter; but it does not matter for our object. If it was at the former time, it showed the father had a design with respect to his son; if the latter, it showed that his design had been, in some measure, carried out.

Cain's next step was to build a city, which in Hebrew means a place of defence, of stir, or of bustle. It is manifest he could not do this without the aid of the inhabitants, nor without their consent. It is evident, too, that if they had been accustomed to dwell in cities, and if they had had one before, there would have been no occasion for this. We are not sure whether the building of the city was begun before the actual birth of his son. We rather think it was; for the Hebrew is not,

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"he builded," but "he was building," as if the process of building was going on when Enoch was born. However it may have been, Cain, either at that time or when the city was finished, called it after the name of his son; and then there was a person trained for some purpose, and there was also the place where the object might be carried out. They were evidently adapted to each other. The place built up—trained up, so to speak—for a specific purpose; the son trained up for doubtless the same purpose.

Now considering what an enterprising man Cain was, and what force of character he had; considering he was of the superior race, that he built a place of defence, and did this with the help and consent of the inhabitants; and considering the name he gave to the city, with the circumstances under which it was given; and that he had the ambition possessed by most men; is it too great a stretch to suppose he had an eye, in modern phrase, to a dynastic object? And this too without at all forgetting the collateral benefit of the people. They needed a higher civilisation, and much improvement. How were these to be brought about except by a leader, a ruler of superior knowledge, administrative abilities, and of determined character? Here was Enoch, one trained for a purpose, and most likely for this purpose. The father had plenty of tact, of ability, and of force to prepare the way; and if he did not aim at reigning himself, he would in due time present the people with a king ready trained, and one of themselves by the mother's side. We may suppose the people forsook willingly their rude log huts, built upon piles, over places which were often marshy and flooded, (specimens of which have been discovered by geologists), to dwell in the city provided for them; where, by mutual aid, they might live in plenty and comfort, upon firm and drained ground. Cain knew what we think these Tertiarians could not know, that the earth would be no more marshy; for that the waters had been gathered into one place, and were intended so to remain.

We may pursue the history a step or two further before we point out the grand defect in the civilisation of the Tertiarians. Enoch's eldest son was named Irad, which means the ornament of the city, or one admired of the people. He must, therefore, have been in some prominent position; and if we suppose him to have been the ruler, and to have gained his popularity by promoting the public good, the name would be very suitable. Irad's eldest son was Mehujael; and if his name indicated events, it would suggest he was smitten in some way by a strong person, or by a mighty one. But as he had a son he must have been smitten after his birth; or, what is more probable, he was smitten in his official, not in his personal capacity. Perhaps some tribe or people made war with him. The name of his son was Methusael; and, judging by it, he was a person of great strength. The next was Lamech, and it is by no means far-fetched when some suppose that this name is thoroughly indicative of character. It means a person of power and given to eating and drinking appetites. It would seem as if the uniform, ever-flowing temporal prosperity which they had experienced now began, in a prominent way, to show its effects. Plenty introduced luxury, especially in the Cainite family. To be useful to others was less thought of. Bodily vigour and activity began to decline; self-in-

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dulgence took their place; and we soon meet with the evil effects. Lamech took two wives, and, it would seem, caused them to administer to his animal appetites. The name of the one was Adah, the lovely one. She was pleasing to the sight of the eye. The name of the other was Zillah, which, curiously enough, means to roast, or to dress food; and perhaps was just the one to pamper his love of eating and drinking. As, doubtless, Lamech was a representative person of his day, and in the city, it would appear that a decay of manners had set it.

Another characteristic of these Tertiarians now presents itself. They do not appear to have cultivated the ground, nor to have kept sheep. This would fully accord with the marshy state of large parts of the earth in pre-Adamite times, and with the supposition that they inhabited those huts on piles already alluded to. The ban resting upon Cain, which debarred success for him in field-work, would be likely to prevent him from promoting husbandry; and the fact that his brother Abel was a breeder of sheep and goats, would be likely to keep him from introducing the calling of a shepherd, even if these animals had been procurable by him; which, in all likelihood, they were not. It thus came to pass that it was not till the sixth generation the practice of keeping cattle was introduced among these Tertiarians. Adah, the beautiful wife of Lamech bare Jabal, and he was the father, or originator among them, of those who bred oxen, sheep, and goats; and as they were not natives of Jabal's country, he perhaps procured them from the Sethites, in whose region they were natives; and if this were so, it would indicate that a communication had, by this time, been opened up between the two races. As there was no opportunity of keeping cattle in the city, or of feeding them there, he and his household resorted to a nomade life and dwelt in tents. Perhaps also they longed for a quieter and more innocent life than they could now lead in the luxurious city.

Adah had another son named Jubal, one joyful and jubilant; and he was the originator among his people of stringed and musical instruments; and the fact that Jubal's father, Lamech, composed poetry, a specimen of which we have on record, would indicate that the father made the song, and that the son set it to music. If, however, Lamech spake out of the abundance of his heart, and according to his pampered appetites, it is to be feared that his songs were rather bacchanalian than moral or pastoral.

Now, however, comes the chief characteristic of the Tertiarians. They had some knowledge of working in mines and metals. Zillah, the second wife of Lamech, had a son whose name was Tubal-Cain. This person had a great gift in working, and engraving in metals. He was not the originator of these arts, or it would have been said, as in the other cases, that he was the father of such as worked in metals; but a very different word is used, and no doubt purposely used, to mark the difference. He introduced great improvements, more especially with respect to edged tools. He was an instructor, or whetter, or sharpener, of every artisan who made any thing out of copper or iron. The Tertiarians had been accustomed to smelt these native metals; as also to form them into shapes; and even to engrave them when shaped; and these arts would necessarily be associated with other arts. But there was room for improvement. The metals particularly were capable of a

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much more extensive application than up to that time had been the custom. Tubal-Cain saw this, and he was prompted to invent better methods of forging, by which he was enabled to form both copper and iron into tools and implements, which before had been made of less enduring substances, Indeed, when metallurgy was thus improved, there was no limit to progress in the arts, and to the application of metals to the various purposes of life; and the word *totush* well expresses how Tubal-Cain sharpened up the understanding of all the workmen in metals, whether in fashioning them or engraving them when fashioned. He gave a fresh spur to manufactures.

We have now a fair view of these Tertiarians, as we have ventured to call them. They were a semi-civilised, semi-instructed race, capable of improvement and progress under favourable circumstances; not living in cities; not cultivators of the land, or breeders of cattle; in a position more likely at first to meet with flint and bones for tools and instruments, than with metals; though not altogether unacquainted with these latter; and who had better means in their huts for working flints than metals.

Now let us ask whether our scientific friends have not a people here of the very sort to produce those works of art found in the upper tertiary beds? We ask them not to reject these facts at first sight, and without examination. This is not worthy of that philosophy which professes to reject nothing without due inquiry, lest a portion of truth should be lost. If evidence from the Bible, or rather supposed to be from the Bible, is sometimes willingly admitted when against that Book, with what fairness can any refuse to weigh plain evidence if it is in its favour? It does teach us that man was made about six thousand years ago, and that, therefore, those art-shaped flints were not made by him; and that the discovered bones never belonged to his frame. But it gives us more than a glimmering of a race to whom both the one and the other may be attributed, without contradicting the facts of science on the one hand, or the facts of revelation on the other. Surely this is worthy of attention. The only objection which our friends can possibly urge is, that a race existing in the days of Adam, would not be likely to have existed so far back as their facts would require. But surely, if, according to their theory, the race of man existed so far back as the tertiary period, then another race, not much unlike them, might be equally ancient. As, however, we hardly think that this objection will be urged with any earnestness, we will leave it. Only, we would have it remembered that the young and immatured among them would die as well as the old and fully matured.

Should the facts here adduced, and the inferences drawn from them, be new and startling to the friends of the Bible, we ask them also not to think them ill-founded. We have done little more than let the Bible speak for itself on the subject of this paper; and it will perhaps be one instance to show that there may be much more in our Divine Book than we have ever got out of it. Theologians are too apt to think they have exhausted it; forgetting what is said by the Master about the instructed scribe bringing out of the treasury things new and old. Let us be persuaded that the holy Scriptures are a rich mine of treasures into which we may dig and delve, and bring out more and more of the

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gold and jewels of heaven's truth. We shall, however, bar all these discoveries if we think it is exhausted, and then relax our labour. We shall, moreover, be under the temptation of dressing the old truths in a garb not of heaven's make and pattern for the sake of a variety which we know our people long for; and we shall be thus liable to misrepresent the old things, and in time introduce serious error and misconception. Nor will it be amiss, seeing it is of infinite consequence, to inquire how far we may have already done this. Many a thing that is to us new, may nevertheless be true, and many things which are old are supported only by the traditions of men, and not of heavenly origin.

There are two other considerations, bearing on the subject of this paper, which we must not fail to urge.

Adam must have known of the existence of this race, which we have called Tertiarians. The terms of the commission given him by the supreme Governor make this evident. Among other things worthy of great notice, he is told to "subdue the earth." On the popular view of primitive things, this is not to be accounted for. According to that view, what was there to subdue? It is not sound in itself, nor is it safe for the truth, to resort to a non-natural meaning of a word when its lexical meaning and use are against our traditions.

The meaning of *kavash*, rendered subdue, is to enter the lists with one who is in opposition, and to bring him into subjection; and this is the use of it in the Bible in every other place without exception. Why should we put another meaning upon it here, when there is not the slightest reason for it?—when, on the contrary, it destroys the unity of the commission of which it is a part, and obscures the whole verse? If any human book were mangled as the Bible is mangled, we should fill it with contradictions and never make any sense of it. This command to subdue does show that there were persons in the earth who were in opposition to Adam's Creator and Governor, and whom he was to subjugate. Nor can it be said with any consistency, that the command to subdue referred to the lower animal creation, for the commission with respect to them was entirely different. He was to rule over these, but there was nothing in them to subdue. But with respect to the persons, he was first to subdue them and then to rule over them; and but for the fall no doubt this would have been done. He was intended to be the deputy sovereign of the earth. Now we have no hesitation whatever in concluding that one race, at least, of the persons thus in rebellion to God, the Great King, were the Tertiarians. The state in which they were living proved that something had happened to keep good things from them; unless we can believe that the wise and good God made an intelligent and moral race of creatures, with physically organised bodies, and put them in a state of ruin, discomfort, inconvenience, privation, and ignorance. That is, that he made creatures of a certain nature, and then put them into circumstances where the wants of it could not be adequately supplied. Should we who are evil do this? Do we serve our children so? God produces all things good in themselves, and very good in their relations to each other; and wherever we meet with disaster, privation, and pain, it is because Heaven's laws, stamped on nature, have been violated. He arranged all

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things so that the wants, instincts, and natural desires of His creatures should be fully met, and their positions in nature fully maintained. It is right, reasonable, and reverent to conclude, if we see anything contrary to this, that an enemy hath done it. The time came when God designed to raise these Tertiarians from this wretched condition; and this was part of the mission of Adam. He might have been a king of all the earth, and he might have made his children princes and governors in all lands, over the aboriginal races of the world. Governors superior to the governed, and yet not so superior as to make an estranging difference: next to God on the one side, and next to this race, or to these races, on the other, and thus wonderfully fitted to be a kind of mediators between the Creator and these fallen and therefore unhappy beings. Adam, however, failed in this part of his mission, and went over to the enemy. Where, however, the first Adam failed, the second Adam, the Lord from heaven, will succeed; for by Him all evil shall be destroyed; and the good and the right be made triumphant.

Now, can we suppose, that in the instruction and education of Cain he would be kept in ignorance of all this? Is it not certain, that when Adam had got over his infatuation, and had repented of his sin and folly, he would still contemplate doing his best to carry out his mission, and to discharge his unrepealed duty? Nay, would it not be part of the very essence of his repentance to do this; and would he not try to inspire his eldest son with the missionary spirit, and to try to do the work in which he had failed? This was the gotten son who, as the fond mother thought, was the divine man destined to banish the evils which she and her husband had introduced. Taking, too, into consideration the analogy of the doings of providence, in bringing good out of evil, who shall say that his guiding hand did not lead him to the place where he should begin his operations? But, alas, he tried to elevate his new countrymen by science, by art, by mere secular means; not also by religious instruction, and a holy education; and of course he failed. He should have done both. But then how thoroughly does all this tally with our fact, that such a race as we have described was co-eval with Adam, and existed long prior to him.

But our theory, as some perhaps will persist in calling it, will throw considerable light upon another passage in Genesis,—we will not say an obscure part, but an obscured part (chap. vi. 1-4). In the English version these verses are erroneously rendered. Their object may be to account for that state of moral corruption and degeneration which made the flood a necessity. When Enos was born, and the Sethites had learnt, as the name Enos would indicate, that they were frail and sick, and felt themselves to be so, they established the public worship of God, and called themselves by his name, and they thus exhibited their sonship to him. But in time they corrupted their way; and to show how this was brought about, the sacred historian went back to the days of Adam, sometime after the birth of Seth; A.M. 131. The Hebrew does not say, "When *men* began to multiply;" but, when the man, *ha Adam*, began to multiply, or to be many. In all the preceding cases where *ha Adam* occur, they had been rendered in English by "the man," or by "Adam;" and in some instances afterwards. It was necessarily restricted, in the first place, to the personal Adam; but

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afterwards it came to signify the human race; and, of course, it is a question where the personal and contracted application of it ends, and where the extended application begins. Our version puts it in this verse. We do but add another instance to the former, and take it from the latter. No grave innovation this; especially as the context demands it. For it should be observed that the Hebrew does not say, "multiply on the face of the *earth*," as if Adam's descendants were scattered abroad; but on the *ground*. The original is not *ha aretz*, the earth; but *ha adamah*, the ground; in fact, the cultivated ground which we have seen Adam laid out as his estate; and where the whole of the household of the first man was yet living. Moreover, the time indicated in the verse was, when Adam "*began*" to be many, not when he had become many and had replenished the earth. Nor is it less unworthy of note, that the word translated multiply in this verse is not the general one so translated; but one which is employed when comparatively few in number are to be indicated. And further, it was when daughters were born to them, that is to Adam and his wife; and we have seen that no daughter was born till after the birth of Seth, A.M. 130. The facts indicating the chronology of this passage are as interesting as they are important; and we cannot be wrong in translating and paraphrasing the two verses thus:—It came to pass when Adam began to be many, within the limited sphere of the face of the ground which he had cultivated, and when daughters were born to him and his wife, after the birth of Seth, and when they were grown up, that the sons of God saw with longing desire the daughters of Adam, because they were fair.

But now for the point bearing upon our subject. "There were giants in the earth in those days," says the sacred text. That is, when Adam began to be many, and when his daughters married their nephews, which was between A.M. 131 and, say, in order to give a wide margin, A.M. 200. "In those days there were giants in the *earth*." Here it is earth, not the ground, or Adam's cultivated spot. These giants did not dwell there, but in the earth at large. But who were these giants? Now that we know that there were inhabitants on the earth besides Adam and his descendants, it will not be difficult to settle this long pending and much controverted question. They were those we have ventured to call the Tertiarians, including now the Cainite family. The name rendered giants is very significant and suggestive. It is *nephelim*, which means the fallers, or apostates; and it would thus appear that this race had a fall, and had become apostates, as well as the race of men. They are mentioned in one other passage of Scripture, and there under circumstances which will much serve our purpose, now that we have the clue. Numbers xiii. relates how spies were sent by Moses to search the land; and the part of their report which is so interesting to us is contained in verse 33. In quoting it, we will leave the word rendered giants as it is in the original, and if we look upon the passage in this form, as if we had always so read it, we shall the better see its direct bearing upon our subject. "And there we saw the Nephelim, the sons of Anak, which come of the Nephelim; and we were in our sight as grasshoppers, and so we were in their sight." Let it be remembered that the same pen which wrote Gen. vi. wrote also Num. xiii.; and who can doubt, that in the mind of Moses

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there was a connection between the two? And, indeed, so there would have been in our minds if, in both passages the letters only had been translated, and the word Nephelim had been allowed to remain untranslated, as in many similar instances. This conclusion will be the more satisfactory when we consider that Moses was not tied to this word, to express the idea of giants, in either passage; for there are others which he uses for giants, and they are so rendered. Nor is it certain that in *Genesis* the prominent idea was to express largeness of stature; but *rather it* would seem that he used Nephelim as a proper name; for he puts the definite article before it, *ha Nephelim*; *the* Nephelim. The second passage does indeed tell us that they were very large in stature, and we can by no means agree with those who, without a grain of reason, assure us that the ten spies exaggerated the stature and strength of this race of Nephelim. Caleb and Joshua do not contradict the report of the ten, nor do they question the truth of the facts reported; but on the contrary, they admit them; only, say these faithful two, Jehovah is able to conquer these Nephelim. Let the point then be borne in mind that these Nephelim were living in the earth A.M. 200, when the human family formed but one household, and were living in a very limited space of ground. The conclusion to which we are necessarily led is, that these Tertiarians, with whom Cain was incorporated, were an intelligent, rational race, of large stature, but fallen and degenerated, and a race in the scale of creation lower than mankind; which latter was the race concerning which the Bible was written, to point out their origin, their place in nature, their mission, and their ultimate destiny. We have given these aborigines of the earth a name taken from science; now let us give them another name taken from the Bible; the Nephelim. The public can choose either, or neither, or both.

Nor should we omit to call special attention to the fact that the descendants of these Nephelim were living also in the days of Moses. Those upon whom the chosen spies reported, were not only "Nephelim, the sons of Anak," but "they came of the Nephelim;" they descended from them. As the only other place, besides Numbers, where they are mentioned, is in Genesis, it is plain that the Nephelim of the one period were descended from the Nephelim of the other. Let the two passages be read together, and the conclusion will be irresistible. "The Nephelim were in the earth in the days of Adam." "And we saw the Nephelim, the sons of Anak, which came of the Nephelim." If we were to read similar passages in profane history, we should not hesitate to connect them, and conclude that the same race was referred to, only living in different times. Why should we not do it when we read sacred history? But the old, baseless hindrance presents itself; "we have not been accustomed to do it," "we never heard it before."

Nor can the flood form a difficulty; for this was universal with respect to the human race only, with the exception of the favoured few; but not universal with respect to the face of the globe. We will not hesitate to add that these Tertiarians may have lived in other parts of the earth, besides to the east of Eden. Perhaps some of these mighty gigantic beings filled, at one time, the valley of the Nile, where the natural drainage of that river would put them into circumstances far more favourable to progress, and improvement, and civilisation, than

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some of their fellows. And, if there is any truth in Bunsen's corrected and greatly contracted chronology, in "Egypt's Place in Universal History," they may possibly have been the builders of the great pyramid, and other such colossal works in that wonderful country. It is very possible, too, that the fables of antiquity may have had a more real origin than we have been accustomed to suppose. The Bible mentions another gigantic race, called the Rephaim, which were of great antiquity; but as they do not bear upon our present subject, we shall do no more than allude to them. It is by no means improbable that their descendants exist in the present day, in different parts of the earth, and if so, the variety of the earth's inhabitants is accounted for in a way which has the approval of the Bible on the one hand, and of science on the other. The former distinctly teaches that all nations of the *human* race were made of one blood, and all descended from one man; but it gives us more than intimations of other races; and science may well deem that some races now living, who are erect in form, and of some intelligence, but inferior to man, sprang from them.

We venture to add one general observation more. There is much reason to believe that the human race was much larger in stature than they are now; for Gen. vi. 4 informs us, that when the sons of Seth married the daughters of Adam, their progeny were much like the Nephelim; and became mighty ones in the same ancient times, and men of renown, or of a name. Now no doubt the Sethites were fallen creatures as well as the Nephelim; but the Nephelim, as we have seen, were strong mighty giants, and though this may not have been in the mind of the sacred historian the chief characteristic when he called them Nephelim, yet the fact that they were of very large stature, would be recognised by him, and it was to this that he alluded, when he tells us that the offspring of the Sethites by the daughters of Adam were the Gibberim, and which means persons mighty in strength; and it would seem, from other passages where the word is used, that this greatness of strength arose from greatness of stature. We take it, therefore, that when Cain went among these gigantic Nephelim, he was not, as were the Hebrews, a grasshopper as compared with them in stature; but, while their superior in mind, in education, and in civilisation, he was not much unequal to them in stature; so that he was able to win their attention at first sight, and gain, as well as keep, their respect afterwards. The genus *homo* is now degenerated, and diminished in stature and strength. Vice, idleness, self-indulgence, luxury, and the diseases which are the effects of these things, have made sad havock upon the human race; and as we fear there is no way of putting a stop to pernicious practices, it is likely that the human race will degenerate still more, until they will, as it were, be snuffed out; except a favoured comparative few, who will be the fathers and mothers of a renewed progeny, worthy of that genus which was made a little lower than God, and intended to be, and who yet shall be, the friends and companions of Deity.

Should any inquire, Why, if these things are in the Bible, they were revealed so obscurely? We answer by asking, Why, if science is in nature, is it so obscure? Is it not, in both cases, to give us objects for intellectual investigation, and, therefore, for mental enlargement? And

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are not both put deeper than the surface in order to reward the earnest diligent worker by his discoveries, and thus afford him an exquisite pleasure, which the idle and apathetic, in either branch can know nothing of? And, is it not another instance of the accord between God's *doings* as exhibited in his works and his doings as revealed in his word?

Ashchurch Rectory, H. S. WARLEIGH.

THE RAINBOW: A DREAM.

DREAMING, I seemed a drop of water
In a furious river,
Onward pouring ever,
Until eternal ocean caught her,
And, by some law of strangest speciality,
Each drop maintained its individuality.

High, yawning waterfalls before us,
Through whose gaping portals
Leaped these drops, these mortals;
In mad sad hurry, cataracts tore us,
In eddying circles, and in wild commotion,
From giddy whirlpools on to seething ocean.

And night unbroken added horror
To our sin-stained current;
Infamy abhorrent,
Above, below, increased my terror:
Oh how I longed for purity and beauty.
To mirror sunlight all my limpid duty!

The Sun of Righteousness rose, kissed,
And changed me into dew;
And, as I upward flew
With clouds of other drops of mist,
We bathed in all the rainbowed hues of morning,
Admiring each the other's bright adorning.

And angels showed us Jesu, King in glory;
And at his feet we fell.
Our thought no tongue can tell;
He was as gracious as in Gospel story:
Oh! how he smiled on us, whose tearful eyes
Drank in the heavenly radiance of those skies!

He moved amongst us, and on each he cast
A look of tender love,
The Spirit from above
Following with awe-struck comfort all he passed:
I only of the host remained unblest.
Saw he not me, poor trembler, 'mongst the rest?

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Perhaps to test me, he refrained from blessing:
Perhaps so! None can tell
The loving thoughts that dwell
In Jesu's bosom; such are past our guessing.
I tried to cry, "Ah, pass me not unnoticed by!"
My voice was gone, I uttered but a sigh.

It was enough; the Saviour, turning,
Poured benediction out,—
"And wherefore didst thou doubt,
O timid little faith?" and burning,
Ay, burning hot, it came into my mind
Of Peter's walk on waves betossed by wind.

I woke, to struggle ever,
My chiefest foes, within,
Predisposed to sin;
Yet shirking combat never,
I fight for VICTORY; my reverent head
Still feels my Saviour's hand in blessing spread.

W. NICOLSON.

THE POWERS OF THE WORLD TO COME,

AS REVEALED IN THE MIRACLES OF JESUS.—NO. VII.

(Conclusion.)

THE leaders of the unbelieving host have often tried to beguile us into a road which would end in confusion and darkness. They have pleaded that miracles at the best were only outworks, and by no means formidable; and that all the eternal truths in Christianity would remain intact and inevitable, if these useless ramparts were abandoned. Some of them knew no better; but, doubtless, the most sagacious captains of the hostile camp, knew well how disastrous and even ruinous such an admission would be to our cause. They knew how Christianity would collapse, and all possibilities of revealed religion with it.

It is not simply the works done by the Lord and his apostles which we have to consider. The system itself is altogether miraculous. The incarnation, the transfiguration, and the resurrection of the Lord, would all have to pass into the domain of the legendary. And, if such were the result, the redemption accomplished by Jesus would vanish as a fable, without any living roots, because an extraordinary man of Bethlehem, not coming out with divine force from eternity and God, would have no power to ransom the race; and, without the reality of the resurrection, there would be no sufficient seal to the acceptance of the work. Moreover, the future would be as dark as the present; for all our hopes depend upon miraculous intervention in great cosmical and social changes, which demand superhuman energy; the immediate and effectual working of a living God. Hence, the gracious invitations which we receive to give up miracles in substance signify this:—"Confess at once that you live among shadows, in a world of entire unreality. Your communion with God is a disease and a delusion, and

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your hope of conscious immortality nothing but a phantom of the mist." Not having any love for the shoreless and hungry sea into which we should be driven by the acceptance of such a position, we decline to be drifted away from our present moorings.

It deserves special notice that the men who have laboured to persuade us that miracles are impossibilities have, by a fatal necessity, journeyed so far into the darkness, that they have lost the living God. Such a dreadful conclusion was simply the logical outcome, the necessary goal of the position from which they started. If there be a living God, an Almighty Creator and Ruler, he surely cannot exist without action, and his immediate action must be both superhuman and supernatural.

It has been customary among the magnates of unbelief to paint a vast universe of terrible grandeur and beauty, in which the mechanism of a million orbs is perfect and noiseless, all things being marshalled under the sovereignty of uniform law. The very first thought which occurs is, Who marshalled the orbs? can laws exist without a Law-giver? Among the ships of heaven, in yon great fleet which sails the infinite sea in such supreme order, is there no such being as a commander? Does not the reason demand a creative Spirit and a guiding hand; a mind of perfect wisdom, and a will of irresistible force?

But can we assign no reasons why there should be the apparent suspension of natural law, or why the mightier laws of a higher kingdom should startle us by revelation? Surely we can. In the first place, man is surely higher and nobler than that order of things which we call nature. He is not the slave or servant of any necessity. He cannot be included among the things which simply render blind service and obedience to material impulses, to the dominion of force and law. By his luminous imagination, by his analytic reason, by the mystery of his conscience, and by the imperialism of his will, he stands out in separation from nature. In point of dignity, or grandeur, or beauty, no summer-fields below, or orbs of light on high, can for a moment be compared with him.. If there appeared disturbance or contravention of natural law, from Sirius to Illioth, wonders and signs in all the vast field so crowded with material glories, it would not appear strange to us were such things necessary on the account of man; for the material, however grand, must be subordinated to the intellectual and the moral, and man is other and greater than nature.

In the second place, a survey of the moral world leads us to the conclusion that the miraculous is not so much to contravene any natural order, as to restore the moral order. Through long ages sin has been reigning unto death. Most mournful, most tragical has been the experience and the records of our race. There is disquiet in the human heart, and discord in families; and time after time, the seething miseries find their culmination in some great field of slaughter. A thousand forms of physical and moral disease defy all remedies except that temple of silence which has funeral crape hung on the gates, where the wicked cease from troubling, and the weary are at rest. The diseases, the discords, and the deformities, the fleeting joys and the abiding sorrows, which press upon us on all sides, are something very awful. Man cannot be fulfilling the purpose of his existence. Some prince of evil has usurped dominion, and is leading men captive at his will. If an evil

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supernaturalism be undeniable, have we no right to expect a good supernaturalism to meet it for check and overthrow?

The works of the Son of God, so glorious both in power and beneficence, so surely proclaim a Restorer and a Reconciler, one who, in ripe time, will destroy all forms of unrighteousness, restore the harmonies of the prime, and enthrone the justice of God through the ages of ages.

We wonder a little over the men who are so enraptured with the architecture and the supposed eternal order of the house that they forget the superior dignity of the tenant, as well as the supreme glory of the builder. We believe in no unalterable reign of law; but we believe in the eternal activity of an almighty Lawgiver, who fills the universe with his presence, and replenishes its life by his perpetual working. As to the man who was made a little lower than the angels, he must rank higher than any amount of material mechanism in systems solar or sidereal. The regal mountains and castellated rocks may sink into earthquake chasms, the constellations may burn out like lamps of the earth, or the sun grow dim with years and lose all sovereign splendour. But man, by the very nature of his powers, has capacity for endurance in eternity. The everlasting has been set in his heart, and he can only lose that grandeur, and sink beneath his high destiny, by willingly and persistently ranging himself on the side of evil, and in defiance of all heavenly obstacles, fighting his way downward into ruin and perdition.

But though infidels laugh us to scorn, and false brethren often bring shame upon us by cowardice and apostasy, we are not afraid. We know whom we have believed, and are sure that his power is equal to his love. We have been rowing the ship a long time in dark and stormy waters, with a strong and bitter wind prevailing; but our Lord is walking on the waves, and after receiving him into the vessel, we shall soon reach the land; the shore where grief is unknown, the country where pain and death cannot enter.

We cannot believe in development from the monkey and the tadpole, though willing enough that Mr. Darwin should speak for himself and claim the ancestors he prefers.

We still believe in Genesis, and see with pleasure and joy of heart the dignified origin and position of our earthly head and father. Crowned with material and moral glories, he receives dominion over all the world. There was royalty in his constitution, and he ascended that throne for which he was fitted by his nature. He was dethroned and disinherited, and a curse fell upon the visible for his sake. The thorns and the thistles have indeed grown rank in all fields natural and moral, incredible labour being demanded as the only method of preserving any order, or reaping any harvest of good. The rich and the poor sigh in common for the unattainable, the oppressed and the oppressor are equally miserable, and to human vision there is no visible goal where antagonisms may cease and conflicting elements in nature and society come into conciliation.

Such a terminus is only known by those who have the secret of the Lord, for the eye of reason needs the telescope of faith. Our instincts after a kingdom of justice are worth considering in their place; but they are not strong enough to give unconquerable wings to hope. She requires the sure word of promise supported by oath to give strength

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to her pinions, and then she can rise exultingly. He, the Supreme One, has made known the secret of his will, that in the dispensation of the fulness of the times, all things in heaven and on earth shall be headed up in One; one Lord, one King, one kingdom. Creation is in birth pangs; all creatures sigh for the liberty of the glory which cometh at the manifestation of the sons of God. In the redemption of our body, we see the restoration of the royalty and the repeal of the malediction. Lo! the recovered paradise shines out with surpassing splendour and grace; most divinely fair, and more resplendent in beauty than any ancient garden for the childhood of humanity. And at last the true kings wear the purple and the golden crowns; the men who overcame the world and overcame themselves being trained for rule and glory by suffering and patience. God has not put under the angels the "world to come," but that stately and refulgent age deploys with open doors of life when the absent Nobleman cometh in his kingdom, when his holy and mighty ones descend to the "valley of decision." Not alone by sure decree of divine will, but by the fitness of things, by essential righteousness, the saints take the kingdom. The miracles of our Lord and his apostles were outflashings from the crowning age, "powers of the world to come," prophecies of the time, when man no longer shall be the slave of earthly elements and brute forces, but shall recover his dignity and power, his inheritance and his kingdom.

There are several things pressing upon us which undeniably show that we are getting close to the thick darkness; and when that closes in upon us, how near to the gates of salvation and the threshold of the higher life! In the transatlantic domain, demoniacal forces are let loose, and have become rampant.

In the old world, the great military powers are turning against the hoary sorceress, and will have no more wine from her flagons. It is right enough to strike the iron into the heart of the ancient superstition: it must not, however, be denied that divine truths are as much ignored as medieval fooleries. The recoil of the human mind is from superstition to atheism. The men of science and philosophy, so-called, are marching on to the desolate country where "No God!" is inscribed on the banners. And surely no monkish superstition could be more insane than that dreadful conclusion of the *emancipated* reason.

It is, however, manifest that after the ten kings, inspired by an autocratic will, a greater force behind them, have made the whore desolate and burnt her with fire, we shall see atheism full-blown; the last and worst form of organised hostility to truth, righteousness, and God.

According to the measure of life enjoyed, or according to the measure of faith in possession, some may pray to escape from the theatre of evil manifestation, and some to have valour and endurance in resisting all the terrors and subtleties of the time.

But, blessed be God! because we know how the terrible drama finishes, and how sublimely the power comes into the field, which has no terror save to evil workers, but is redolent of love and life.

In the well-grounded hope of a glorious conclusion, may we not prove, by exceeding dignity and purity, that we are breathing the fine air of a higher country, and catching the stately manners of that court and kingdom to which we belong. G. GREENWELL.

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REMARKS ON 1 COR. XV. 22.

"For as in Adam all die, even so in Christ shall all be made alive."

CAN there be any limitation to the sense in either case of "dying" or "living" in the above passage? I humbly think there cannot be; and unless we take it in connection with the resurrection, there can be no intelligent comprehension of its meaning. The passage appears to me to have no bearing upon salvation at all; but resurrection in its broadest sense, the resurrection of all Adam's race. And the use which the Universalists make of this text, applying it, as they do, to the final restoration of all men, it appears to me that we should endeavour to explain it. The fundamental ground of their error is in taking for granted, that all mankind are inherently and inalienably immortal, notwithstanding the fall; and thus they attempt to reconcile the mercy and love of God in the *ultimate* restoration of the whole human race (and many would include Satan and his angels). And now although this theory harmonises more with mercy than the orthodox one of "eternal torments," it is quite as widely removed from the true theology of divine inspiration.

That all men who ever lived upon earth will rise again without limitation is the truth conveyed by the apostle in the words of the text, but still there is a stupendous difference in degree; for there is a first resurrection for the Lord's body, the Church (I mean true disciples); and there is a second resurrection for all that are outside, both differing as to time and appropriation, but still the resurrection.

Now, as I am led to believe, and I fervently hope, that very many who were formerly Universalists are now like new born men, having their understandings opened to behold and rejoice in the glorious doctrine of "Life eternal" in Christ alone, and that this may be the first fruits of a great harvest from amongst them I think we are warranted to hope for, as well as from the ranks of the orthodox. Nay, I think their case looks more hopeful, for it is evident that they think seriously on the character of God, and do not ignore the great question of regeneration.

But to turn to another aspect of the Universalists' theory; it appears most strikingly to my mind, that their conception of the most awful sufferings to be endured for an indefinite period by the rejectors of the Gospel, to prepare them for mercy hereafter is equally and altogether as unscriptural and horrifying as that of purgatory, when the word of God assures us that the punishment of the lost is simply, but tremendously, "the second death;" and this brings forcibly to my mind, how differently men's minds will be affected by the certainty and the horrors of it after the last resurrection when they shall not be, as in this life, under the delusion of Satan's lie, "Ye shall not surely die," but all will be tremendous reality. Rising with vital power, they must fully comprehend the awful doom before them, of being not only destroyed painfully, but made fully conscious of losing that "eternal life in Christ," so lovingly and so freely offered to them while in flesh and blood; and I think this ought to be a sufficient answer to the many who maintain so stoutly that "the second death" or destruction is no punishment at all, but a boon to the rebels. Whereas, it will be the vivid realisation of all

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scriptural denunciation against contumacious sinners, such as, "but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries;" "weeping, wailing, and gnashing of teeth," &c. &c.

In the above remarks, I would not be understood to include serious, humble, God-fearing men, who believe in the inspiration of the word and the precious atonement of Christ, however they may be spoiled by vain tradition and rudiments of men, with those who stand out boldly in open rejection of these great truths, and set at defiance the declaration that God has given his Son for the redemption of lost man. Neither would I be understood, as limiting God's mercy in Christ to the subjects of the first resurrection and the restored Jews, though holding both events primarily. Far be this from what I understand scripturally, for I believe in displays of mercy beyond these; but they will emanate from this glorious investiture as a circle does from a centre. Do not we read plainly in the Book, of "saved nations" in the Millennium, and also of "saved nations" after the judgment? We may therefore exclaim in rapture with the apostle "O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out."

Lest I may be misunderstood, I think I am warranted in pointing out that a large portion of the scriptural denunciations of terror and punishment to the wicked has been in a measure inflicted on the Jews in their long dispersion; next will be visited on Antichrist in a more condign and more awful manner; but those relating to the second death will be the consummation; but as said before, it will be absolute punishment as well as final.

ROBERT REEVES.

Melbourne.

[1 Cor. xv. has surely nothing to do with "the resurrection of all Adam's race." We leave our Correspondent's argument, respecting Universalism, untouched; but it is manifest that Paul is treating of believers *only* in this splendid chapter.—EDITOR.]

DEATH—CEASING TO LIVE.—No. 2.

IN the June number of your much valued publication, you kindly inserted the article headed as above, in which was shown how incompatible existence in Hades or Paradise was with God's dealings with mankind. We now proceed to examine the pleas advanced in justification of the doctrine, by those who hold an immediate entrance of the soul of man into one of these abodes as the effect of death; "which," it is maintained, "liberates the soul, when, if at peace with God, it will be sustained by Him in perfect happiness, everything baneful being mercifully kept from its knowledge or contemplation; or, on the other hand, confined in an awful consciousness of self-condemnation, and the dread anticipation of the wrath to come." This is a fair, moderate, and comprehensive statement of the doctrine: the logical consequence of which is, that the soul must become a "marred specialty" of limited intelligence; and yet, when not brought into

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contact with this dilemma, that if able to contemplate the good, it must abhor and grieve over the evil. The definition of "attained perfection" is generally awarded to a saved soul, and poetic effusions of departed saints hovering over our bedsides, and watching and directing our footsteps, will be familiar to the reader, it being however entirely overlooked that this power is an attribute of the Deity, and must of necessity entail the possession of omniscience and omnipresence—for those dear to us might be scattered over different parts of the world, and at one and the same time stand in need of assistance or support, which is utterly incompatible with any limitation. Again, if intelligence is limited to the knowledge of good only, of what possible advantage can all the prayers offered to the Virgin Mary, or other saints, be for assistance in distress, or seasons of sorrow, trial, or temptation? Seeing that these must of necessity be baneful subjects, *ergo* mercifully hidden, —whilst submitting the good side of our lives would be a work of supererogation, seeing their happiness is said to exist in witnessing and co-operating with it. And here again is this difficulty, that some loved one might fall away from its steadfastness, and become a castaway, and the contemplation of its heavenward progress would cease, and that soul would have to be numbered with the baneful things, and a fresh act of limitation necessary for the continued happiness of the one in paradise. Mind, it is not advanced that such limitation is impossible, because all things are possible with Him with whom we have to do; but this is maintained, that man has invested his fellow with attributes of perfection before his time,—that time which is in the hand of God alone, who, when the times of restitution shall have arrived, will reward or punish, as we have sown to the spirit or to the flesh. Further, God's justice is impugned in the idea that one man should have thousands of years in Paradise, and another thousands of years in Hades, and then heaven or hell, for fulfilling precisely the same call,—viz., the filling up of that short span of time called a life, for which no one is responsible (seeing we do not make ourselves), except for the manner in which we spend it. If God, in His infinite mercy, keeps on prolonging the time ere He takes vengeance on the wicked, depend upon it, it is not at the expense of those who in the past rejected His offers of mercy and covenant of salvation. Take for example, Abraham, Lazarus, Wesley, and the last name to be written in the book of life. Not one of them could by any merit of his own enter into eternal life, except through the atonement of our Lord and Saviour Jesus Christ. None of them were responsible for the particular era in which they lived. None of them did more than choose the way of life, and live in obedience to God's revealed law. And yet Abraham has many thousands of years in Paradise, and then heaven, whilst the last redeemed one has only heaven. Take bad men: let us say Ahab, Nero, Voltaire, and the last man excluded from salvation. "When the book is closed," is it equitable that the first named should have been thousands of years in torture, and then turned into hell, whilst the last should only receive the punishment due to the same sin done in a life time? For it is the popular doctrine that whilst there are "degrees of glory," there is no difference in hell; or, as an enthusiastic preacher once exclaimed, "There are no half-measures in hell!" This may be deemed a very selfish,

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and of the earth earthy, kind of argument; but feeling convinced that the doctrine is of *man*, by the standard of man we judge it; for most unquestionably it is not supported by divine revelation, which distinctly lays down the dogma, "That a day will come when ALL who are in the grave shall hear the voice" of Him "who alone hath immortality," summoning them to give an account of the deeds done in the body. Oh! that men would accept the plain, unvarnished decree, and remember that when the silver cord is broken there is only one Artificer who has the power of re-uniting it; and He, the Lord Jesus Christ, who is now in heaven, making intercession for us, until the jewels in his crown be numbered; and then, and not till then, in obedience to his Father's decree, that time is now no more, will every one hear his voice, awakening them as from sleep, and take up the thread of life, with a keen and vivid remembrance of the past—Abraham, his last parting and blessing of Isaac; Absalom involuntary looking up, expecting to find himself entangled in the tree; Nero* exulting in the ruins of Rome; or as the guilty suicide, face to face with the exact burden which impelled him to his doom? Then, indeed, will the wicked be greatly troubled and self-condemned; will acknowledge the justice of the fiat which closes the gates of immortality against them, and relegates them to regions of punishment in accord with their guilt, until the "Second death," "The everlasting death," or the "Eternal death," ends their mistaken career; whilst those whose treasure has been laid up in heaven, will receive as their reward the GIFT of immortality; and so we shall be ever with the Lord. This is the scriptural revelation of life and death, in this world and in the world to come, and requires no attributes of intermediate states, no undefined, inexplicable, ghostly, intermediate existence. When we die, we cease to have any being; and although to us in the present times the past may seem long, yet to Him in whose eyes a thousand years are as yesterday, what is it? The past, the present, the future, are but one with Him; and in a future article, if permitted, we shall continue the subject, by showing how the majestic oneness of Almighty God and the finality of his creative omnipotence demand, that as all have enjoyed alike the privilege of life and its responsibility, without any development or change of subordination on the part of God, so the first and last man will appear before his Maker, conscious of no time beyond the duration of a life. T. CLARK.

IS IT TRUE?

CAN you find a nook in your truth-contending magazine for the following? The subject-matter has had much of my thought; and intense satisfaction has accrued to me, in my study of Holy Writ, since I apprehended the views I herewith unfold. It has occurred to me that a ventilation of them may induce further thought, and so cause them to have a wider field of usefulness.

In whatever form it is put, or whatever terms may be used to support

* Nero, having accused the early Christians of setting fire to Rome, instituted an awful persecution against them, which ultimately reflected on himself, and he was banished from the kingdom and ordered to destroy himself.

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it, the commonly received theory is that God created the world and its belongings in a *pure* and *holy* state; that our progenitors in the flesh (Adam and Eve) were once holy and happy: that if they had not sinned, all their posterity would have been holy and happy too: that, in consequence of their sin, pain and death entered the world; that (speaking after the manner of men) God, discovering that his beautiful and previously perfect works had been marred through the sin of Adam and Eve, he, *then*, as a God of love, set himself to work to devise a remedy, and the remedy which he found was in the person of his own Son. What follows? Why this:—that salvation by Christ—so far as he is the Son of man, and the worker out of our salvation—was prepared for man only. But—*Is this true?* I feel that I must reject it, and reverse the dogma thus enounced. My conviction is, *not* that salvation in Christ was *prepared for man*, but that man, i.e., the human family, was *prepared for Christ;* that he, by union with it, might work out a wider salvation.

On perceiving this, to my own mind a great deal that heretofore appeared dark and obscure in the sacred Scriptures at once became clear, lucid, and plain. Any consideration that helps us to a better understanding of the "great mystery of godliness," is fairly within the scope of scriptural investigation; for it is TRUTH that we *need*.

I conclude that it will be readily admitted that God's plan of destroying sin, and perfecting holiness, should be realised by *intelligent* beings,—beings capable of apprehension, understanding, investigation—in whom he could inspire homage, and from whom he could draw testimony. Before his Son could be *manifested*, a tangible *something* must be provided for him to be manifested in; and to this end we find, by Heb. x. 5, that a "*body*" was "*prepared*" for him.

I would now call attention to two prominent texts, which seem to harmonise, and place them side by side, as a foundation on which to rear a superstructure:—

1 John iii. 8: "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was *manifested*, that he might *destroy the works of the devil*."

1 Tim. iii. 16: "And without controversy great is the mystery of godliness: *God was manifest in the flesh*."

As the devil sinneth from the beginning (irrespective of how long ago that beginning took place), and as the present time is called the ends of the world, so it may be that, as in Genesis, the days' creations end in the formation of man, so God has arranged several ages, the last being the age of man—the current age—in order to the final subjugation of Satan; and thus the history of man is wrapped up in the history of Christ; hence, we see the *reason* of the "*fall*:" that as Christ was to be manifested in the flesh, with a view to the destruction of sin, so man became a partaker of sin. A creature could not be formed without a liability to fall; otherwise he would be all *good*, and *God*. The problem would be to preserve the creature, and yet release him, or separate him from evil. This problem has been solved by the atonement of Jesus. But to effect it, it is possibly necessary that evil should be developed, manifested, and, in a sense, perfected. This principle is shown in the parable of the tares. "Let both grow together until the

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harvest." It may then be that evil and love have been developing, side by side, through ages of ages, and culminate in the case of man. Before honour is humility; so, before the highest honour, is the greatest humility. In the case of man, humiliation and exaltation reach their climax. Thus, we get at death as necessary to life—death, perfect development of evil; life, perfect development of good. It is necessary that evil should be developed before it could be destroyed. Man is sin. God would save him, and destroy sin. Make a division between them: part of the destruction of sin is the wrath of God. The separation was effected by the cross of Christ. Christ was made sin—made the thing to die; accordingly, he gave his life, shed his blood, for the world. All this was effected by the Incarnation and its consequents. The work of Christ as a Redeeemer is a necessary consequence of his work as Mediator. If all things were created by him, and all things consist in him, and evil be developed in creation, Christ must become part of our flesh to die, that in him all may be reconciled and re-headed.

Amongst other Scriptures which could be adduced, I would just instance 1 Cor. xi. 8, 9 with the context. "Man is not of the woman; but the woman of the man. Neither was man created for the woman; but the woman for the man." Type and antitype:—

Man—the Bridegroom, Christ—the Antitype;
Woman—the Bride, His Church—the Type.

I do not quote this text as *necessary* to *prove* the above theory, but simply as a collateral supporting passage. I apprehend it will have the effect of directing thought and attention to many others of similar import.

HENRY D. H. BURNELL.

Correspondence.

THE EVIDENCE OF OUR SENSES, AS APPLIED TO THE WORD AND TO THE WORKS OF GOD.

SIR,—I was never so much tempted to disbelieve my own eyes as when they fell upon your remarks with reference to the shape and motion of our planet. I did not believe it possible, in spite of the rumour once current about Cardinal Cullen, that any educated man now living could doubt that the earth is a globe, though not a perfect one, revolving on its own axis, and round the sun. But, as you seem not to be alone in your opinion, allow me to state my fundamental objection to it; namely, that it entirely removes the only ground we can possibly have for believing any single thing whatever. You say that our belief in the supposed facts of science is merely an inference from certain natural phenomena. Very true. But so is our belief in anything else. My belief in my own existence is solely an inference from the phenomena of consciousness, confirmed by the phenomena of sense: and that inference is not one whit more certain than the inference from other phenomena that the earth is spherical. Deny the latter, and the former is reduced to little more than a probability, if that. I *may* exist; and that is all.

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Again, my belief that something which I hold in my hand, and have been accustomed to call the Bible, is a book, and not a block of marble, is purely an inference from the phenomena which it offers to my senses, and which they convey to my brain. And this inference also is no stronger than the fundamental inference drawn from the phenomena presented to us by the earth and the heavenly bodies. If the latter may be false, so may the former. Or, even on the supposition that it *is* a book, how can we know that the words you quote out of it are really there, except by inference from the phenomena which they present to our eyes? But no amount of examination with the most powerful magnifier, or with any possible assistance that the most scientific appliances may render, can make me one whit more sure that the words are there, or that any words at all are there, than I am sure, from other phenomena, that the earth is a globe. Your contention, therefore, that the inferences drawn from one set of phenomena are false, on the ground that the inferences drawn from the other set of phenomena are true, is simply sawing off the branch on which you are sitting. The moment the operation is completed, down you go, seat and all. Yes, literally *all*. You have not one particle of ground left, on which to rest any belief whatever. This argument has often been used against transubstantiation: and it applies with just as much force to your view of the earth. If it can be a plane, in spite of the phenomena which declare it to be a globe, then I may have in my mouth an entire human body, in spite of the phenomena which pronounce it to be a piece of bread; and the words which you and the Romanist quote in defence of your respective views may really be something wholly different from what the phenomena would lead us to infer.

You may say, that phenomena do sometimes deceive us; and that the whole human race was for ages mistaken, on our theory, in its inference from celestial appearances. Quite true. We are not saying that any inference drawn from any phenomenon must be true. All we maintain is, that if the Creator has made us capable of knowing anything whatever, there must be a degree of consenting evidence, that renders the inference from it absolutely certain; and that there is a superabundance of such infallible testimony in favour of the earth being a globe revolving round the sun.

An inference from a single phenomenon is always precarious. If you were in a railway carriage at rest, with your eye fixed on another carriage by your side, also at rest, and your own carriage began to move very gently, you might suppose that the other carriage was moving and your own was still at rest. But as further phenomena presented themselves you would discover your mistake. Your first inference would be corrected, and you would become no less certain that your own carriage was in motion than that you were inside it. Just so, those who regard only the single phenomenon of the sun and the earth changing their relative position, may easily suppose that the earth is a plane, and that the sun revolves round it. But any one acquainted with the enormous mass of phenomena, which have now been observed, and which all combine with one voice to tell the same tale, could as easily believe in the Cosmos of (alas!) the RAINBOW, as a sane man, wide awake, who had

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gone by train from London to Liverpool, could believe that he had never stirred from Euston. The former would be a little shaken in his belief, by being told that his ancestors were mistaken, and therefore that he may be mistaken also, as the latter would by being told that as his first impression was a mistaken one, all his subsequent impressions may be equally so, and therefore that he had better return to his original faith, and believe himself to be still quietly waiting at the London terminus.

Now I beg leave most seriously to disclaim any intentional exaggeration either in this or any other of the illustrations I have used. I believe that no possible denial of the evidence of our senses can exceed the monstrosity of denying that our earth is a globe. We may apply to it in the fullest sense St. John's words, "That which we have seen with our eyes, which we have looked upon, and our hands have handled." We can tell the shape of the earth just as well as we can tell that of a marble which we hold in our hands. We cannot, indeed, roll it about as we do a marble; but we can go all round and round it in every direction—from north to south, from east to west, and from every point of the compass between. There are two small patches of its surface inaccessible from extreme cold; but we can go all round these frozen zones, scarcely ever losing sight of the same stars, in their long winter nights; so that our knowledge of the earth's shape would not be perceptibly increased if they could be actually traversed. With these exceptions, man has again and again explored every square mile of his habitation, and made endless observations of every possible kind in every corner of it. And the result is, that he *sees* and *feels* and *knows* it to be a globe, just as certainly as any individual man can see and feel and know that the marble in his hand is a globe. Of course it would be possible, barring the law of gravitation (which either you or one of your correspondents very consistently abandon), to go all round "a circular plane" in any direction, and arrive at the point of departure: but it would be impossible to do so, and to suppose that you were going round a globe,—unless God miraculously interfered at every point to make all the phenomena testify to a lie. That Omnipotence *might* mock us in this way, no one denies. But our entire confidence in *anything* rests on the assurance that it will not do so. The Creator has piled up phenomena upon phenomena, mountains high, all declaring with one voice that the earth is a globe, and *can* be nothing else. Are we to believe him? No, you virtually say, we are not: he has done all this merely to deceive us and make fools of us. Then if so, what confidence can we place in his truthfulness? What becomes of the Bible? Why is his *word* to be believed any more than his *works?* I have already shown that if inferences from phenomena are to be discarded we can no more read a line of the one than a line of the other. But if we *can* read one simple line of either, then the phenomena of his works declare the earth to be a globe as distinctly and positively as the phenomena of his word declare that Christ died and rose again. And if the one testimony so grossly deceives us, how can we believe the other testimony?

And on what ground are we asked to disbelieve the evidence of our senses, that is, the testimony of God speaking through our senses?

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Why, simply on a pure assumption of human wisdom. You assume, that if God did not intend to reveal by his word certain cosmical and astronomical facts, then unknown to man, he must have restrained the inspired writers from making any allusion to the phenomena connected with them; inasmuch as, if they did, their language must either be utterly unintelligible, or it must be adapted to the existing state of knowledge,—that is, it must be the language of appearances. But why should it not be? David speaks of the sun "waxing hot." Do you believe that it does so, as the day advances? If not, he spoke in the language of appearance. The only fact necessary for his purpose was, that any given person or thing on the surface of the earth receives more heat from the sun at mid-day than in the early morning. How that effect is produced did not in the least concern the spiritual truth which he was illustrating. Would David's psalm have been improved if he had been inspired to express the fact with scientific accuracy? The only result would have been that his contemporaries would have thought he was mad. Indeed, very much the same verdict would be passed upon any educated man now who always spoke strictly according to his scientific knowledge. Are not we constantly speaking of the sun getting hot, of its rising and setting, and so forth? It is no sufficient answer to say that every one understands what we mean; for we should do so, whether they did or not. Suppose I tell a very ignorant boy that he must be up with the sun the next morning. I may be perfectly aware that my language may tend to confirm him in his belief that the sun actually moves through the heavens. But am I bound to stop and correct that impression? Am I bound to take that opportunity of teaching him astronomy? Surely not. My sole object is to get him up at a certain hour; and to secure that, I speak of certain phenomena, which will be presented to his eyes, in language which he can understand. I am not misleading him. I am simply leaving him in the ignorance in which I found him, and out of which I do not feel it necessary at present to lift him.

Your argument rests entirely on the assumption that it would not have been truthful for God to have acted in the same way towards us; that if he did not intend to reveal the facts in his Word, he was bound to abstain from making any use of natural phenomena in illustration of spiritual truth, lest, when the facts were afterwards discovered, he should be accused of untruthfulness. This assumption appears to my mind utterly irrational. And when we see to what consequences it would lead us, I cannot but feel amazed that any man who both trembles at God's word and believes the evidence of his senses should venture to make it. You are just inventing a millstone to hang around the neck of inspiration. It is not there. The difficulty is quite imaginary, depending on a gratuitous and false assumption. But unbelievers in the Bible will gladly accept it as a reality; and unbelievers in the great truth of immortality in Christ alone will gladly point to the RAINBOW, to show how little reliance can be placed upon the judgment of its advocates. It is easy to say that the editor alone is responsible for the escapade. What the public will say is, that "the RAINBOW believes the earth to be a plane;" and most people will want to hear no more. This, they will say, is literalism run mad.

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But what could you expect, they will ask, from people who interpret literally such words as life, death, and destruction, and cannot see that life means happiness, that death means misery, and that destruction means everlasting preservation in conscious existence?

SAMUEL MINTON.

ASTRONOMY OF THE BIBLE.

SIR,—I have read with some interest "The Astronomy of the Bible," in the RAINBOW for the present month. Like the great majority of literary productions, it is, in my humble opinion, partly true and partly false. And, with your kind permission, I will endeavour to point out the statements I believe to be true, and then give my reasons for pointing out those which I believe to be contrary to facts.

And I may premise that the writer of said article can never have studied astronomy from any other than a Biblical standpoint; though the scriptures, so far as I am aware, do not pretend to teach astronomy as a whole, but only allude to it, now and then, incidentally, and sufficently, I believe, to prove that it has no *orbital* motion. But I must not anticipate.

I believe, with the writer of "The Astronomy of the Bible," that the earth has no *orbital* motion: that so far from the earth revolving round the sun, according to the popular theory, it is the sun which revolves round the earth; and that the mean distance of the members of our solar system from the earth is not one fourth that represented by those who accept the Newtonian theory of astronomy.

In a work on astronomy, first published in 1868, entitled "The new Principia; or the True System of Astronomy, by R. J. Morrison, M. A. J., F. R. Hist. Soc.," the mean distance from the earth of the sun is 365,006·5 miles; the mean distance from the earth of the moon is 27,304 miles." Now the sun passes through the twelve signs of the zodiac in 365 days, odd hours and minutes; the moon passes through the same in 27 days, odd hours and minutes. Consequently, it will be found that both sun and moon are exactly as many thousands of miles distant from the earth *as they are days in making the circuit of the zodiac.* This is very remarkable. Thus, while it is shown, in the work before mentioned, that the earth is distant from the moon only a little more than 27,000 miles, popular astronomy tells us that though the earth is at times 200 millions of miles nearer the heavenly bodies than at other times, "yet they appear in the same direction; the nicest observations detect no change, or parallax!"

But while I agree with the writer of "The Astronomy of the Bible" that the earth has no *orbital*, I cannot agree with him that it has no *axial* motion. I will endeavour to give my reasons as briefly as possible. To prove the *axial* motion of the earth, I must refer to the time occupied by some of the planetary bodies in making the circuit of the zodiac. The moon, as I have already stated, passes through in 27 days, odd hours and minutes; the sun, in 365 days, odd hours and minutes; while the planet Herschel requires nearly 80 years to make the same circuit of the heavens. Yet, notwithstanding this great variation in the time required by the planetary bodies just mentioned, in passing through the twelve signs of the zodiac, how are we, on any other theory than the

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axial motion of the earth, to account for the well known fact that all these planetary bodies alike are brought to any one given point in the heavens every 24 hours? How is it possible to account for this phenomenon on any other hypothesis than that of the earth's *axial* motion—its diurnal motion on its own axis?

The planet Herschel, as I said before, requires nearly 80 years to pass through the twelve signs of the zodaic, being nearly 7 years in progressing through one sign, which is equal to 30 degrees only of the 360 degrees comprising the whole of the celestial sphere; And yet this very planet is brought, by the *axial* motion of the earth (and by no other) to any one given point of the heavens, once in every 24 hours! Thus, while it is 7 years in passing, by its own independent motion, one sign of the zodiac, or one twelfth portion of the celestial sphere, equal to 30 degrees only out of the 360 degrees it comprises, it is made, during that period of 7 years, by the *axial* motion of the earth, to perform the circuit of the whole heavens more than 2555 times!! And if the axial motion of the earth is denied, I would respectfully ask the writer of "the Astronomy of the Bible" how this wonderful phenomenon is to be accounted for?

Again: the sun makes its revolution through the zodiac in a year, occupying one sign a month—the sign being one-twelfth of the celestial sphere. Now, if any person will remain out of doors, on a fine day, for about twelve hours, he may see the sun appear to rise in the east and set in the west, making the distance of the whole hemisphere; while its own independent motion through the zodiac *the same distance* requires half a year, or six calendar months. This is sufficient to demonstrate the axial motion of the earth.

Of course, if we prove the axial motion of the earth—its diurnal motion on its own axis—this destroys, at once, the hypothesis of its being an extended plane. I contend that the earth has *two* independent motions, namely, *axial* and *polar*. I am fully aware that it requires a great number of years to render the polar variation perceptible. These two motions are all that can, I believe, be proved that it has.

I feel fully satisfied of the falsity of the Copernican and the Newtonian popular system of astronomy. Popular astronomy is on a par with popular theology; on the former of which, the views of the writer of "The Astronomy of the Bible" are, after all, far in advance.

Fully aware that the whole subject is far from being exhausted, I beg to submit, in all humility, my statements to the serious and candid consideration of the writer of "The Astronomy of the Bible" in particular, and to the readers of the RAINBOW in general, believing that honest discussion is one of the best means of obtaining the truth. Trusting this may be the case in the present discussion of "the Astronomy of the Bible," I beg to subscribe myself, yours respectfully,

EDWIN THORNTON.

Astwood Bank.

SCRIPTURAL ASTRONOMY.

DEAR SIR,—I am sure the great majority of your readers will feel unutterably dismayed when they attempt to find some arguments in refutation of the scriptural statements made in the first article of your August number. You are quite right in saying that the pro-

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fessors have never ventured to appeal to Scripture in support of their whimsical theories. But they have even taken pleasure in boasting of the errors they say they have found in the inspired volume. This is not to be wondered at; for some of these professors are avowed sceptics. But what shall we say to those godly men who have been for generations accustomed to regard science as the "handmaid of religion," and have never dared to encourage a doubt of the truth of what is called the Newtonian philosophy? The fact is, they have never given it one hour's consideration since they left school. You have, in your last issue, almost exhausted the scriptural proofs of the fallacy of the prevailing theory. They are so overwhelming, that of themselves they are quite sufficient to render any further arguments unnecessary. If they were merely inferential, or at all doubtful in their meaning, we need have laid no great stress upon them, but they are so numerous, so expressly stated in almost every book, from Genesis to Revelation, that, without denying the whole, we dare not reject or dispute the authority of what inspiration teaches on the subject. If the Newtonian theory was, indeed, unassailable, it would be mere superstition and credulity to regard with confidence any portion of the sacred volume. We need not, therefore, dwell upon the inconsistency and absurdity of trying to reconcile the two. But what shall we say when we find not only Scripture, but reason and facts, and the evidence of all the senses we possess, are dead against the globular theory? How, then, shall we account for the universal and implicit reliance with which the modern astronomy is regarded? I can only account for it by the fact that not one educated person in five hundred is thoroughly acquainted with the system he so stoutly defends. The rank absurdities of it are so glaring that no man of common sense would degrade his understanding by receiving it as the truth. I must leave it to others of less practical temperament to dwell on the outrageous statements which theoretical astronomy proposes for our acceptance. But I have it in the handwriting of more than one of these professors, that "facts are not science"! They actually acknowledge that scripture, reason, and *facts* are against them! But science, notwithstanding, is to be regarded as superior to every other consideration. Is England yet prepared to endorse this astounding claim? Therefore the real issue of this contest lies in a very narrow compass. We have not to determine what is scriptural, or what is rational, or what is agreeable to fact, but simply whether theory is to be held superior to fact, mystery to truth!

Putting, for the moment, all Scripture and reason aside, I am prepared to furnish ten thousand proofs why the world cannot be a globe, and why it cannot possibly revolve. Now let us just consider that the accredited superficial area of this supposed globe is over one hundred and ninety-seven million square miles. What will your readers say when I tell them that the man has never yet been heard of who has ever ventured to specify the precise spot at or from which the smallest section of the prescribed curvature can be seen, on earth or water. Nor has the mathematician ever yet been born who has attempted to explain how a globe or sphere can be said or thought to exist with every other formation on its surface but the one most wanted. This is

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a most singular fact; that there is not any portion on the face of the earth, possessing sufficient curvature to form a globe of any size or shape. Mile after mile has been surveyed, in the construction of railways, canals, and fortifications, in every country, on every continent of the known world. There are, at this moment, millions upon millions of miles of railways and canals in Europe and America; all of them made by the hand of man, all of them surveyed as carefully as a watch maker would measure the length of his tiny chain. The steppes of Russia, the prairies of America, the fen lands of Holland and England, are not more level than the waters of the South Pacific Ocean. Travel where you will, it is either hill or dale or level plane; but anything like a sphere, is looked for in vain. The greater always assumes and always contains the less. If the earth is a globe of 25,000 miles in circumference, there *must* be an actual and demonstrable curve somewhere. Where is it to be seen? We *can* show a series of planes; why are these positive planes to be called curves? What is the use of language, if round and straight, a sphere and a plane are convertible terms? The age is getting too practical much longer to endure this insult to our understandings. The press has hitherto been overawed by the terror of the Scientific Societies, and have persistently closed their columns against all discussion on the subject. The professors have felt that any agitation would be fatal to their system, and that their only chance of delaying an ignominious exposure was to observe an unbroken silence, and to urge the press to sneer and laugh down all who dared attempt any agitation on the subject. Thus they have sheltered themselves behind the illogical argument that because "everybody believes this," and "nobody doubts that," till they have persuaded the nation that any opposition to the received opinion, must be regarded as a proof of insanity and deserving only of utter contempt and scorn. We must devise some means by which the professors will be compelled to inform us *how*, and *when*, and by *whose authority*, the existing astronomical theories were first introduced. At present we know nothing of these matters, and are simply relying on the authority of some publishers who got possessed of the writings of Newton and others, and have never up to this moment, been able to produce any direct authority from the authors themselves as to the literal truth of their mathematical problems. May I suggest that some of your intelligent readers form themselves into a committee of inquiry and give this subject the attention it so richly deserves.

J. H.

IS IT THEORY OR FACT?

DEAR SIR,—In the leading paper of your August number of the *Rainbow* you affirm that the spherical shape of the earth is simply "*theory*." "The entire superstructure of modern astronomy is built upon an hypothesis. This is the admitted and unquestionable fact." Now, really, it seems to me that the true statement of the case is just the reverse; the rotundity of the earth is a *matter of fact*; it can be seen with the eye, it can be measured with the line, it can be reduced to mathematical demonstration; so that to believe the earth is a plane is to believe contrary to one's senses, contrary to

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reason, and contrary to revelation, for nowhere in Holy Scripture is it affirmed that the earth is a plane.

1. The rotundity of the earth is visible to the eye as you gaze upon the wide expanse of ocean; its circular form is distinctly obvious to the senses. You may see the ships, as they retire from you, gradually disappear in the sea, the hulks being completely hid by the roundness of the waters.

2. The spherical form of the earth may be seen in an eclipse of the moon. The shadow of the earth is then thrown upon the moon, and as its circular form passes across the face of the latter, we have a proof, visible to the senses, that the earth is round.

3. The curvature of the earth is a matter that has to be allowed for in constructing canals and railways, &c. An eminent surveyor of this city informs me that the actual difference between a straight line and the earth's curvature is the following:—Taking a sight of one mile at a sweep with a glass adjusted by a spirit level, the difference is eight inches: in two miles the divergence would be two feet eight inches, or in twenty miles the difference would be two hundred and sixty-six feet, and so on. It is a matter of fact that this curvature must be allowed for, or else the construction of canals, &c., would be a total failure. This spherical shape of the earth is found also to be universal upon the earth's surface, wherever man has trod. *Ergo*, the earth must be round.

4. The phenomena of nature prove the rotundity of the earth. Assume that the earth is flat, "an extended plane," the result would be that day and night would be equal, and at the same time upon all parts of the earth. The moment the sun rose above the horizon the whole plane would be illuminated (try the experiment with a candle upon a flat table), and this illumination would continue in every part till sunset. Now this is contrary to fact; days and nights are not equal all over the world, neither is it light or dark all at one time. In Lapland they have three months' night continuously and three months' day; when it is light with us it is dark at our antipodes. The earth, therefore, cannot be a plane.

5. Again, if the earth were flat, we should indeed have "ends" to the earth. But how is it that no traveller has ever yet reached those ends? and would there not be the possibility of falling over?

The spherical form of the earth is, therefore, a matter of fact, and "facts are stubborn things." I should be sorry indeed to think that the statements of God's Word are opposed to facts, and such truly would be the case if the Bible affirmed that the earth were a plane. But, notwithstanding all the quotations given for this purpose, in my judgment they entirely fail to do so. Truly the Scriptures do not affirm that the earth is round; neither do they affirm, nor is the deduction consistent, that the earth is flat. Yours very truly,

Oxford. CHAS. UNDERHILL.

SCIENCE OR THE BIBLE—WHICH IS TRUE?

DEAR SIR,—I am greatly pleased at the stand you are making on behalf of the astronomy of the Bible. It is a subject which has occupied my attention for some considerable time past, and which, after some years of careful consideration, has induced me to abandon the Copernican system of astronomy, as a mighty, though masterly, delusion. The primary

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cause of doubt with me was the amazing discrepancy existing as to the importance of the earth, on the one hand, and the utter insignificance of it, on the other. It is inconceivable that both views can be correct. The Bible, it is certain, from beginning to end, represents the earth as second only in importance to heaven itself, while science teaches us it is, relatively speaking, the merest speck in the universe. Which is true? Which should Christian men believe? Science, against which Christ bids His people to be specially aware? Or the Bible, the direct inspiration of the Almighty Creator of the universe?

Having abandoned the idea of the earth being a globe, I endeavoured, to the utmost of my ability, to construct a system which should, whilst in perfect accordance with the Bible, *satisfactorily account* for all the various astronomical phenomena. This, I must candidly confess, I failed to succeed in, so long as I was committed to the idea of the earth being a *plane*. My failure in this respect caused me much uneasiness, nor did I, for a considerable time, see my way out of the difficulty, until the idea occurred that science might have acquired a *portion* of the truth. This led me to construct a system representing the earth as a HEMISPHERE; not, however, rushing wildly through space, but at rest, "founded upon the seas," "established upon the floods." So far as I am aware, this theory has never been suggested, but I believe it will most satisfactorily account for all the various astronomical phenomena witnessed from the earth's surface. At the same time there are many passages to be found in the Bible which, if they do not confirm the truth of the suggestion, at least favour it to a remarkable extent. Isaiah lxv. 25, speaks of the earth as a holy mountain; Psalms xxiv. 3, as the hill of the Lord; Jer. vi. 22, speaks of the *sides* of the earth; whilst Job i. 7, speaks of Satan walking up and down in the earth.

This is a vast subject, and I therefore think we should abstain from committing ourselves to any particular theory, until it is more thoroughly investigated, or we may be placing weapons in the hands of our adversaries, who, we may be quite sure, will fight most desperately in the defence of the so-called *perfected science*.

Yours faithfully,

THOS. CLARK.

Claremont House, Sutton.

SUN AND SUN-LIGHT.

DEAR SIR,—With reference to the astronomical question (now that you are about to favour us with a paper on the subject) it is worth remark if you have not noticed it, that there are two different words in the Hebrew for the one word "sun" in the English version, namely, Khammoh, the sun; Shemesh, the light of the sun; as also for the one word "moon," namely, Levonoh, the moon; Yoraiakh, the light of the moon. Thus, when Joshua said (x. 12), "Sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon," the words in the original are Shemesh and Yoraiakh; but in Isaiah xxvi. 23, they are different, "Then the moon (Levonah) shall be confounded, and the sun (Khammoh) ashamed." This distinction is important, as, for instance, "it was not until (the light of) the sun was down that Joshua commanded that they should take the carcase of Ai down

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from the tree;" and in Judges ix. 33, we read, "in the morning as soon as the sun (Shemesh) is up," which is very different from the rising of the sun.

Pick says, whenever the sun and moon are mentioned together, Khamoh, the sun, is always followed by Levonoh, the moon: whenever Shemesh, the servant (light) of the sun, it is followed by Yoraiakh, the scent (light) of the moon.

It was the Shemesh that returned 10 degrees on the sun-dial of Ahaz, and not the Khammoh.

Faithfully yours,

Beccles. S. F. Pells.

A GEOGRAPHICAL AND ASTRONOMICAL PUZZLE.

Dear Sir,—Let the philosophy of man solve the following problem:—

What is the length and the breadth of *a sphere?**

I ask, because it is as well that a clear definition be drawn between "the wisdom of the world," and the wisdom of Him who alone "knoweth the ordinances of heaven, and setteth up the dominion thereof in the earth."

Faithfully yours,

Gershom.

IMPORTANT QUESTION IN THEOLOGY.

Dear Sir,—In the May number of the Rainbow I read with much interest and attention, your reply to my query; but allow me to say, that I think you have rather mistaken what that query was, and what was my object in putting it. It was, what is meant by believing in Christ? or, what are we to believe about Jesus of Nazareth, in order to our having life in him? Not that in these words we are all called to believe that we have "Life" in Christ. For here are two perfectly distinct truths, though they are invariably conjoined in the New Testament. For that Jesus is the Christ is one truth, that you or I have Life in him is another. We must believe *in Christ* before we can have life *in* Him, and a man may think he has life in Christ, who yet does not believe in the Christ of the New Testament. With you I believe every *believer* in Christ has "Life in him;" and this much, or something like it, the multitude profess to believe of every *true* believer as they speak. But the query is, what is a true believer, what is that truth he believes, and with which salvation in the Scriptures is inseparably connected? For whatever that truth means, it is, undoubtedly, "the way of salvation," "the word of eternal life." "Thou hast the words of eternal life, and we have believed and know that thou art the Holy One of God." John vi. 68, 69.

This being so, I know not a more important question for consideration, than what our Lord and his apostles mean by believing in him; nor with the meaning of which is more intimately connected the salvation, peace, and the hope of every sinner. . . . My object simply was, to elicit your explanation and, perhaps, raise some discussion upon my query, the more as I do not think these words are generally understood as our Lord and his disciples understood them. From your reply I see you do not consider the assent or admission that Jesus is the Christ is what either our Lord or his apostles meant by believing in him; that the multitude believe this much; but when one further believes he has "life in Christ," that his assent or admission becomes saving faith. In this thought I do not agree with you. That Jesus

* Job xi. 9; xxxviii. 18.

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of Nazareth was the promised Messiah, the Son of God—the Saviour, Lord over all, I hold was, "the glad tidings of great joy" declared to all people, for their belief that they might be saved; in a word, the Gospel. This Gospel is true, whether we believe it or not, but the belief that you or I have "Life" in believing in this Gospel is not the Gospel; for it is neither what is or could be revealed, and our belief of which might be true or untrue. The Gospel of Life is a testimony entirely and exclusively concerning Christ; the belief that you or I have Life in him is a declaration concerning our state, circumstances, and relation to Christ, and is conditional on our believing *in him*. It is not then our believing we have "Life" in Christ, that turns our belief that he is the Christ into saving faith; but our now *believing* that he is the Christ, in place of what we have, perhaps, been alone doing—merely professing a belief in him.

What the multitude mean by their profession, assent, or admission that Jesus is the Christ I do not know. I only know that the majority of Christian professors, with no better belief in Christ than they now seem to have, would have ranked with the scribes and pharisees in rejecting Him. Every Jew believed in a Christ to come; just as every professing Christian believes that a Christ has come. We know what happened when their promised Messiah did come, and for my part, I do not think the profession of the multitudes in our day is any better. I have said it is one truth that "Jesus is the Christ," and another "that we have Life in him," and I would hold that one may—and I believe many do—believe in Christ who yet do not know they have Life in him; and the reason why is not far to seek; for we are constantly told that the belief of any one truth or of any number of truths, will not and cannot save any one; that is, salvation is conditional on works, on something very difficult to define, coupled with our realising a certain character, not even attempted by most, and, as I believe, unattainable by any who are supposed to be as yet in some middle state, neither a believer nor unbeliever.

My mind, then, on "the way of salvation," as I understand it, was declared by our Lord himself, and by his apostles, was this;—that Jesus of Nazareth was the promised Messiah; the Son of God; the Saviour; Lord over all. These different titles belong to Jesus of Nazareth exclusively, and each or any of them implies his title to the others. These titles are divinely recorded or testified, and are the subject of the Gospel—which is a declaration or a proclamation of who Jesus of Nazareth was, and proved by his resurrection from the dead. This is that "Gospel which is the power of God unto salvation" of every one who believes what it declares. It is not an offer; nor a proposal; nor a law of works to be obeyed or kept; nor an exposition of the atonement, or work of Christ upon the cross, but a Record or Testimony concerning Jesus of Nazareth. And being a Record or Testimony, and therefore unconditional, it is equally addressed to all, free to all, suited to all: and it is good news to every man whether he believe it or no. It involves no questions beyond this—Is it true? He that believeth this Record has "Life," but he that believeth not—no matter what else he may believe or think—has not "Life."

It is true we are told, "This is

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the record that God hath given to *us* everlasting life, and this life is in him;" but it is immediately added, "he that hath the Son hath the Life, and he that hath not the Son of God, hath not the Life" (1 John v. 12), and how this Life in the Son is attained, we are told in ver. 20, "We know that the Son of God is come," we know the true one, "and we are *in the true One.*"

Now what is the state of the professing Christian Church? There is notoriously in it neither union nor communion. The majority, if asked, cannot tell with any distinctness what is the Gospel, and no two agree in what it is they are invited to believe unto salvation. Can we wonder, then, that the multitudes are walking as to this salvation in the dark? Why is this so? In the end, no doubt, we are ourselves responsible for our unbelief. But at the same time I have no hesitation in saying that the Gospel usually preached is a way of salvation by works, and that this is so is in consequence of what they are taught. It was for these reasons I felt my anxiety to draw the attention of the RAINBOW to the subject, and I still think some of your writers might do worse than turn their attention to the all-important question—What are sinners to believe in order to their salvation?—Believe me, with much esteem, yours sincerely,

W. HAMILTON. M.D.

Marlton, Wicklow.

[Do not the closing words of John xx. entirely meet this case? The words are: "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written that ye may believe that Jesus is the Christ, the Son of God; *and that believing ye may have life in his name.*"—EDITOR.]

LIFE.

DEAR SIR,—"To define life you must specify what it is that is possessed in common by the Creator and a blade of grass, but is not possessed by a stone."

The above sentence appeared in Mr. Minton's paper in your July issue of the *Rainbow*. Without attempting to define life, I would suggest the following common characteristic, *i.e.*, a selecting, appropriating, and assimilating principle.

Life in every form chooses from the compound bodies it lives upon those elements suitable to its particular wants, and rejects the others. As is seen in the oxidation of the blood, and the renewal of tissue, as well as in the results produced by the absorption of nourishment by the roots and leaves of plants. They all select: they all appropriate: they all assimilate.

In mortal man and the lower forms of animal creation this takes place to supply waste, and to renew and increase the life. But with him who *is* life there can be no need for this. May there not, however, be a beautiful truth contained in the application of this very principle to our God? May it not be said that he, in selecting, appropriating, and assimilating, is still acting under the common law of life? He chooses the good and refuses the evil. "Ye have not chosen me, but I have chosen you." Is not this selecting? "Your life is hid with Christ in God." Is not this appropriating? "For we are members of his body, of his flesh, and of his bones." Here is assimilation.

So that life in every form, from the highest to the lowest, may be considered to manifest in common the selecting, appropriating, and assimilating principle.

Yours faithfully,

W. H. PORTER.

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MATTHEW XXV 46.

DEAR SIR,—An article in the March number of RAINBOW, entitled "The Assize of the Nations," concludes with these words. "The whole scene in the passage before us, is suggestive of many important considerations."

Will the editor kindly give place in his pages to the following important considerations drawn from Matt. xxv. 46. Subject:—The living nations on the earth at the time "when the Son of Man shall come in his glory." "These shall go away into everlasting (age-lasting) punishment, but the righteous into life eternal" (age-lasting).

Query: What life? It is *not* their life that is predicated of, but the scene, place, condition, and circumstances *into* which they are ushered. Psalm xxxvii. and Psalm lxxii. vividly present this very scene, full of abundance of life. But the question to be considered is this: Are these favoured ones transmuted into immortals? Are they not rather, as living persons in natural bodies, the nucleus of the population of Messiah's kingdom? They have not been "*changed* in a moment, in the twinkling of an eye." Neither have they passed through *death* and *resurrection*. Why are they so generally supposed to enjoy immunity from that which is "appointed unto men;—once to die?" And further: does not the scene of the great white throne, with the opening of the books, lead to the expectation that these are among the host that appear there for judgment: having lived an ordinary, or perhaps, prolonged term of life in their circumstances, and passed away as the generations from Adam to the present time?

It is maintained by some teachers of divine things, that when the "Book of Life" (Rev. xx. 12, 15) is opened, no name is to be found there. (*Lectures on Revelation*, by Wm. Kelly, p. 608.) This would be correct if the millennial period did not add its quota to the "rest of the dead" who were left for judgment at the beginning of that period.

Would it be too much to assume that the state into which the "righteous" (as living persons in natural bodies) are admitted is probationary: whilst that into which those pronounced "accursed" are dismissed, is disciplinary? But if the "blessed," as a sequence of being made participators of the life of joy and gladness that flow from the presence of the Great King, are *not* thereby immortalised, but stand among the resurrected dead, small and great, before the great white throne, either to hear their names called from the book of life, or the dire alternative, to be cast into the lake of fire; then, by parity of reasoning, that assembly on the left hand dismissed into everlasting (age-lasting) punishment, must be regarded as living persons in *natural* bodies, capable of enduring punishment according to the normal signification of that word.

Again: If the thirty-seventh and seventy-second Psalms afford a picture of the "inheritance" into which the righteous enter, it clearly represents that inheritance as *on the face* of the earth. Then, once more, by parity of reasoning, the *place* of punishment must be assumed to be also ON the face of the earth, and not *within* it.

It is certain only one hemisphere can be illumined by the heavenly city, the abode of the glorified saints (the raised dead, and the "changed" living,), as that city remains stationary over the earthly Jerusalem during the millennium. The opposite hemisphere might

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well be conceived of as the place of *banishment* ("shall go away") and age-lasting punishment: exclusion from the glory of the kingdom. Well may there be anguish and sorrow; "weeping, and wailing, and gnashing of teeth" in this *outer* darkness. (Not total of course, but in relation to the glory.) "The nations of them that are saved, walk in the *light* of it." C. L.

To Correspondents.

Erratum.—In page 353, last number, line 7 from top, for push, read crush.

"E. S. D." says:—"I cannot believe the earth a globe. I keep close to Psalm xix. O, the magnificent simplicity of Holy Scripture! Your work is marvellous for developing deep thoughts."

B. G. O. MATTHEWS, and J. M. TOZIER; received with thanks.

ROBERT REEVES, and C. G. DARVELL.—The motive of your letters is appreciated; but we knew all this many years ago, and can answer it easily. Wait, and you will thank us for TRUTH instead of "theory," and prize the *Rainbow* more than ever.

"B. B."—Our answer is, "The works of the LORD are great, sought out of all them that have pleasure therein." Every believer in the coming kingdom of our blessed LORD should be glad to get as much light as he can about the world in which that kingdom is to be established, and such light is found *only* in the Bible."

"H. G." writes:—"If men of an orthodox school were susceptible of the conviction that the Bible is the fountain of all *truth*, whether of science or theology, they would certainly feel a qualm of conscience on reading your article on 'The Astronomy of the Bible.' It is clear and thorough. Howbeit if such are not to be gained, it will surely serve to establish and strengthen the believer in the Word, and also to confirm the wavering. GOD grant it, for his name's sake!"

JAMES MUIR.—Job xxvi. 7, so far from suggesting that the earth is "a globe," *proves* it a plane, at rest. As Adam Clarke supposes, it refers "to the opinion that the earth was a vast extended plain, and the heavens poised upon it, resting on this plain all round the horizon." Hangeth the earth upon nothing, is rendered by the Chaldee, "He lays the earth upon the waters, nothing sustaining it." Your learned townsman, Dr. ROBERT YOUNG, reads, "Stretching out the north over desolation, hanging the earth upon nothing." Hanging, or suspending, absolutely excludes the idea of motion. As to its "never being stated it is a flat," there is abundant evidence for the fact in the absence of the word. 'Longer than the earth and broader than the sea," are terms applicable to a plane, but not to a sphere. "He stretched out the earth above the waters" (Ps. cxxxvi. 6), necessitates the thought of a flat or plane. *Spreading the earth over the waters*—true or not, *there* are the words! We believe them, and will believe them, though all men forsake us. "Spreading, or stretching out the heavens over the earth," gives the same thought. Stretching out the heavens over a *globe* would be utterly unintelligible. We thank our correspondent for his good wishes. He also says, "I have read your article in this month's *Rainbow*, on 'the Astronomy of the Bible,' with great interest."

"H. S." says:—"Once more you have fearlessly vindicated the truth of the Bible. You have my fervent thanks—all that I have to give. But you will be abundantly rewarded some day, for it is written, 'Them that honour me I will honour.' He whom you serve will raise up friends and helpers. Fear not!"

"O P."—On the theory of universal gravitation, we refer you to a masterly paper read before the Victoria Institute, or Philosophical Society of Great Britain, entitled "On Current Physical Astronomy," by JAMES REDDIE, Esq., Hon. Mem. Dial. Soc. Edin. Univ., Hon. Sec. Vict. Inst. We go much farther in our dissent from Copernicus and Newton than Mr. Reddie does; but it is very suggestive to find a learned scientific astronomer disputing the theory on which modern astronomy rests. "For more now than a quarter of a century," he says, "I have known practically what it is to be 'a scientific heretic,' and how it fares with any who will venture to throw doubt

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upon the truth of universal gravitation, or to question what is supposed to be found in the *Principia*." And, again, "Sir Isaac Newton, in the *Principia*, professes to establish upon a mathematical basis what Kepler taught were the motions of the heavenly bodies, superadding a physical cause or law to account for these motions after they have been set agoing. That law, as is well known, was gravitation. The theory of universal gravitation (as I have already stated in this Institute) was previously propounded by Halley and Hook to the Royal Society of London, ten or twelve years before the *Principia* was published. How the original conception of the theory came to be assigned to Newton, and the mythical story of his apple to be invented, I do not know; and how honest persons, if well instructed, can repeat the story, I do not understand. I can only once more point to the printed *Transactions* of the Royal Society to prove that it is a myth. All that Newton had to do with the theory was to give it mathematical countenance, and (as is popularly believed) to demonstrate its truth. But even if Newton had proved—which I beg leave to deny—that gravitating bodies could revolve in circles or ellipses round their centres of attraction, he must surely have done so in vain, if the real motions of the planets are now held to be neither the one nor the other; and if the sun moves onward in space, it is simply impossible that they can be so. But Newton, also, like Kepler and Copernicus, held the sun to be at rest, the primary hypothesis of the third book of the *Principia* being 'That the centre of the system of the world is immovable.'"

WILLIAM BATHGATE, author of "Answers to Objections Against the Planer System;" Liverpool: Burton, Green Lane, Stoneycroft, (price twopence,) writes:—"Your article in the last number of the *Rainbow*, on 'The Astronomy of the Bible,' in which you so firmly uphold the fact that the earth is a *plane*, has given me, and many others in Liverpool, the greatest pleasure. I have not the slightest doubt that you will, ere long, 'obtain the sympathy of your readers;' for the planer system, as you have so well shown, produces reverence for the Holy Scriptures, whereas the present system of astronomy is a strong fort with infidels." We quote a paragraph from Mr. Bathgate's pamphlet: "The Bible teaches that the earth is at rest; that the sun and moon move; and that the stars are smaller than the earth. There is not one passage in the Book that favours the Newtonian theory. The Bishop of Peterborough says, 'I have no fear whatever that the Bible will be found, in the long run, to contain more science than all the theories of philosophers put together.' There is no doubt that when the earth is generally believed to be a plane, the Bible will be respected more than ever, since it will be found to be *literally true* when speaking of the creation, and infidelity will lose its strongest hold against Christianity."

"A. Y."—The "Grecians" mentioned in Acts vi. 1, were Greek-speaking Jews, mostly born in the provinces. We cannot suspect the distributors of the charity of intentional partiality; but think, with OLSHAUSEN, that "It was really just an emulation of love, each party wishing to have their own poor taken care of in the best manner."

"E. J."—A good man in criticising the conduct of others, if he is ignorant of the motives that swayed them, should always lean to the side of charity. It is one of the characteristics of this noble grace that it "doth not impute evil." (1 Cor. xiii. 5.) As we are not yet qualified to give infallible decisions, we had better "judge nothing before the time," or, if we *must* judge in certain cases, let charity hold the balance.

"J. ——."—No doubt it is "prudent" in the worldly sense of the word, to conceal your convictions. It is possible, indeed, that you place yourself thus in the fair way of ecclesiastical preferment. We had not this "prudence," and years ago our "Millenarianism" kept us from richer fields of work, which, but for that, welcomed us. At the same time let us in all kindness suggest that concealed convictions may become very troublesome some day; that if you are not faithful to the truth given to you, the LORD may not entrust you with more; and that, after all, it may turn out that it is "prudence" to honour our Master by declaring fully what He has unfolded to us from His word, trusting to Him for the food and raiment which He knows we need. *Try it!* He who gives this advice has long acted upon it; and so far from regretting it, he heartily commends it to others. He believes the promise, "I will never leave thee nor forsake thee," and has thus far found it true.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

OCTOBER 1, 1874.

ABANDONING ALL DISGUISE.

"THE learned professor resumed his seat amid loud cheers. During the delivery of the address he was frequently interrupted by applause. A vote of thanks, on the motion of the Mayor of Belfast, was carried unanimously."

Far be it from us to find fault with the recognition of scientific or intellectual merit, or to withhold honour from men to whom honour is due; but the exhibition of courtesy at the expense of revelation, or the incense of applause to men who are politely bowing the CREATOR out of his creation, is quite another thing. And was there no one in the "crowded auditory" to whom Professor Tyndall, F.R.S., president of the British Association, delivered his address at Belfast, who had the courage to rise and protest against its insidious assaults upon Christianity, its scarcely disguised atheism, and its wonderful vanity in setting up science as the controlling authority to which "all religions" must bow? No; the applause was "frequent," and the vote of thanks "unanimous." But surely there were men in the assembly who *knew* that their ears were drinking carefully distilled poison, the diffusion of which through society would prove disastrous to the highest interests of the nation; and yet those men tacitly endorsed sentiments which no intelligent Christian can accept without disloyalty to GOD.

That Professor Tyndall should praise such men as Darwin, Huxley, and Spencer, excites no surprise. They are a brotherhood of *savans* whose business it is to enlighten mankind on topics which lie beyond the reach of the unlettered multitude, and they are heartily welcome to all the sympathy in their investigations which mutual compliments can impart. It would be the merest affectation of cynicism to find fault with one theorist for patting another on the back, however deeply we may be convinced that their theories are baseless in fact and atheistic in issue. But when a philosopher leaves the direct line of scientific investigation, and throws down the gauntlet to believers in the Mosaic cosmogony, it would be moral cowardice if they declined to pick it up.

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Theologians, or more properly, all believers in the Biblical records, are not only challenged; they are positively dared with an arrogance which suggests the idea of mental misgiving behind verbal boldness.

Assuming the correctness of the report before us of Professor Tyndall's address, he is responsible for the following words, *and all that they mean*:—

"Is there not a temptation to close to some extent with Lucretius, when he affirms that 'nature is seen to do all things spontaneously of herself without the meddling of the gods?' or with Bruno, when he declares that matter is not 'that mere empty capacity which philosophers have pictured her to be, but the universal mother who brings forth all things as the fruit of her own womb?' The questions here raised are inevitable. They are approaching us with accelerated speed; and it is not a matter of indifference whether they are introduced with reverence or with irreverence. Abandoning all disguise, the confession that I feel bound to make before you is that I prolong the vision backward across the boundary of the experimental evidence, and discern in that matter, which we in our ignorance—and notwithstanding our professed reverence for its Creator—have hitherto covered with opprobrium, the promise and potency of every form and quality of life."

And again:—

"There are such things woven into the texture of man as the feeling of awe, reverence, wonder, and the love of the beautiful, physical, and moral, in nature, poetry, and art. There is also that deep-set feeling which, since the earliest dawn of history, and probably for ages prior to all history, incorporated itself in the religions of the world. You who have escaped from these religions into the high and dry light of the understanding may deride them; but in so doing you deride accidents of form merely, and fail to touch the immovable basis of the religious sentiment in the emotional nature of man. To yield this sentiment reasonable satisfaction is the problem of problems at the present hour. And grotesque in relation to scientific culture as many of the religions of the world have been, and are—dangerous, nay, destructive, to the dearest privileges of freemen as some of them undoubtedly have been, and would, if they could, be again—it will be wise to recognise them as the forms of a force, mischievous, if permitted to intrude on the region of knowledge, over which it holds no command, but capable of being guided by liberal thought to noble issues in the region of emotion, which is its proper sphere. It is vain to oppose this force with a view to its extirpation. What we should oppose, to the death if necesary, is every attempt to found upon this elemental bias of man's nature a system which should exercise despotic sway over his intellect. The impregnable position of science may be described in a few words. All religious

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theories, schemes, and systems, which embrace notions of cosmogony, or which otherwise reach into its domain, must, in so far as they do this, submit to the control of science, and relinquish all thought of controlling it."

There is one thing for which we feel bound to thank the speaker, namely, for "ABANDONING ALL DISGUISE." This, at least, is honest. Some of us have for years seen through the polite hypocrisy with which the high priests of science have affected respect for Christianity. It was but a thin veil, and we felt that the sooner it was laid aside the better for all parties. We now know where we are, and the undisguised character of the opposition with which we have to deal. It has removed its mask and declared itself in plain language.

Lucretius, who is supposed to have studied the Epicurean philosophy at Athens, who was made insane by a philtre, and who committed suicide in his forty-fourth year, is henceforth the oracle for the *true* cosmogony! His *De Rerum Natura*, in which he unfolds the philosophy of Epicurus, is to correct the blunders of Moses, who was so little of a "philosopher" as actually to believe that GOD "created" the heavens, and the earth, and man, and all other creatures. Hitherto we have cherished the greatest respect for Moses, as the first of all historians, as the man raised up by GOD to tell the human race wonderful things, of which without such information it must have remained in total ignorance; but what are we to do *now?* Accept in his stead the madman, Lucretius, the follower of Epicurus, who in his turn borrowed from Democritus, who in *his* turn developed the "atomical theory" of his master Leucippus?

Dr. Tyndall will, perhaps, out of pity to our ignorance, generously forgive us; but our veneration for the great Jewish lawgiver and historiographer of creation is so profound that we cannot give him up just yet. Lucretius has said that "nature is seen to do all things spontaneously of herself, without the meddling of the gods;" and the English philosopher in the year of grace 1874, agrees with him; at least there is "a temptation to close *to some extent* with Lucretius." In plain English, GOD is not the Creator, but "Matter" contains "the promise and potency of every form and quality of life." We dare not presume to talk scientifically with such a man as Professor Tyndall, or we might respectfully ask how Matter can produce Mind? We have accepted it as a uniform law that no effect can rise above its cause; but as mind, intelligence,—in one word LIFE, with its wonderful attributes,—is surely a greater thing than a lump of clay, either we have been wrong in our belief, or those who teach that Creation has no intelligent, omnipotent, and infinitely wise CREATOR, are fearfully, wildly wrong in their speculations, and are preparing the way, without knowing it, for the world's last insanity, when it will fall down before the Man of Sin, the Son of perdition,

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and worship him as God. We might also ask whence came nature, "the universal mother?" or who made the "atoms" by which the world and "every form and quality of life" were created?

As it is possible that some of our readers may not know what the doctrine of Democritus is, which is commended to the acceptance of Englishmen in the third quarter of the nineteenth century, we shall tell them in a very few words.

As we have said, he developed the atomical theory of Leucippus. Thus he explained the origin of the world by the eternal motion of an infinite number of invisible and indivisible bodies, atoms, which differ from one another in form, position, and arrangement, and are ultimately separated and combined by their motions in infinite space. In this way the universe was formed, fortuitously, without the interposition of a First-cause, or as his follower Lucretius—quoted by Dr. Tyndall—puts it, "without the meddling of the gods." The eternal existence of atoms (that is to say, of matter in general) Democritus inferred from the consideration that time could be conceived only as eternal, and without beginning. Their indivisibility he attempted to prove in this fashion:—If bodies are infinitely divisible, it must be allowed that their division must be perceptible. After the division has been made, there remains either something extended, or points without any extent, or nothing. In the first case, division would not be finished; in the second case, the combination of points without extension could never produce something extended; and if there remained nothing, the material world would also be nothing; consequently there must exist simple indivisible bodies, or atoms.

On this lucid conception of creation we need not make any comment, beyond saying that we prefer the sublime first lines of Moses: "In the beginning God created the heavens and the earth." Nor of Bruno, the pantheist, whom our philosopher quotes approvingly, is it necessary to speak. We pass on, therefore, to Dr. Tyndall's remark about religious "theories."

He says, "The impregnable position of science may be described in a few words. All religious theories, schemes, and systems, which embrace notions of cosmogony, or which otherwise reach into its domain, must, in so far as they do this, submit to the control of science, and relinquish all thought of controlling it."

The meaning is obvious. Stripped of its ornamental phraseology, it amounts to this:—By the help of Lucretius and Bruno, we have got rid of a personal God as the Creator of the universe, for creation, as they teach us, is the result of a fortuitous concourse of eternal atoms; let us now get rid of the Bible with its obsolete cosmogony. Believers in religion, whose "relation to scientific culture" is "grotesque," must "submit to the control of science, and relinquish all thought of con-

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trolling it." To describe this as scientific impiety would be gentle criticism; for whilst its irreverence towards God is deplorable, towards men it is charged with the elements of moral, social, and national ruin. To subject "all religious theories"—of course this is a periphrase for Christianity—which accept the cosmogony of the Bible to the control of atheistic or pantheistic science, would be to extinguish the only light which men have on the highest and most important subjects that can engage their thoughts and attract their affections. True science, that is to say, a correct knowledge of the works of GOD, must ever be in harmony with his word; but we read in Scripture of "science falsely so called, which some professing have erred concerning the faith." It is against the false in science, or that which we see to be false by the light of revelation, that we courteously but earnestly caution our readers. And now we beg politely to tell Professor Tyndall,—as well as all who agree with his speculations,—why we distinctly refuse to submit our faith to the "control" of *his* science.

1. Because creation without an intelligent and Almighty Creator is an absurdity and impossibility. This proposition needs no words to support it. It comes home at once to the understanding as absolutely true. It *must* be true, or there is no such thing as truth in existence. Seeing that two or three ancient philosophers are quoted for the atomic theory, we shall quote two or three also, and the reader can put them in opposite scales for himself. Here are a few scraps from Aristotle: "God seems to be a cause of all things." "One energy is invariably antecedent to another in time, up to that which is primarily and eternally the moving cause." "It is impossible that there be a production of anything if nothing pre-exist." "All the philosophers assert that the world was made." Strabo says, "According to the Brachmans, the world was created, and is liable to corruption." Plutarch says, "Plato calleth the one unmade and eternal God, the Father and Maker of the world, and of all other things generated." Maximus Tyrius says, "God, the Father and Creator of all things that exist, is more ancient than the sun, more ancient than the heavens, more excellent than time, than eternity, than every flowing nature." And Cicero says, "Can any one in his senses imagine that this disposition of the stars, and this heaven, so beautifully adorned, could ever have been formed by a fortuitous concourse of atoms?"

2. Because the trustworthiness of the Bible on religious matters would be undermined if its geographical and astronomical teachings were discredited. We cannot accept its salvation and reject its science, for both rest on the same authority. To believe CHRIST and discredit Moses is simply out of the question; for if the one was "a Son over his own house," the other was a faithful servant in the same house—a symmetrical and glorious building in which the incorporation of myth

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with truth is impossible. God's word is true *from the beginning*. (Ps. cxix. 160.) The entrance—opening, portal, door—of that word, giveth light. (Ver. 130.) Let us try it. Here is its "opening:"—"In the beginning God created the heavens and the earth." *Bereshith bara Elohim eth hashshamayim veeth haaretz.* "God in the beginning created the heavens and the earth." *When* was that beginning? Whenever the philosophers please. We give them all the untold ages they ask for. They are welcome to exhaust their arithmetic here; for the words are an independent proposition, and have no chronological connection with the removal of chaos, and the subsequent creation of Adam as the first of the human race. But this proposition is nevertheless the glorious portal of revelation into which we enter and get such "light" as this:—

(*a*) Matter is not eternal, for GOD created it.

(*b*) Pantheism is false, for GOD existed before creation and is consequently no part of it.

(*c*) Atheism is false, for an intelligent personal God made the heavens and the earth.

(*d*) The atomic theory of creation is false, for GOD, and not a fortuitous concourse of atoms, is the Creator.

We might call attention to other beams of Divine light radiating from these first words of GOD to his creature man; for whom—ἐν ἀρχῇ—in the beginning—whenever that was—he created the heaven and the earth, as component parts of the one great world in which through ages of ages, then far future, and some of them far future still, he was to manifest his glorious character and distribute the gifts of his fatherly heart; but these will suffice at present to indicate the line of thought upon which we could travel far with pleasure to ourselves, and perhaps with some degree of satisfaction to our readers.

3. Because we cannot permit large portions of Christ's Bible to be torn from the rest and cast into the waste paper basket of a godless philosophy. Christ's Bible? Yes: it consisted of what we call the "Old Testament," of Moses, the prophets, and the psalms (Luke xxiv. 44); and when we read portions of those precious documents, and think that *his* eye often rested on the same words, that *he* often read them during his mission of redeeming love on earth, they become doubly dear to us; and—pardon us, Dr. Tyndall!—we cannot give up Moses for all the "atoms" that ever danced in space! True, this may be a weakness on our part, a mere superstition; but we *think* that, if Moses and the other Jewish penmen who wrote so much about the Creator and the creation were wrong, our Divine LORD would have pointed out the fact to his disciples, so that the error might not be handed down through the Christian ages. But we have been unable to find an instance of this. He read the writings of Moses, the prophets, and David, for they were his FATHER'S word in which he took delight.

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Especially, when the great fact is remembered that "All things were made by him, and without him was not any thing made that was made," it seems certain that if Moses blundered in his history, or the sweet psalmist of Israel in any of the splendid lyrics in which he sets nature to music, he would have pointed to the mistake and put the matter right.

4. Because we are looking for the return of the Great King to establish his reign of righteousness over all the earth, which was made by and for him; and at his coming we would not be found guilty of committing his truth, or any portion of it, to any "control" but his own. The precious deposit which he has placed in the hands of his people must be guarded with holy jealousy. "It is required of stewards that they be found faithful." If some of the philosophers do not recognise his authority, we cannot help that; their example, in this matter, may not be copied by us; for we recognise his right to our perfect loyalty, however short we may come of that entire consecration which we see to be at once our highest duty and happiest privilege. We have no wish to "control" science, and do not make the attempt; but neither will we allow it for one moment to control our faith. Two cannot walk together except they are agreed. Let science take its own way; we will take ours, as prescribed by him in whom are hid all the treasures of wisdom and knowledge; and when he returns to bring all men before his judgment-seat, we shall all learn who was right and who was wrong.

THE MYSTERY OF THE CHURCH'S CALLING.

"FOR this cause I, Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby when ye read, ye may understand my knowledge in the mystery of Christ;) which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the Gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ."—Ephes. iii. 1-9.

We would draw attention to the analogy which obtains in Scripture between the first and second advents of our Lord. The epiphany of

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his first advent—that is, his personal manifestation is recognised as an additional thing to his actual incarnation. He was born into the world, made of a woman, made under the law," and we celebrate this—the mystery of his incarnation; but besides this, our attention is called to every stage of his manifestation—to the shepherds, to the wise men, in the temple amongst the doctors at twelve years of age, and then to His apostles at the opening of his ministry.

We find an analogy obtains between this and what will take place at His second advent. There is to be an epiphany, or manifestation, of him at his second advent, and what will transpire then? Just turn to the second epistle to the Thessalonians, the second chapter, and the eighth verse—"Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the *brightness* of his coming"—that is, with the epiphany or manifestation of his coming. At his first advent, there was his coming, and the manifestation of it; so, at his second advent, there will be his coming, and the manifestation of it, which last will be to destroy the antichrist, the Man of sin, spoken of by the the apostle. But this is totally different from that aspect of his coming which constitutes the proper hope of the church of God; for the church does not wait for the epiphany or manifestation of his coming, inasmuch as they are first to be gathered to him in the heavens that they may shine forth with him at his epiphany. With this distinction we are familiar in regard to our Lord's first advent; and we would wish to commend the parallel truth in regard to his second coming—a point which is too much overlooked.

The design of the church in connecting the Scripture before us with the season of the Epiphany, is simply to commend to our devout attention the subject of our Lord's relation to sinners of the Gentiles under this dispensation. But let us take the opportunity to discriminate between this blessed truth, as unfolded to us by the apostle, and that which pertained to our Lord's character as Messiah at his first advent. There was grace, let us remember, in connection with his first advent for both Jew and Gentile. He was the bearer of glad tidings to Jew and Gentile; as the apostle says, in writing to the Romans—he "was a minister of the circumcision for the truth of God, to confirm the promises made to the fathers, and that *the Gentiles* might glorify God for his mercy," and so on. Thus the coming of Messiah was pregnant with grace to both Jew and Gentile; but that grace which the apostle presents to us, in this epistle to the Ephesians, is a thing over and above that which was connected with our Lord's first advent. Paul speaks of it as a thing *not* revealed before—a thing hidden in God; and remark, hidden in God in his character of *Creator* of all things by Jesus. Now, surely this implies, that when God "created all things by Jesus Christ," He recognised the church which was the subject of this

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mystery. And how did he recognise them? As members of the body of Jesus. Christ was set up as the Head, and they as the members.

Look at the matter in its simple elements. First of all, who are they that are "partakers," so to speak, of this mystery? They are Jews *and* Gentiles—an election out of each; as we read in our text—"that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel"—that is, fellow-heirs with Jewish believers, and of the same body with them. Thus we see, that not simply the Jews as a nation, nor the Gentiles nationally considered, but an election gathered out from each, was in the mind of God, not only before the call of Abraham, but from before the foundation of the world. Under the covenant with Abraham, Israel, the chosen people, are yet to be blessed, brought nigh to God as a nation, to be the candlestick whereon the light will be placed for the benefit of the whole earth; and the Gentiles, in subordination to them, will be enlightened and blessed through them. Thus Jew and Gentile *nationally* will have to do with Messiah, who shall be "a light to lighten the Gentiles, and the glory of his people Israel;" or, more literally, "a light for the unveiling of the Gentiles, and for the glory of his people Israel." Messiah, the light of the world, will scatter the darkness of the Gentiles, but Israel shall be bright with his effulgence.

But the blessedness of which the apostle speaks in the epistle to the Ephesians is not that of the Jews *nationally*, nor of the Gentiles *nationally;* but it is the special glory to accrue to an election meanwhile gathering from both Jew and Gentile. Now let us keep this distinction in mind, and that we may appreciate its importance, turn to the first chapter of this epistle, and see how emphatic the apostle is on the point. After referring to the Divine purpose of gathering "together in one all things in Christ;" (for all things have been scattered and deranged by sin, but they are to be recapitulated, gathered together again, headed up in Christ;)—at the eleventh verse he goes on to say, "*In whom* also we have obtained an inheritance." Observe, he does not make the Church's portion to be found among the things which are to be headed up under Christ, but he makes it that of union with Christ the Head. The church has her inheritance "*in him;*" not amongst the things which are, so to speak, subjected to him, but she is one with him who is the great Inheritor, the Lord of all.

"That *we* should be to the praise of his glory who first trusted in Christ"—that is, believing Jews now who have "first trusted" in Christ before the nation acknowledges Him. In Messiah shall all the house of Israel yet glory and trust; but now, whilst the nation are rejecting him, God has a believing people amongst them, a remnant whom he is gathering out. There were some in the apostle's days, and there have been some in all ages, and they are looked upon by God as first trusters in Christ. He

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attaches a special value to them. In the highest sense of the words, Christ sees in them of the "travail of his soul," and they are to be "to the praise of his glory." Well, the apostle, writing to the Gentiles, goes on to say in the twelfth verse, "In whom *ye also* trusted, after that ye heard the Word of truth, the Gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance"—thus having united together Jewish and Gentile believers of this dispensation as first trusters, the apostle then speaks of them as *one body*, with one common hope—"*our* inheritance, until the redemption of the purchased possession"—that is, until the redemption of the whole body, the church of God, "which he hath purchased with his own blood." When that body is completed, gathered together in glory, then will be "the redemption of the purchased possession." Some of the saints will have fallen asleep in Jesus, others will be alive on the earth awaiting his appearing; but then they shall all be gathered together to be for ever with him. "It doth not yet appear what we shall be, but we know that when He shall appear we shall be like him, for we shall see him as he is." Thus it is to the obtaining the glory of the Lord Jesus himself we are called—members of the body of which he is the Head; and at the close of the first chapter of Ephesians we read, that the Father "hath put all things under his feet"—that is, virtually, all things are put under Jesus, in that he is now set at God's "own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." Language is inadequate to express this intimacy of nearness and union with Christ; but remember he is the head, and his church, the objects of the mystery, are his body—his "fulness," they are called; for the head shows its energy, its skill, through the members of the body, and if without members, the head would be imperfect. Thus the Holy Ghost condescends to call the church "the fulness of Christ," as though he would be imperfect without them, his members.

Now, this special relationship of the Church as the body is called "the mystery of Christ, which in other ages was not made known to the sons of men." If the apostle had been referring here to the calling of the Jews *as a nation*, or to the blessedness in store for the Gentiles *as nations*, he could not have said that it was a thing not revealed already to the sons of men, because these topics had continually been the theme of prophetic testimony; but that which the apostle speaks of here is a revelation which had not been made known in other ages, which had been hid in God in his character of Creator of all things by Jesus Christ—namely, the specialty of glory pertaining to a body composed of an election from Jew and Gentile; and the unfolding of this mystery is one thing with which the ministers of God should now be occupied.

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Hence it is that the apostle calls himself and his brethren who were associated with him "stewards of the mysteries of God." The mysteries of God are manifold. First, we have the incarnation, "God manifest in the flesh," which is called "the mystery of godliness." Then we have what is denominated "the mystery of Christ," that is, the Christ of God—not Christ personal, but Christ mystical—the Head with the members constituting God's ideal of the Christ. The translation of the saints is also spoken of as a mystery: "Behold, I show you a mystery: we shall not all sleep, but we shall all be changed." Then the "blindness in part" which has happened to Israel is called "a mystery," and one concerning which the apostle would not have Christians ignorant.

Thus we see the word "*mystery*" does not imply something into which it was profane to inquire; but it means something to the understanding of which we could not have attained otherwise than by revelation. God has revealed the Church's relation to himself—her glorious calling; and Paul was the chosen instrument to whom was committed the unfolding of this mystery, a distinction that attached to him above all the other apostles. God called him out specially to this end; as he says here, exulting in it, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ"—that is, things "*past finding out*," otherwise than as the Spirit of God disclosed them: and this is the rendering which the same word has in the epistle to the Romans, the eleventh chapter, and the thirty-third verse. To the Apostle Paul, then, were entrusted these riches, which had been hidden in God, but were now brought forth because the due time for making them known had arrived; he says, to him was committed this great honour of "preaching among the Gentiles the unsearchable riches of Christ." Surely as we think of the apostle thus rejoicing in having such a trust committed to him, we ought to rejoice with holy gratitude before our God, as being receivers of the mystery. And if there be in it, as is truly the case, matter for deep study, let us not turn away from the subject, but let us commune with our God in this special revelation of His grace.

And now look to the character of this glory. Turn to the seventeenth chapter of John, and see there how our Lord speaks of it. He says, in the fifth verse—"Now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." Then in the eighth verse—"I have given them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and have believed that thou didst send me." And in the twenty-second verse, "The glory which thou gavest me I have given them: that they may be one even as we are one." The Lord Jesus had "a glory with the Father before the world was," and he prays that he might now be invested with that glory, which is also to be the portion

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of his disciples. Surely then we have here the very thing the apostle speaks of as the "mystery hid in God who created all things by Jesus Christ." When God created all things, Christ was set up as the Head, and all things were created in him as such. Thus He had a covenant glory not to be confounded with his essential glory as the Son of God; touching the former, all things were created in relation to him as the Head, and the Church is one with him, as his members. Now see the expansion of this in the twenty-first verse of the seventeenth of John—"That they all may be one; as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." Jesus is the manifester of God. It is eternal life to know God; but how is he to be known? Only through "Jesus Christ whom he hath sent." Thus into union with the Lord Jesus the Church is taken; in fact, into the intercommunion which prevails between the Father and the Eternal Son as the Christ, "the Head of all things"—and this in order "that the world may believe that thou hast sent me." A flood of light is yet to be let in upon the world by the Church; that is, by the manifestation of God given in Christ and his Church associated with him in glory.

We draw attention to one more passage where the apostle comments on this subject: Colossians ii. 2. The mystery of God is there defined as that of the Father's relation to Christ—God the Father standing in a certain relation to the Eternal Son as the Christ, and in this mystery "are hid all the treasures of wisdom and knowledge." Would we, then, be "enriched with all wisdom and knowledge?" Here is the great depository of it, the relation in which the Eternal Son of God as the Christ stands to the Father. And we see that whatever the glory belonging to Jesus as the revealer of God, by whom all God's purposes are to be made known, our portion is oneness with him, "kings and priests with him unto God our Father."

Then we see how all this is connected with the walk of the believer—"in whom," says the apostle, "we have boldness and access with confidence by the faith of him." This boldness belongs to the believer by virtue of this great truth unto which he reaches by the teaching of the Spirit of God. Then in the fourth chapter: "I therefore beseech you that ye walk worthy of the vocation wherewith ye are called." What a vocation, that connected with the mystery, the apostle had expanded in the previous verses! Let us then be up on the Mount, dwelling in communion with our God touching these glorious themes—let it be manifest a new life is ours, a hope of glory is ours, heavenly mindedness belongs to us, and as those that are risen with Christ, let us rise above earthly things. Let us be familiar with the glory before us. It is in proportion as we take knowledge continually of these things that they will exert a influence upon our hearts and lives. Look at the

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man of the world—what is it makes him so sordid but his being continually engrossed with earthly things? And the saint of God should be absorbed in heavenly things; if we do not triumph over the world as we ought, it is because this secret of our strength is overlooked; we do not give ourselves wholly to the Word. To do that was the secret of Timothy's strength, and in like manner it is to be ours. We are to be sanctified by the truth, separated from the world by its power, and brought into the fellowship of Christ's sufferings. Our joy, our life is hid in Him, and we know that "when he appears we shall be like him, for we shall see him as he is." This is "High Churchism," properly speaking. We hear a great deal in the present day about high churchism, but this is the Scriptural sense of the term. We cannot exalt too highly the glory of the Church, but alas! multitudes are totally ignorant of this "high calling of God in Christ Jesus"—partakers of his glory, the very "glory he had with the Father before the world was"—the executive in the accomplishment of the Father's behests—the channels through which the grace of God is to flow forth to the earth at large. This is our calling, and seeing how high an one it is, let us walk in lowliness and humility, as self-sacrificers, laying ourselves out for the weal of all around us, witnessing for God, interceding with him for them, and rejoicing in the prospect of the glory of our great Head. Let us aim at this, and to this end let us abound more and more in the knowledge of the mystery of God.

PHILOLOGUS.

AN ALLEGORY.

ONCE, many ages ago, there lived in a certain country a patriarchal ruler, whose age, ay, within centuries, no one knew or could guess. So beneficent his sway, that there was rivalry amongst his many sons and daughters who should love and obey him best. His high wisdom was felt to be altogether beyond their own, and they venerated, word by word, all that fell from his gracious lips; frequently putting it to themselves, were he to die, who of them, or who of all the world, would be able to conduct their household in such admirable fashion. Were the pick of the world's best men in his place, still never a government but would suffer by comparison with that under which they so happily lived.

And so the peaceful years rolled by.

But in process of time, certain younger sons of this prince—unborn in the delightful day we have described—coming to that clever consciousness of themselves which made them aware that indeed they were somebodies, grew grievously discontented with the unruffled weather of the home circle, and took to surreptitious explorations of the unknown outside; from time to time returning to their kindred flushed with strange notions, subversive, at least with them, of their benign father's wisdom, and even of his truth. These they stealthily hinted, as

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occasions offered, to their elder brethren and sisters; many of whom, sad to relate, became speedily enamoured of views which, fully received, counselled not alone suspicion of the Father hitherto so loved, but round rebellion against his rule.

On numberless occasions, when the far-reaching hospitality of this generous household had attracted large companies around it, these younger sons would take treacherous delight—under pretence of contributing to the general elevation of these assemblies—in reading aloud sciolistic essays whose shameless conclusions were indirectly opposed to all such wisdom as had planned so inimitably for their own welfare; in the which course they were, after a while, openly abetted by—alas! such of their more reverend brethren as, claiming to be custodians of the family honour, and especially defenders of their Father's character, should have been instantly moved to vindicate both.

And so the clouds gathered, dense, ominous, and threatening; and nothing of peaceful years but memories of the dead.

Thus, many days passed by. At length—it seems but yesterday!—the most lawless of these younger sons, each calculating on the friendliness towards him of large majorities (for men had been leavened everywhere, at home and abroad), on given occasions stood defiantly forward, ready, if he dared show himself, to beard their Father to his very face. One here, one there, they shot their sarcastic gibes at the childish nonsense they had been brought up to believe; one here, one there, they vented a blackness of ingratitude never before conceived, and of which this that follows was, though scarcely, the sum; not indeed completed, for its quotient was given out as the basis of deeper and broader calculations of like kind.

"So far from the home whose floor they stood on having been erected as their Father said, their Father's word to that effect, if indeed his word it was, was false; not a single particular in it but had been proved untrue. Everything around them, from the ceiling and the lamps above, to the very foundations under their feet, came into being, place, and adaptability, not by their Father's direct act as stated (for he had no materials to work on, and how could these somethings come out of nothing!), but by certain laws, developments, and evolutions with which nature, dealing with matter which always was, alone had to do. As for the man pretending to be their Father's amanuensis, that Moses—who ought to have been hung for wilful murder, not honoured as a prophet—they had no patience with the fellow; putting forward the superstitions of the early world as their Father's own communications to himself, he was a shabby impostor; he was, in fact, almost as blameworthy as their Father himself, who, instead of punishing the wretch as he deserved, had actually approved and adopted his inventions; calling to his aid, David, Isaiah, Ezekiel, Daniel, and even Christ and his false prophets! Having said that, it behoved them to add, that he who all these years had been giving himself out as their Father, was nothing of the kind. All they had was his word for it; and his word in everything else wholly unreliable, they disclaimed the relationship, and with it the inheritance of untruth it involved. It was *not* their so-called Father's wisdom that designed what was around them; it was *not* their so-called Father who made *them*, or *anything, as then before them*. It

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might, or it might not be true, that he it was who made the mollusk, or monad, from which all living organisms sprang; but, if true, why had he not said so? *He had never said so.* Instead of saying he made the male and female monad, and left the rest to "natural selection," their so-called Father had gone out of his way to assert that he made man—a positive and palpable untruth: neither man, monad, nor matter, seems the work of *his* hands. And here, let them tell those drivelling religious fanatics who thought otherwise, that they, for their part, would no longer be interfered with by men's credulous and stupid beliefs; they would pursue their own investigations in their own ways, reporting from time to time, at their own times, what fresh discoveries of their pretended Father's falsehoods were made; facts, they would observe, which no faiths could alter. They believed in matter, but how life came into matter—no matter at present. True, their so-called Father had explained this, but looking at his many false explanations on other subjects, how was it possible to abide by what he said? It was *not* possible; therefore, putting their so-called Father on one side, they meant to arrive at the truth without him. Reason in man, was only the present culminant of that infant sense which taught the carnivorous plant to catch flies, and to know a bit of beef steak from a bit of chalk. It seemed more than likely, looking at the Printing Press, Steam Engine, Electric Telegraph, and so forth—all indicating enormous and unprecedented advances of late on the part of human reason, that a development was going on, which when complete would disclose man himself as God."*

"Yes, my sons," said the good Father, mournfully interrupting; "*and that Man will I destroy.* Take heed! such discoveries as yours will end in the whole world worshipping a Man who shall exalt himself above all that is called God or is worshipped. I have foreseen it for ages; and you will find my words to that effect, in writing three thousand years old, in your Bibles, if you have not destroyed them. Separate yourselves from science, falsely so called, or you will, with her, share the doomed one's fate. The Moses you have traduced *did* speak by my authority, as you should well know, for many a time have I given you my own word for it. As you see it, this house *is* of my building. I *am* your Father, and ages before you, or the science you have taken up with, were born, *my Word was.* Already has it been declared infallible, and for ages has it withstood all attempts to invalidate it. There is no place for an opposing word, while mine, covering past, present, and future, occupies them all. Before, therefore, you can place science, you must displace the Bible, gainsay its prophecies fulfilled which prove it true and from me. I counsel men, should you, my sons, be so wild as to attempt the Bible's overthrow, to insist upon that being first done. I counsel them—for this is not a question between men's beliefs and science, but between science and my word—not so much as to look at the so-called facts of science, until the Bible's authenticity, flatly against the most of them, is disproved. Again I tell them, once for all, that *my* accounts of the creation, the deluge, the sun, moon, and stars, the earth past and future, are absolutely

* If the above is not the logical outcome from the science of the last few years, the writer would like to know what else is.

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true, the only true ones; which involve that the meretricious opposition accounts of science are but the delusive originations of the Father of Lies.

"As for you, my sons, who, holding yourselves specially put in trust with my truth and character, have yet suffered both to be blackened, yourselves helping my enemies,—I take from *you* the defence of my honour and my word, and entrust it to others more loyal to me than yourselves." WALTER ROWTON.

THE PURPOSE OF GOD CONCERNING THE SCATTERED NATION OF ISRAEL.

(*Continued from page* 378.)

SECONDLY. It is the purpose of God to make the people of Israel the chief nation upon earth: its capital—Jerusalem—the Metropolis of the whole world.

When God commanded Abraham to leave his country, his kindred, and his father's house, and go into a country which He would show him, he gave the honoured patriarch several great and precious promises; foremost of which stands this one—"I will make of thee *a great nation.*" On the fidelity of Jehovah to perform this promise, the truth of our proposition rests. It is useless to point to the unfaithfulness and guilt of the people of Israel, as a reason against their future restoration and exaltation among the nations of the earth; for it is not on account of their fidelity, or moral excellence, that the God of Israel promises thus to exalt them; but for the honour of his own great and dreadful name.

"Not for your sakes do I this, O house of Israel, but for my holy name's sake," is his language to the prophet Ezekiel (xxxvi. 22). The honour of his name, his truthfulness, is at stake. He hath promised it, and therefore He will do it. Hear his own words:—"I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby thay have trespassed against me. And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it." (Jer. xxxiii. 7-9.)

All that Israel has ever enjoyed of goodness and greatness has been in consequence of this original purpose and promise of God. Thus Moses spoke to that people in the wilderness:—"For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you

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out of the house of bondmen, from the hand of Pharaoh king of Egypt." (Deut. viii. 6-8.)

It will not do to say that this purpose of God was accomplished in the past history of Israel. The result is too meagre; something far greater and enduring than ever transpired in the past history of that people, is purposed and predicted by God concerning them. Thus spoke the prophet Zephaniah, in the reign of Josiah:—"Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the Lord, is in the midst of thee: thou shalt not SEE EVIL ANY MORE. In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold, at that time, I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the same time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord." (Zeph. iii. 14-20).

Language such as that, is entirely inapplicable to anything that has happened to that people, since the time it was uttered; we must therefore look for its fulfilment, when they return to the land of their fathers.

Not only has Jehovah chosen the *people*, He has also chosen a *land* for them to dwell in—"A good land and large;" and He has appointed for them a chief city, which is to be "the glory of all lands"—Jerusalem exalted—

> "The holy and the happy,
> And gloriously free!"

"Swear not by Jerusalem," said the Lord Jesus Christ, "for it is the city of the great King." Not the Roman Emperor, surely, under whose domination that city was then subjected; but the great king the Son of the Highest, and the seed of David, of the increase of whose "government and peace there shall be no end upon the throne of David to order it, and to establish it, with judgment and justice from henceforth even for ever." (Isa. ix. 7.)

The connection of Israel's future greatness as a nation, with that glorious reign of Messiah, is manifested from the following predictions:—"In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off *a strong nation:* and the Lord shall reign over them in mount Zion from henceforth, *even for ever.* And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; THE KINGDOM SHALL COME TO THE DAUGHTER OF JERUSALEM." (Micah iv. 6-8.)

Need we wonder, that with such predictions familiar to their minds, the apostles inquired at their risen Lord—"Lord, wilt thou at this time

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restore the kingdom to Israel?" The *time* for the restoration had *not* come, and was still unrevealed, but at the time appointed, the kingdom shall come to the daughter of Jerusalem. And then the nations, that for ages have treated Israel with scorn and derision, shall be fain to pay homage to it as the nation which the Lord hath blessed. For thus hath Jehovah spoken:—"The nations and kingdoms that will not serve thee shall perish; yea, those nations shall be utterly wasted." (Isa. lx. 12.)

In that glorious time when there shall be one King over all the earth; one statute book for peoples of all countries; there shall also be, as is meet, one chief or capital city, the seat and centre of government and legislation. That city is Jerusalem. The "Lord shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." (Isa. xxiv. 23.) Seated on his glorious throne, His word shall go forth from Mount Zion over all nations, and "the isles shall wait for his law." All people in all lands shall then look on Jerusalem as the peoples of the various governments now look on their several capitals. "Many people shall go, and say, Come, let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways; and we will walk in his paths; for out of Zion shall go forth the law and the word of the Lord from Jerusalem." (Isa. ii. 3.)

The future supremacy of the city Jerusalem among the Gentiles, throughout the world, is most strikingly and brilliantly set forth in the book of Isaiah, chapters sixtieth and sixty-second, from which we can only quote the following:—"The Lord shall arise upon thee, and His glory shall be seen upon thee; and the Gentiles shall come to thy light, and kings to the brightness of thy rising." "The abundance of the sea shall be converted unto thee; the forces of the Gentiles shall come unto thee." "And the sons of the strangers shall build up thy walls, and their kings shall minister unto thee." "The sons also of them that afflicted thee shall come bending unto thee; all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee The City of the Lord, the Zion of the Holy One of Israel. Whereas thou hast been forsaken, and hated, I will make thee an eternal excellency, a joy of many generations," &c.

The common practice of applying this language to the Church of Christ, is one of the most glaring and inexcusable perversions of the Word of God that can well be imagined, for the language, and the sense of the whole context forbids it. Jerusalem, the oft-destroyed, and long trodden-down city—the city over which the Man of Sorrows wept, and where he, by wicked hands, was crucified and slain, is yet to become the place of his palace and throne—"The City of the Great King"—the Metropolis of the world.

It is worthy of notice, that along with this political, or governmental exaltation of the holy city Jerusalem, there is also a physical or topographical elevation predicted for it, to which frequent allusions are made in the prophets, and in the book of Psalms. Thus in Zechariah xiv. 10, it is foretold that "All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the

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king's wine-presses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited."

The distance from "Geba to Rimmon" is, at this date, a matter of doubt, as the site of the *Rimmon* here mentioned, is not known with certainty. *Geba* is understood to be the same as *Gibeah*, about five miles to the north of Jerusalem; and in the passage before us Rimmon is placed *south* of Jerusalen. From the style of the language we may safely infer a plain of considerable extent.* What is especially worthy of notice is the declaration that by the same agency, by which the land from Geba to Rimmon shall be turned into a plain, Jerusalem "shall be *lifted up* and abide [see margin] in her place." The mediate cause of the elevation is indicated in verses four and five:—"And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee the valley of the mountains: for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee."

Does the reader doubt the literal fulfilment of this prediction, because of its startling and uncommon character? Let him think of the hills and valleys with which our country is adorned! *Valleys* are the result of either of two causes. They have been formed by the action of bodies of running water wearing down the surface,—valleys of *denudation;* or by earthquakes, or volcanic upheaval—valleys of *elevation*. The valley which shall divide the Mount of Olives will be of the latter sort. The Mount of Olives is to be cleft in the midst, causing "a very great valley," from which the inhabitants shall flee, as they fled "from before the earthquake in the days of Uzziah, king of Judah."

"The Mount of Olives, and indeed the whole of Palestine, have been already 'exalted' and 'lifted up.' They consist for the most part of aqueous, or stratified rocks, which were deposited originally at the bottom of the sea, and have since been raised to their present level; or, as in the case of some parts of the country, that which is now land was once in a molten state, and has been thrown up from below, and forced through the stratified rocks; but in both cases, the phenomenon in question, that of elevation, namely, has taken place." †

This "lifting up" of Jerusalem, thus understood, gives point and force to many prophecies regarding its glorious future. In Isaiah ii. and Micah iv. it is spoken of thus:—"The mountain of the Lord's house shall be exalted upon the top of the mountains, and shall be exalted above the hills." Jerusalem, past and present, is built on several hills. The temple of old stood on Mount Moriah, and the future temple, and throne of the Lord is to be on Mount Zion; but these hills are of low elevation compared with those now surrounding Jerusalem, so that it has been aptly compared to an apple in a basin.

Again, in the sixty-eighth Psalm, verse 15, Zion, the hill of God's holi-

* See a paper on "The Millennial Jerusalem," in the *Rainbow*, for July, 1869.
† Physico-Prophetical Essays. W. Lister, F.G.S.

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ness, is described as "an high hill, as the hill of Bashan." Now, the only conspicuous mountain in the district called *Bashan*, is estimated to be upwards of 10,000 feet above the level of the sea, and thus exceeds by several feet, the highest points of Lebanon. The comparison, cannot allude to political altitude, as no hill of Bashan has ever been distinguished by that kind of eminence. This Psalm, like many others, is clearly prophetic.

The prophet Ezekiel, while a captive in Babylon, was, by "the hand of the Lord upon him brought to Jerusalem, in the fourteenth year after the city was smitten," and "set upon a very high mountain by which was the frame of a city on the south" (Ezekiel xl.), and shown the plan and measurements of a temple and city, which does not suit, and has never been applied to the city and temple of the past. From the twelfth verse of the forty-third chapter, we learn that the house, or temple, is to be on the top of the mountain, which in chapter xl., is called "*a very high* mountain." The prophet says, that he saw the frame of the city *on the south*. *South* in relation to the place where he stood, which was the site of the temple; so that the site of the temple is *north* of the city, a circumstance which at once recalls to our recollection the glowing language of Psalm xlviii. :—"Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth is mount Zion, on the sides of the north, the city of the great King."

In the temple shown to Ezekiel, the throne of the Lord is to be established. "So the Spirit took me up, and brought me into the inner court: and, behold, the glory of the Lord filled the house. And I heard him speaking unto me out of the house: and the man stood by me; and he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name shall the house of Israel NO MORE defile." (Ezek. xliii. 7.) Along side of this version place the language of Ps. cxxxii :—"For the Lord hath chosen Zion, He hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with salvation: and her saints shall shout aloud for joy. There will I make the horn of David to bud; I have ordained a lamp for mine anointed. His enemies will I clothe with shame; but upon himself shall his crown flourish."

This capital city of the kingdom of God, shall be the scene of perpetual tranquillity and peacefulness; for thus hath Jehovah spoken :—"Thine eye shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken; but there the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our King, he will save us." (Isa. xxxiii. 20-24; see also the whole of chapter liv.)

Such is a sample of what God has revealed of his purpose concerning his chosen people, Israel, and Jerusalem the exalted. Truly the Lord hath spoken good concerning Israel, and glorious things of his holy city—"The perfection of beauty, the joy of the whole earth."

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"But what is all this to those who are Christ's?" perhaps some reader may exclaim. Much! very much indeed. The very King who is to

——"reign in Salem's towers,
And all the world command"—

is the Lord Jesus Christ, who loved us and gave himself for us. For HIM is all this glory prepared. This is the travail of his soul which he shall see and be satisfied. And, more than that, God in his wonderful love has laid all this glory at your feet—the gift of his favour; and presses it on your acceptance, on condition of your becoming Christ's. By faith in Christ Jesus we become children of God; and if children, then heirs, heirs of God, and fellow heirs with Christ of his eternal kingdom and glory. So far is such a hope from being *carnal*, and *unspiritual*, it awakens within its subject the most rapturous emotions of wonder, and gratitude, and praise! W. LAING.

(*To be continued.*)

THE OPERATION OF THE HOLY SPIRIT.

MUCH has been said and written about the Holy Spirit in these times of so-called spiritual enlightenment. We hear and read from the lips and pens of earnest men the petition, "Lord, pour out thy Holy Spirit upon us."

In the first place, we find that prophets and apostles spake or wrote "the Book" as they were moved by the Holy Spirit. Any addition to the Divine page in this dispensation is strictly forbidden. "If any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. i. 9.)

From Scripture, in addition to the above, we gather that the term Spirit is applied in several ways. 1st. God is a Spirit. 2nd. From him proceeds an influence whereby all things live and move, and have their being. 3rd. A state of mind in man, such as "a haughty spirit," "a proud spirit," "an evil spirit," &c. 4th. The breath of God, or energising wind, by which man is animated.

Now the subject under special consideration is,—Have we any warrant to ask Jehovah, at the present time, to pour out his Holy Spirit? Has he not already done so? One of two things must necessarily arise here; the petition must either be true or false. A thousand ideas or opinions upon the subject go for nothing. Then how are we to decide? The decision must come from one grand source, and through one channel only, the volume of inspiration. Therefore, to an honest analogy of God's Word, bearing simple truth upon its surface, shall we go. When our Saviour was upon earth, he said to his disciples, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." "But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John xiv. 16, 26.) "Nevertheless, I tell you the truth; it is expedient for you that I go away, for if I go not

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away, the Comforter will not come unto you; but if I depart, I will send him unto you." "Howbeit, when he, the Spirit of Truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." (John xvi. 7, 13.) These passages have special reference to the work of the Holy Spirit upon the apostles, promised by our Lord, and in Joel ii., of which Pentecost was an earnest. Surely hath God poured out his Holy Spirit hundreds of years ago; and we have reason to believe that he will in the future do so again when he deals with his people Israel.

When the Holy Spirit was poured out in the days of the apostles, they were swathed by it, and it was accompanied by miraculous power. Surely that is not the case now. If it were, those upon whom it should fall, would astonish the neighbourhood and country in which they dwell.

"And when the day of Pentecost was fully come, they (the apostles) were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance. Now, when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language." (Acts ii. 1-6.) It is requisite to read the whole chapter.

Another instance of the baptism of the Holy Spirit is that of the Gentiles, in the house of Cornelius, at Cæsarea. "While Peter yet spake these words, the Holy Spirit fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter; because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues and magnify God. Then answered Peter, Can any man forbid water that these should not be baptized, which have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of the Lord." Here is an instance of miraculous power.

The reception of the Holy Spirit before baptism was exceptional, to convince those of the circumcision that Gentiles were to be received also. Pentecost and Cæsarea were the only instances of direct outpouring, or baptism of the Holy Spirit; all other cases were by distribution by the hands of the apostles. In conversion, the Holy Spirit was possessed in miraculous power by the preachers, and not by their audiences until after faith and baptism.

But the manifestation of the power of the Holy Spirit during the days of the apostles, and from that time to this present, is "through their word." (John xvii. 20.) This word, demonstrated by the Spirit in the apostles, was the agent in conversion; and if this was the case then, why should not the same word be as effectual in the present day? Why plead for a direct influence on unbelievers now? Why? Jesus said, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." (Luke xvi. 31.) "So then faith cometh by hearing, and hearing by the Word of God." (Rom. x. 17.)

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"Being born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth for ever." (1 Peter i. 23.) "For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Heb. iv. 12.) "Preach the word: be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers (having itching ears); and they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. iv. 2, 3, 4.) "That he might sanctify and cleanse it with the washing of water by the word." (Ephes. v. 26.) "And take the helmet of salvation, and the sword of the Spirit, which is the word of God." (Ephes. vi. 17.) "Therefore, seeing we have this ministry, as we have received mercy we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. But if our Gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ who is the image of God should shine unto them." (2 Cor. iv. 1-4.)

We are told by some, that of necessity men and women must receive the Holy Spirit before they can repent. But what said Peter on the day of Pentecost, after he and the rest of the disciples had been baptized with the Holy Spirit? "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." (Acts ii. 38.) We see from this, that Peter exhorted them first to repent; or in other words, to change their minds, and be baptized before receiving the Holy Spirit.

After Jesus was baptized, the Holy Spirit descended upon him—"And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him, And lo, a voice from heaven saying, This is my beloved Son, in whom I am well pleased." After which, "Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people." Jesus was thus the pattern for the apostles. He commenced his miraculous work after the anointing of the Holy Spirit. (Matt. iii. 16: iv. 23-25.)

Miraculous power was manifested upon the man at the beautiful gate of the temple (Acts iii. 1-13); also upon Ananias and Sapphira. Hence we perceive that these and other miracles were the results of the baptism or outpouring of the Holy Spirit.

We will next consider an important feature in connection with the Holy Spirit; that is—the laying on of the apostles' hands. "And they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch; whom they set before the apostles; and when they had prayed, they laid their hands on them. And Stephen, full of faith and power, did great wonders and miracles among the people." (Acts

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vi. 5, 6, 8.) Philip preached to the Samaritans; and, "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women. Then Simon himself believed also, and when he was baptized, he continued with Philip and wondered, beholding the miracles and signs which were done. Now, when the apostles which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Spirit (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Spirit. And when Simon saw that through laying on of the apostles' hands, the Holy Spirit was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Spirit. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of the Lord." (Acts viii. 12-23.) It was not the simple possession of the Holy Spirit that Simon wished for, but the apostolic prerogative of communicating it to others. From the above example, the apostles deemed it needful to send Peter and John from Jerusalem to Samaria, to lay their hands on the Samaritan converts, in order that they might receive the Holy Spirit. Philip, although possessing the Holy Spirit himself, had not the power of communicating it, even to his own converts. And is it not a solemn mockery for any man in the present day, to lay his hands upon another, and to say, "Receive ye the Holy Spirit?"

In Acts xix. we have an example of some persons being baptized twice. First, unto John's baptism, and secondly, in the name of the Lord Jesus. "And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spake with tongues and prophesied." "And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." Paul gives the signs of an apostle in 2 Cor. xii. 12. "Truly the signs of an apostle were wrought among you, in all patience, in signs, and wonders, and mighty deeds." Where are the special manifestations of the Holy Spirit to be found in the nineteenth century? Where? The above instances of power were not enacted in a corner; but openly. One of them on the steps of the temple. How different from the so-called spirit mediums of 1874. The apostles had no dark seances. They needed none. They were blessings under God to his children, but a terror to his enemies.

Paul wrote to the Corinthians:—"Now he which stablisheth us with you in Christ, and hath anointed us in God; who hath also sealed us, and given the earnest of the Spirit in our hearts." (2 Cor. i. 21.) And John wrote, "But ye have an unction from the Holy One, and ye know all things." What was the unction? The manifestation of the Holy Spirit. (1 John ii. 20.)

In conclusion. What a mighty contrast between the grand, plain, intelligible, and powerful statements of Divine truth, and human tradition, which is as weak as a rope of sand! Some years ago, there was a con-

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troversy in Edinburgh on the Immortality of the soul. The individual holding this popular dogma, endeavoured to silence his opponent by saying, "That he knew he was right, because he had the Holy Spirit." How this doctrine of direct influence on unbelievers tends to depreciate the Scriptures, which are spoken of as a dead letter, as in the above example, without the miraculous accompaniment. David's estimate was very high: "Thy word is a lamp unto my feet, and a light unto my path." (Ps. cxix. 105.) "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" (Jer. xxiii. 29.)

Manchester. SAMUEL TATTERSALL.

THE END OF THE DISPENSATION.

IT is a matter of congratulation that, amid the many hues of thought which complete the RAINBOW, its most distinctive colouring has not been permitted to fade out—viz., those thoughts which specially point to the coming of the Master. The darkness around is still such as to require the RAINBOW in all its vividness, and if the light fade not, it will so continue.

Anxiously desiring to see MORE concerning the Lord's second advent, or if additional information cannot be afforded, a repetition of what has already been advanced in relation to Christ's coming, we are prompted to ask of those who have already written, "What of the night?" Where are we? Will some of our able writers again inquire, and write?

Surely the signs of the times, the condition of the nations, the direct and indirect Bible evidence, indicate very strongly that the coming crisis is imminent: VERY IMMINENT, all but upon us. Has not the "evening-time" long passed, "the midnight" also? Did not the time of the "cock-crowing" cease with 1870; and is not the dawn of "morning" approaching? Is it not at very early morning that he will come? Where are we?

It may be that we have reached unto the very last days of the present dispensation, just concluding the lapse of years known in the language of Daniel the prophet as "the time of the end." If so, we are entering upon a most momentous period; the time of the resurrection of those who are Christ's; the change of the living, and the time of trouble, such as never was, nor ever shall again be, with the manifestation of the literal lawless one.

We think we are close upon the period when Jesus will fulfil the promise: "I will come again." Of course there is a POSSIBILITY of mistake, but we cling to the promise that "the wise shall understand at the time of the end," that which David could not, and what the other prophets could not; though the apostle informs us that "they searched diligently what, or what manner of TIME the Spirit of Christ which was in them did signify, when it prophesied beforehand the sufferings of Christ, *and the glory that should follow.* Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." (1 Pet. i. 11-12.)

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May we not judge from such language that even the prophets thought much about the TIME of Christ's glory, but that to them, even as also unto the apostles and the church, the TIME has been hidden, and was intended to have been hidden until these last days? Scripture certainly intimates that as the period of our Saviour's coming draws nigh, so the Church shall be gradually enlightened as to the very TIME. Absolute statement of the time of Christ's coming is not given in Scripture, but there are certain landmarks and types given, by which the believer may know that his Lord is near.

It is the great Master's will that they only shall know who will search—as those who would search for hid treasure, and alone indicate that they care much about it, that their hearts are set upon it. The great majority even of those who are believers in the Lord's second advent rest satisfied with the reply, "Well, it becomes us to be always ready." But such, alas! are *never* ready. No; they are quite content to remain as they are, so long as they think that by and by they shall be safe. It does not at all concern them whether the Lord comes this time two or twenty years, and as to the *possibility* of its being within twenty days or two months, the thought can scarcely be endured. Such ought not so to be. The Bride ought to be ever most anxiously desiring the presence of the Bridegroom; and ONLY SUCH will, even when the time is come for the veil to be lifted from the prophetic Scripture, understand these things; but the wise shall understand. Yes, they "SHALL"—then they must. God's word cannot fail. Understand what? Why just *that* concerning which Daniel inquired (Dan. xii. 8)—"concerning the end."

We have said, we think that we have reached unto the very close of "the time of the end," and have commenced the last days. Let us briefly inquire what Daniel says respecting this time of the end. (Dan. xii. 11-12.) "And from the time that the daily (sacrifice is not in the original text) shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." Fully believing as we do that these days have yet to meet a literal fulfilment in days under a lawless dictator, still they have another and first fulfilment in years under the papacy, which, for the space of 1260 years, was a desolating power. In the seventh verse, Daniel was informed that the full period of this desolating power was to be for a time, times and a half, or 1260 days, or, as the history of the papacy has proved in type, 1260 years.

This abomination was papal Rome, fully set up in 538 (incipiently a few years before), when the power and dominion of the Goths were broken in Rome, and when alone the Catholic bishop could exercise the power with which he had been clothed by Justinian. 1260 years of dominion she had, during which she did as she listed; but in the year 1798 came to the end of her persecuting power, when the French army, under Berthier, entered Rome, took possession of the city, made the Pope and Cardinals prisoners, and within a week Pius the Sixth was deposed, and Rome declared a Republic.

But the "*daily*" which was taken away, refers to pagan Rome; which paganism had "*continued*" ("daily" and "continual" are, in the Hebrew text, the same word) throughout all the previous kingdoms, and

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which was taken away in 508 A.D., by which time all the kings of the ten divisions, into which the Roman Empire had been divided, had embraced the Christian faith. *The time of the end appears* to be the lapse of years from 1798 to the present time, constituting the seventy-five years which, added to the 1260, make up the 1335 years, which was apparently to witness the standing of Daniel in his lot.

During these years great events have taken place. Its commencement witnessed the termination of that tremendous moral convulsion in France, when infidelity triumphed, the churches were closed, the Bible burnt, the ministrations of religion all suspended, Sunday abolished, and a celebrated beauty of the opera was conducted from the assembly on a magnificent car, and enthroned and accepted by the people as a goddess in the cathedral of Notre Dame. And this was the result of Voltaire's teaching, changed only by the dictum of Napoleon the First, who observed that from a civil point of view, such a state of moral and mental perversion must ruin them as a nation. It was from seven to ten years a time of tribulation; deep shadow of a still more terrible, moral darkness at hand. And during the last seventy-five years what wonderful changes have taken place. "Knowledge has been increased, and many run to and fro;" knowledge of every kind. Witness our Bible Society, founded in 1804; in the first eighteen years, issued upwards of four millions of copies. And at the French exposition in 1867, there were specimens of the Word of God in more than two hundred languages. There are our missionary, tract, and Sunday-school societies. Science has progressed in every department; while steam and iron, both on land and sea, have combined to cause many to run to and fro. Evils have largely developed also, in things, signs, and events; and of late, there has been a terrible growth, both in number and vastness, of wars, famines, pestilences, earthquakes, floods, and fires. We have had, in the physical, moral, and mental of late years, a rapid progress in truth, in abounding iniquity, and the intensifying of both. *And yet*, how many will dare to say that "the world is becoming better every year, every month, every day." What has Christ and his apostles said on this subject? Will the reader kindly take the trouble to read consecutively the following passages:—1 Tim. iv. 1-3; 2 Pet. iii. 3; Jude 17, 18; 2 Thess. ii. 7-12; 2 Tim. iii. 1-5; 2 Tim. iv. 3; 1 Thess. v. 2, 3; Matt. xxiv. 37, 38; 2 Tim. iii. 13.

There are many reasons for knowing that we are in "the time of the end." *Scripture Chronology* shows that the six-thousandth year of the world ended with the Jewish year 1872, which reached to September 1873; this is shown not from the marginal dates, which cannot be trusted; but from internal evidence. True, of itself this will prove little in relation to the return of the Lord Jesus, but it has been universally recognised as introductory to the millennial rest.

The Jubilee cycles also are said to be completed by the Spring of next year, when we are taught to look for the great antitypical Jubilee, when all God's people shall ere long return to their possession—the possession of the kingdom under the whole heavens; for "*the meek shall inherit*"—not heaven, but "*the earth.*"

With this very year also closes the period of Israel's having received double for all her sins. (Isaiah xl. 1-2.) "Comfort ye, comfort ye my

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people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished (more literally—her afflictions are filled up), that her iniquity is pardoned: for she hath received at the Lord's hand double for all her sins." Now this word "*double*" in the Hebrew text is in the dual form, and means "*twice as much*." So that Israel has received afflictions from the death of Jacob, when their nationality began, to the preaching of Jesus Christ, 1843 years, and from the preaching of their King whom they rejected, unto the present year, under the Gospel dispensation, just another 1843 years, or, according to the prophet, "afflictions" "twice as much." In Jeremiah xvi. 18, where God declares that he will bring His people back to their own land, he says that he will "first recompense their iniquity and their sin double." That Israel's reception of the "double affliction" for her sins commenced with the preaching of the Gospel, is apparently clear from Zech. ix. 12. In the ninth and tenth verses, the prophet wraps up in few words the chief things to follow the first Advent of the Saviour, from his riding to Jerusalem on the foal of an ass, to the cutting off the power of Jerusalem, the speaking peace to the nations, and His ultimate reign from the river to the ends of the earth; then turning to the literal Jew, he says; v. 11: "As for thee also, whose covenant is by blood (see margin), I have sent forth thy prisoners out of the pit wherein is no water (the law). Turn you to the stronghold (Christ, who has the water of life), ye prisoners of hope: even to-day do I declare, *I will render double unto thee.*" This is apparently fulfilled somewhere about the present time.

Another sign of the time of the end is the fulfilling of the parable of the ten virgins. (Matt. xxv. 1, &c.)

The statement comes from America that there are tens of thousands of Second Adventists in that country who have been fulfilling this parable to the most minute detail. There can be very little doubt that this parable must be fulfilled in that generation which shall see the signs which are to precede the second Advent. Our American friends say that those signs spoken of by our Lord in Matt. xxiv. have been specially notable in their country, during these late years, termed the time of the end. They desire to show that the parable of the ten virgins has been fulfilling during the last half of the period, constituting the time of the end. It was in or about the year 1828 that a Mr. William Miller, a Baptist minister, began to preach the second advent; many rose and trimmed their lamps" (i.e. searched the Scriptures), for "Thy Word is a lamp unto my feet," and they—dating from the year 508, instead of 538, in which later year, the abomination was set up—expected the Lord in 1843-4, but were disappointed, and the result was that they fell back into a state of great confusion. Many and various are the opinions which have since obtained, and Christendom has been shrouded in a state of prophetic darkness. For the last thirty years this darkness has rested upon—we may say—all the church; for, "whilst the Bridegroom tarried, they all slumbered and slept." There are three kinds of darkness noted in Scripture:

Natural darkness. (Gen. i. 5.) "And the darkness he called night."
Moral darkness; as in Rom. xiii. 12. "Cast off the works of darkness."
Prophetical darkness; as in Micah iii. 6. "Therefore, night shall be

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unto you, and ye shall not have a vision, and it shall be dark unto you that ye shall not divine," &c. It was into this last class of darkness that the Second Adventists fell.

But at *midnight*, just half way between 1843-4 and 1873-4, a cry went through Christendom, "Behold, the Bridegroom cometh." In America, all who held the doctrine of the Second Advent again trimmed their lamps; they searched the Scriptures; and the result has been, that about one half of their number, believing the Lord Jesus to be near, have been, and still are, watching for his coming. But a full half of their number do not believe any sign to be given in Scripture of his near approach, they declare they must wait for further information, and some amongst them are expecting an angel to be commissioned to inform them of his coming.

Thus are they fulfilling the parable, the one half having again searched the Scriptures, their hearts had in them the Spirit-stirred desire to see him, who had, and alone can have the power to quicken us in our search. It is vain to look for further revelation. What was true in former days is true still, "the commandment is a lamp, and the law is light." (Prov. vi. 25.) All that is requisite to make us wise unto our final deliverance, is there, in that volume which God has given us; we only want more light; it will be given to the seeker. We need our hearts emptied of the cares of this life and surcharged with the LOVING AND EARNEST DESIRE TO SEE HIM, or else there will easily be found difficulties enough in the way of our search, to hinder and prevent our expectation.

In April, 1865, the RAINBOW published an address upon these words, "Behold, the Bridegroom cometh." The sentiments uttered then we maintain still, and have never swerved from the opinion that all the ten virgins in the parable represent Christ's saints, part of whom would be wise enough to search into the time of the Saviour's return, whilst the other part through their carelessness (though Christians), would be left to pass through the first part of the great Tribulation. Although that view of divine truth openly preached, divided, and so broke up a flourishing church, and caused us to be charged with preaching devil's doctrines, still to one portion of that church the same truths and its kindred topics have been preached, and we cease not to hold fast that profession of our faith. "The Bridegroom cometh;" the cry has been specially raised through Christendom since 1859, and now he is near. In a very little while will be fulfilled the remaining part of the parable, "give us of your oil." Something will transpire which will arouse *all* who yet are lacking, but alas! it will then prove too late. Now is the time to look into these things. Let there be no delay. We have no desire to write sensationally, far from it, but do thus write to ALL with whom we may have the slightest weight, entreating them to see that they are ready for the Lord's return. Be this our prayer, "Lord, remember us when thou comest into thy kingdom."

Exeter. E. H. TUCKETT.

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HAS THE CHURCH COME IN THE PLACE OF REJECTED ISRAEL?

(*Concluded from page* 371.)

THE PROMISES MADE TO ABRAHAM.

THE principal of these are the following:—(1.) "To thee and to thy seed will I give this land." (2.) "In thee shall all the nations of the earth be blessed." (3.) "Thy seed shall be as the stars of heaven for multitude." (Gen. xii., xiii., xv.; Gal. iii.)

Notice that in the first promise Abraham is to have personal possession of the land. It was thus that Abraham understood it; for when God said to him on one occasion, "I am the Lord, that brought thee out of Ur of the Chaldees, to give thee this land to inherit it," he asked, "Lord God, whereby shall I know that I shall inherit it?" And so Stephen understood it, for he said that God had "promised that he would give it to him for a possession." And the apostle writing to the Hebrews, says:—"By faith Abraham, when he was called to go out into a place which HE SHOULD AFTER RECEIVE FOR AN INHERITANCE, obeyed."

But during Abraham's lifetime he never received possession of the land thus promised. He had to purchase a burying-place in it for his wife; and it is further testified that "God gave him none inheritance in it, no, not so much as to set his foot on;" and also that "by faith Abraham sojourned in the land of promise as in a strange country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise." "These ALL died in faith, not having received the promises." Abraham's possession of the land is therefore reserved for a future time.

But this promise of the land is also made to Abraham's seed. In reference to this promise of the inheritance, Paul, in writing to the Galatians, says:—"To Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ." That the promise here referred to is the land may be seen from the fact that Paul was speaking of a promise which God had confirmed by a covenant—"And this I say, that the covenant which was confirmed before of God in (or unto) Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the PROMISE of none effect." This has clearly a reference to Gen. xv. 7-18, where the promise of personal possession of the land is confirmed by a covenant. Again, speaking of the same thing, Paul says, "If the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise."

Abraham and Christ are thus seen to be the future lords paramount of the land promised, which will then constitute the groundwork of that *kosmos* or divine ORDER of things to be established on the earth, and otherwise designated "the kingdom of God." This naturally introduces the promise concerning the blessedness of nations, which we now look into.

"In thee (Abraham) shall all the nations of the earth be blessed." This is an explicit promise concerning NATIONS. The Bible contains promises to individuals simply as individuals, but such promises are not to be confounded with the promise made to Abraham concerning "all the

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NATIONS of the earth." When God says nations, it is the only safe course to conclude that he means nations. The nations of the earth, then, are to be blessed in or through Abraham. No nation has as yet realised this promise. The most enlightened and best governed nation in Christendom cannot with anything like truth be characterised as blessed, and it is only when the promise of personal possession of the territory shall be fulfilled to Abraham himself that the true blessedness of the nations shall be enjoyed, because then only will a righteous government be established in the earth, when the Son of Man shall come in the clouds of heaven, and when all PEOPLE and NATIONS and LANGUAGES shall serve and obey him—that is, when not merely all people considered as individuals, but when all NATIONS properly so called shall be subjected to the divine sway of the Messiah and his saints.

The next promise to be noticed is, "Thy seed shall be as the stars of heaven." In reference to this numerous seed of Abraham, God said, "Thy seed shall be a stranger in a land that is not theirs." This was Israel in Egypt, the natural seed of Abraham, whose history from that time to the present is unparalleled in interest by anything in universal history, and only to be transcended by the glorious future in store for them in the purpose of God.

Reverting to Gal. iii., it is evident that the only inheritance promised to Abraham, and his seed, the Christ, is the Land of Canaan, from the Euphrates to the Nile. They who are Christ's are Abraham's seed and heirs of this inheritance and all that it implies. What it implies will be seen in the sequel. In the meantime let it be noted that the inheritance of the saints is that promised to Abraham, and that Abraham had no promise of any inheritance but the territory above named. On the other hand, the natural seed of Abraham were to become the peculiar nation of Jehovah, whom he should deliver from Egyptian bondage with judgments on their oppressors.

There is thus, in these promises to Abraham, a clear distinction between the two classes I have endeavoured to point out—the natural descendants of Abraham, considered as the divine nation of the past and future; and the One Seed, the Christ, with those who are his, the heirs with him of the promised inheritance.

THE PROMISES MADE TO DAVID.

These promises to Abraham assumed more distinct shape in the promises made to David. God promised to David that he should have a descendant who should sit on his throne for ever. "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son: if he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but my mercy shall not depart from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever. According to all these words, and according to all this vision, so did Nathan speak unto David." (2 Sam. vii. 12-17.) "For unto which of the angels said he at any

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time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son." (Heb. i. 5.)

David was king over the *natural* seed of Abraham, and the promise is that his son, the Messiah, should sit on his throne, that is, to rule over the same people that David did. There is no hint given that Messiah's subjects should be a different class from those of David; hence, though there was no direct testimony to determine who were to be Messiah's subjects, it would be inferred from the nature of the promise that the people reigned over were one and the same.

Notice here a prediction uttered when Zedekiah, the last king of David's house who occupied his throne, was deposed:—"And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is: and I will give it him." (Ezek. xxi. 25-27.)

The revival of this overturned kingdom here intimated was shown to Nebuchadnezzar by means of a dream interpreted by one of the prophets of this remarkable people. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. ii. 44.) And that this revival should take place under the Messiah is clearly indicated in a vision seen by this prophet himself (in Dan. vii.), where the Son of Man is represented as coming with the clouds of heaven, and being invested with the dominion of the nations of the earth, including, of course, the nation of Israel.

Thus the inheritance promised to Abraham, and to his seed, the Christ, with the blessedness of the nations in a national sense through that seed, became bound up with the KINGDOM which God had established over the natural descendants of Abraham. This kingdom was the kingdom of God, and the throne was Jehovah's throne. (1 Chron. xxix. 23; xvii.) Hence its restoration under the Messiah would naturally be hailed by the nation as good news, or gospel; and so we find that when the Messiah appeared he proclaimed the good news concerning the kingdom of God, "The common people heard him gladly," and would have taken him to make him king, but they knew not that the Messiah should suffer before he should enter into his glory—that the Son of Man should go into the far country and return with the clouds of heaven before he should exercise dominion, as predicted by the prophets. Thus the national blessedness is seen to be dependent on the establishment of Messiah's rule in the earth at his second appearing, when "all men shall be blessed in him, and all NATIONS call him blessed."

THE REIGN OF CHRIST AND THE SAINTS OVER ISRAEL AND THE NATIONS.

These promises to Abraham and David clearly show that to the Christ is given the lordship of the territory of the kingdom of Israel, with the right to exercise dominion over the subjects of that kingdom, the natural seed of Abraham; and that Abraham, with Isaac and Jacob, and

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the faithful among Israel who walked in the steps of Abraham's faith, and those among the Gentiles who by faith and obedience become Christ's—should be co-inheritors with Christ, as Lord of the inheritance, and in virtue of his Lordship, as ruler of the nation.

A few direct testimonies to the reign of Christ and the saints may here be fittingly introduced:—"The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs: heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together." (Rom. viii. 16, 17.) "It is a faithful saying. For if we be dead with him, we shall also live with him. If we suffer, we shall also reign with him." (2 Tim. ii. 11, 12.) "And he that overcometh, and keepeth my works unto the end, to him will I give power *over the nations:* (and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers:) even as I received of my Father." (Rev. ii. 26, 27.) "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. iii. 21.) "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God, and of Christ; and shall reign with him a thousand years." (Rev. xx. 6.)

These are plain declarations of Scripture that Christ and his saints are to reign. It is distinctly stated in one of the passages quoted that they are to rule the nations, having received power over them. It would be easy to multiply passages to the same effect, but one or two as specimens must here suffice:—"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him. These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. . . . And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most High." (Dan. vii. 13, 14, 17, 18, 27.) "I will gather all nations against Jerusalem to battle . . . Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east . . . And the Lord my God shall come, and all the saints with thee . . . And the Lord shall be king over all the earth . . . And it shall come to pass that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the king, and to keep the feast of tabernacles." (Zech. xiv. 1, 3, 4, 5, 9, 16.)

It is surely abundantly evident from what has been advanced that Israel's existence as a nation, and the preservation of the nations of the earth, together with the personal presence of the Messiah and his saints, as the alone rulers,—must be realised as contemporaneous facts at some future time, according to the declared purpose of Jehovah.

It may be well to notice, from another point of view, this distinction between Israel and the saints in the age to come when the kingdom of God shall be established. Israel, with the other nations, shall occupy the

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position of subjects, while Christ and the saints shall be the rulers, reigning over the house of Jacob, with "all people and nations and languages" rendering willing obedience. But "flesh and blood cannot INHERIT the kingdom of God," because the kingdom of God is to be inherited and ruled by those who shall be accounted worthy to obtain that world (or age) and the resurrection from among the dead, who shall DIE NO MORE, for they shall be EQUAL TO THE ANGELS. Hence the natural seed of Abraham, as such, being out of Christ, are in this respect on the same footing as the unbelieving Gentiles—they have no title to the land promised as inheritors in the Abrahamic sense. But God has been pleased to provide that when Christ, Abraham, and the faithful seed of Abraham, Jews and Gentiles, shall have become its lords and inheritors, the natural seed shall dwell in it as of old "when God himself was their king." And this cannot detract from the honour, glory, and immortality of the saints, any more than the privileges which Israel enjoyed as God's "peculiar treasure," when formerly resident in the land, could be deemed derogatory to the glory of the God of Israel. Thus the modern Jews have no title to Britain or France in the sense of lords paramount, but their residence in great numbers in those countries does not lessen the honour of their respective governments.

THE NATURAL SENSE OF THE SCRIPTURES.

One great cause of this confounding Israel and the kingdom of God with the church is the very prevalent departure from the plain sense in reading the Bible. The manner in which the Scriptures are treated by the great mass of religious teachers is termed "spiritualising," because it is supposed that a higher sense than the natural is so obtained. This would not be so injurious if the natural sense was not in most instances lost altogether.

A decided advantage arising from the plain reading of the predictions we have been considering is that we do not require any system of interpretation to make them intelligible. They speak for themselves. And the wayfaring man, as he reads of the glory in store for Israel, is relieved from the task of inventing a meaning other than the plain words naturally bear.

But the plain wayfaring man, who might happen to read these pages, would doubtless be puzzled to know why so much is required to be said in favour of such a natural and common-sense method of reading the Scriptures. But, it should be borne in mind that, even in the days of Jesus the professed teachers of the people had made the Word of God of no effect by their tradition, teaching for doctrine the commandments of men. Hence, the sufferings and death of the Messiah, although predicted by the prophets, had no place in the Jewish mind. This fact is mentioned here simply to show the necessity of subjecting to the strictest scrutiny all interpretations which are presented to us, no matter how time-honoured and venerable. Let us meanwhile briefly trace the pedigree of the spiritualising system.

PROTESTANT AND ROMAN CATHOLIC MODES OF INTERPRETATION IDENTICAL.

It is important to bear in mind that the apostles predicted a falling away from the faith, which should begin to show itself even in their own

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days. The most distinct form of this falling away or apostasy, is generally allowed by Protestants to be the Roman Catholic Church. Be this as it may, it is a fact that this religious body constituted, with little exception, the only form of Christianity which existed for nearly a thousand years previous to Luther's Reformation. And as matters, according to apostolic prediction, were to wax worse and worse until the coming of the Lord, the faith being hardly to be found on the earth, it could not be expected that the mass of professors in the sixteenth century, should be found standing fast in the faith of the Gospel. But the question arises, Has there not been a reformation from the religion of Rome? Did not Luther and Calvin deliver us from all the errors of popery? And are not Protestants now rejoicing in "the faith once delivered to the saints?" Without deciding on the extent of the Reformation, it may be interesting to notice the identity of the respective views of Roman Catholics and Protestants respecting the kingdom of God, the restoration of Israel, &c. Perhaps the most distinct illustration of this is to be found in the notes and comments to various passages in the versions of the Scriptures used by the two divisions of the professing religious world just referred to. The Roman Catholic English version of the Scriptures furnishes the following notes on the passages we have selected, and we have placed opposite to them annotations by Protestant Commentators, which will serve to indicate the source of the popular theories respecting the important truths we are considering.

Dan. ii. 44: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed."

ROMAN CATHOLIC BIBLE.	DR. THOMAS SCOTT'S COMMENTARY ON THE HOLY BIBLE.
"*A kingdom*, viz., the kingdom of Christ in the Catholic Church, which cannot be destroyed."	"The kingdom of Christ was evidently intended: from small beginnings it has already made immense progress. It has subverted and will continue to subvert Pagan and Antichristian kingdoms, and to entirely destroy and disperse them; and at length it will triumph over all opposition, and become a great mountain, and fill the whole earth."

Ezek. xxi. 27: "I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is; and I will give it him."

ROMAN CATHOLIC BIBLE.	DR. JOHN BROWN'S SELF-INTERPRETING BIBLE.
"I will shew it to be iniquity, &c., or, I will overturn it, viz., the crown of Juda for the manifold iniquities of the kings; but it shall not be utterly removed till Christ come, whose right it is; and who shall reign in the spiritual house of Jacob, that is in his church, for evermore."	"Nor shall it ever attain its wonted lustre and dignity, or any of the family of David wear a sceptre till Christ take his spiritual kingdom in the gospel church, nay, in the millennium."

Ps. lxix. 35: "For God will save Zion, and will build the cities of Judah, that they may dwell there and have it in possession."

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ROMAN CATHOLIC BIBLE.

"'*Zion*,' the Catholic Church. *The cities of Judah*, &c., her places of worship, which shall be established throughout the world. 'And *there*,' viz., in this church of Christ shall his servants dwell, &c.

DR. THOMAS SCOTT'S COMMENTARY ON THE HOLY BIBLE.

"Zion seems to denote the church at large, the cities of Judah, the several divisions of the church throughout the world; evangelical blessings being predicted under allusions taken from the then existing state of things. God will preserve his church, and every sound part of it, and all true Christians; continuing to them, and entailing on their posterity the blessings of the new covenant. Yea, all that love God shall dwell for ever in Zion, in the church militant on earth, without being finally overcome by any enemy, and in the church triumphant in heaven."

Ezek. xxxvi. 8-15: "But ye, O mountains of Israel . . . I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded. . . . Yea, I will cause men to walk upon you, even my people Israel, and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave thee of men, . . . neither shalt thou cause thy nations to fall any more, saith the Lord God."

The note in the Roman Catholic Bible on this passage is as follows, and shows that the last scattering of Judah by the Romans is viewed as a final end of the nation, and that therefore some other kind of fulfilment is necessary. The note is:—"This whole promise principally relates to the Church of Christ, and God's perpetual protection of her: for as to the carnal Jews, they have been removed out of their land these sixteen hundred years."

Here, then, we see that the doctrine commonly held by Protestants regarding the promises to Israel is precisely that held by Roman Catholics. Of course, it may be said that, notwithstanding this, the doctrine may be true. This is at once granted; but the fact remains that it is held by Protestants in very suspicious company, rendered all the more suspicious because of being the immediate source whence Protestants derived the doctrine at the Reformation. Hence the necessity for subjecting to the law and testimony all interpretations obtaining among contemporary professors.

THE NATION OF ISRAEL AND "THE GOSPEL OF THE KINGDOM OF GOD."

The necessity for adhering to the plain reading of the Scriptures is rendered more urgent by the fact that the future destiny of Israel is intimately connected with the Gospel of the kingdom of God as proclaimed by Jesus and the apostles. God, by the mouth of the angel, promised that Jesus should reign over the house of Jacob, and Jesus promised that in his kingdom his apostles should sit on thrones and judge the tribes of Israel. The good news concerning this reign was preached to Israel during the personal ministry of Jesus, and Jesus said concerning it, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." In order then to the reception of the truth concerning the kingdom of God, it is absolutely necessary to under-

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stand the promise made to the mother of Jesus by the angel concerning his reign over the house of Jacob, and also the promise of Jesus to his apostles as to their judging the tribes of Israel. Any uncertainty on these points implies ignorance of the kingdom of God as preached for salvation by Jesus and the apostles.

This will farther appear, if we consider, that the apostles, while they preached the kingdom of God, had no notion of any other kingdom than that of Israel restored to their own land, under the new covenant, and the Messiah ruling over them and the subjugated nations. Hence, after they had preached the kingdom for several years, and even after they had enjoyed the special teaching of the Lord during the forty days that elapsed between his resurrection and ascension, their hope of this restoration of the kingdom to Israel was as strong as ever.

They desired information on one point, however, but only one; and this they put to Jesus in the form of a direct question. This was solely as to the time. "Lord, wilt thou AT THIS TIME restore again the kingdom to Israel?" If their hope had been without foundation, this was the time to correct it; but Jesus uttered not a word to obscure the brightness of their cherished hopes; but confined himself purely to the matter of time raised by the question of the apostles: "It is not for you to know the TIMES or the SEASONS." Verily then the kingdom they preached and the kingdom they hoped for was one and the same. If it were not so, the record would surely contain some allusion to the fact of their correction by their Divine Master; for it cannot be thought that he would employ a staff of preachers without seeing that they were duly qualified for the work before them. And it surely cannot be said that the apostles were qualified to preach a kingdom in which the nation of Israel was to have no existence.

I pause to remark here, that this subject is stamped with peculiar importance to us from the fact that Jesus told his apostles, that "this Gospel of the kingdom should be preached in all the world for a witness unto all nations." The mission of the Messiah in his "appearing the second time," to establish a kingdom upon the earth over Israel and the nations, is ignored by the great mass of Christendom, even as a matter of Bible revelation, much more as an important element of the glad tidings proclaimed by Jesus and his apostles in "the gospel of the kingdom." And it is the Gospel aspect of this great truth which constrains us the more to direct attention to it, that we may contribute our share in supplying the lack of enlightenment on so important a subject.

HAS THE CHURCH, THEN, COME IN THE PLACE OF REJECTED ISRAEL?

I must now leave to the consideration of the careful reader of these pages the Scripture testimony adduced to show that Israel and the Church always were and ever shall be two distinct bodies; the one, God's chosen nation, the other, God's elect individual saints. The former, the subjects of God's kingdom, the latter, the "heirs of God and joint-heirs with Christ," God's Anointed. The present attitude of these "heirs" is that of waiting for the appearing of him whose kingdom they expect to share. In this position they are subject to his authority. He is their Lord, and they owe him willing service. The apostle beautifully connects the present and future relations of the disciples to their Lord in these

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words to the Colossians (iii. 24): "Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." May it be ours so to serve now that we shall receive the reward; remembering our Lord's latest utterance on this solemn yet cheering theme. "Behold I come quickly, and my reward is with me to give to every man according as his work shall be."

Edinburgh. J. CAMERON.

Correspondence.

IMPORTANT PROJECT.

DEAR SIR,—I want to consult you, and, through you, your readers, if you will allow me, concerning a scheme which I have long wanted to carry into execution; namely, to print a Bible in which twenty or thirty of the original words shall be left untranslated, but printed in English letters, so as to enable the English reader to see for himself the way in which the inspiring Spirit uses various leading important words in Holy Scripture. For instance, instead of putting soul, life, persons, dead bodies, idols, &c. &c., I should invariably put *nephesh*, the term so variously rendered by these and other words, which is so sadly misleading to the English reader that in many places it is impossible for him to see what the mind of the Spirit is. I should treat the Greek of the New Testament as I propose to treat the Hebrew of the Old Testament. I have an eye principally, though not exclusively, to those words which bear upon the old truth of the extinction of the wicked and of immortality through Christ alone; and as far as the words go which will be thus treated, the English readers, would have very little, if any, less advantage than the Hebrew and Greek scholar. There would be a glossary of the acknowledged meaning of these words, and every reader would have his English Bible from which he might see what its rendering is of a particular word in any of the many texts where it may occur. He would thus be prevented from being misled by those various mistranslations which were made in accordance with Platonic philosophy, rather than in accordance with plain revealed truth. In my judgment such a work is necessary for the English scholar.

It is one which would involve great labour, but for the sake of the truth I would willingly undertake it without reward, if a sufficient number of subscribers could be got to bear the expenses and to save me from loss. The cost of a copy would of course depend upon the number of subscribers, but I should think it would not exceed ten shillings if a thousand persons were to subscribe for a copy.

I shall be glad to receive hints addressed direct to me as below, and the names and addresses of subscribers; only correspondents will kindly excuse me if I do not answer their letters, for if I revise the Bible in the way proposed I shall require every moment of time which I can possibly save from other occupations.

Believe me yours very truly in in the Lord,

H. S. WARLEIGH.

Ashchurch Rectory,
Tewkesbury.

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"THE TERTIARIAN RACE."

DEAR MR. EDITOR,—Though Mr. Warleigh says that the idea of pre-adamite "Tertiarians" is not new; to me it is so, and I dare say to others. That being the case, whilst admitting several elements of probability in the views, questions will arise, the replies to which should harmonise with those views, for the Scripture cannot be broken. Supposing then that I have read Mr. Warleigh's statements aright, let me ask,—

Query 1. Is it in accord with all that we know concerning *mankind*, or the "genus *homo*," that a race of beings admitted to be "intelligent and moral" (p. 402), "rational" (p. 405), "capable of religious instruction" (p. 403), and of such a form of physical organisation as to be fitted to give a wife to a son of Adam, could have any other nomenclature than *human* creatures, of the genus *homo?*

Query 2. If the Tertiarians were, as is stated, capable of sin, *i.e.*, "rebellion to God," "who had a fall and became apostates" (pp. 402, 403), and were susceptible of death (p. 401) *previous* to the creation of Adam—"in existence when Adam was made" (p. 396); is such a state of things compatible with the Scripture *record* that says, "By *one man* sin entered into the world, and death by sin"—"By one offence" death entered and reigned (Rom. v. 12, 17;) Adam being declared to be that transgressor? (ver. 14.)

Query 3. May not the command "to subdue the earth"—alluded to in p. 402—be considered to have had prospective reference to "the generations of the Adam," rather than to the individual? (See Gen. v. 1, 2.) The command does not seem to have been repeated to Noah when he received the dominion. Israel in their generations had a similar command. (Deut. viii. 1-5.)

Query 4. How does the statement at p. 405, that the flood was "not universal with respect to the face of the globe," agree with Gen. vii. 19, 21-23, where it is recorded that "*All* the high hills under the whole heaven were covered;" and how could the Tertiarians have escaped so as to be the progenitors of the sons of Anak (Num. xiii.), *Rainbow*, p. 404, when it is added by Moses in Genesis that "*All flesh* died. Every man, *all in whose nostrils was the breath of life?*"

Query 5. Knowing what we do of the holy Being and attributes of God, is it consistent with that knowledge to suppose that he could have pronounced his creation "very good," and have found his rest therein on the *seventh* day (Gen. i. 31. ii. 1, 2), when sinful beings were "in existence when Adam was made" (p. 396) on the *sixth* day?

Mr. Warleigh is an esteemed servant of the Lord and a contributor of valuable truths to the Church of Christ; he is therefore entitled to all attention, and will absolve me from the slightest spirit of caprice in asking these questions. He, I am sure, as well as I, seek only for the elimination of truth.

To turn now from Mr. Warleigh to geologists and their science. May not the "osteal remains found in the later times of the Tertiary period" be accounted for by contrasting the *present* condition of the earth under the curse, with its pristine paradisaic state of perfectness?

May we not believe, consistently with the known exercise of righteous judgment, that judicial acts of the Creator have subjected creation to "the bondage of corruption" through the sin of man; that when man fell creation fell with him, and all was changed?

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Look at Mercator's chart of the world, and see if it does not present features of contortion, dislocation and violent disruptive agencies such as bear witness to the direct intervention of Divine power in altering the state of man's habitation so as to accord with that of man, a sinner.

May not the appearance of the earth's strata, as now observed, be considered as materially differing from their original position when called into existence? And may not the breaking up of the fountains of the great deep at the time of the flood; the terrific shaking of the earth at the giving of the Law when God descended on Mount Sinai; still more the unprecedented earthquakes and *rending of the rocks* at the crucifixion, and again at the resurrection of the Lord of glory, the Creator (Matthew xxvii. 52, xxviii. 2), satisfactorily account for such appearances, and for "the remains" found therein?

Does not the language of Psalm xviii. 7, 15, plainly declare such probability, since "the earth shook and trembled, *the foundations of the hills moved*, and were shaken. The channels of water were seen and the *foundations of the world were discovered?*"

Can we not thus account for "remains," that according to geological theory should belong to the lowest strata, being found in the higher, and the reverse?

Lastly. Have not the facts here brought forth from Scripture been ignored by geologists? and is it to be wondered at that any theory that omits these all-important matters connected with the direct judicial agency of the Creator, should be questioned?

I am, faithfully yours,

H. Goodwyn.

MR. MINTON'S MANIFESTO.

Dear Sir,—*We will* take "the evidence of our senses as applied to the Word and to the works of God;" yet how strange that the request to do so comes from a gentleman who acts out—"Do as I say, not as I do!"

The evidence of our senses as applied to *the Word* is—When the Spirit of God moved upon the face of the shoreless deep, and bade the dry land appear, the earth forthwith came up upon the surface, a level stretched out upon a level. This evidence, in this view of it, given by witness after witness from Moses to Peter, is, like God the sole inspirer of it all, "without variableness or shadow of turning." It is one; not, in the first instance, an inexact revelation in the course of exact instructions upon weightier matters, "leaving us in the ignorance in which it found us," but God's very special communication on the subject of which it treated, having no reference to aught beside. Its end was to impart information.

Wherefore did God trouble to communicate the particulars of creation? Doubtless to furnish us against the sceptical speculations it was foreseen would arise to rob God and delude men.

Whatever were men's first impressions (and we don't know what they were) about the form of the earth, the purposes of sun, moon, and stars, the origin of man, and the nature of God, they were, if not received from, certainly corrected by God himself; who at intervals, for 1500 years, precisely confirmed the information he first by his servant Moses conveyed, being his own interpreter of the sense in which it should be taken. Yet there are those who tell us, with no small pity for our dulness, that men's in-

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ferences herein were not alone earlier than God's communications, but to the same effect: and that God, therefore, merely had written for us an epitome of human ignorance for the purpose of endorsing it! I challenge them to prove that.

The evidence of our senses as applied to *the works* of God is—The Scriptures concerning them are exactly and minutely true. The evidence of our senses is against the earth being a planet, against its being a globe, against the theory of its two motions, against its oceans being convex, against the sun standing still, dead against all the inventions of theoretical astronomers to establish such absurdities.

Mr. Minton, challenging our senses to report upon the Word and works of God, only courts evidence against himself.

Does he desire to know how theoretical astronomy, being so very false, has reached its present proud position? I will tell him, through an analogy. Suppose the Tichborne trial (forgive the reference, but the illustration is *so* apt), with Mr. Whalley for Judge, twelve friends of the Claimant for Jury, Dr. Kenealey's 300 witnesses the only ones examined, no opposing counsel, and no cross-examining; what "infallible testimony" in favour of the wrongful heir would have been given and received; and what a "monstrosity" it would have been to deny that the Claimant was the veritable Roger Tichborne! This absurd supposition just parallels Mr. M.'s case that the earth is a globe on the evidence of phenomena advanced by prejudiced philosophers before partial judges and friendly juries to prove it so. Modern science ought to be where the Claimant is, and would, tried as he was. At present, owing to the mock trial I have pictured, she enjoys estates to which she has no right.

Mr. M.'s phenomena are so many "made" witnesses, and their testimony, in the absence of cross-examination, deliciously unanimous. But wait awhile. What have they proved?—The *fact* that the earth is a globe? Not a bit of it. They are phenomena *consistent with the earth being a globe*, nothing more. Many an innocent man has suffered through the unintended coincidences of circumstantial evidence, and many an innocent truth likewise. All our circumstantial evidence is liable to err, and especially when, like so many keen detectives, we make it our sole business to hunt it up.

How strange that modern astronomy has only phenomena consistent with the earth's sphericity to prove it a globe! and how passing strange that those very phenomena can be triumphantly adduced to prove it a plane! This is positively the fact whether men believe it or no.

We are told of the "enormous mass of phenomena which all combine with one voice to tell the same tale;" but (again remembering the Claimant's 300 witnesses) the same tale is not necessarily the same truth; it may be the reverse of true. Why not? Mr. M. admits that "an inference from a single phenomenon is always precarious;" pray why should inferences from a fortuitous concurrence of phenomena be less so? Are hundreds of false witnesses more reliable than one? Hundreds of false witnesses, Mr. M. may urge, suggest what cannot exist here, guilty complicity. Not necessarily; complicity by all means, but here only such as comes of searching always with one object; not the finding of truth, but the finding of phenomena which favour our pet hallucination.

Mr. M. says, "My belief in my

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own existence is solely an inference from the phenomena of consciousness, confirmed by the phenomena of sense." Disbelieve the phenomena which affirm the earth's sphericity, and upon the same principle Mr. Minton's very existence "is reduced to a little more than a probability, if that. I *may* exist, and that is all." But this merely proves that Mr. M. is not the master of his logic, but its slave. His consciousness is not a phenomenon, but a fact; his sense too is a fact (generally a delightful fact); and his existence is a consequent fact—indeed, a most tremendous fact, just now. Does he object? Well, if he will not allow me the pleasure of calling his sense and consciousness facts, what can I do but regard his letter on astronomy as a most remarkable phenomenon for establishing that he himself is a myth. And surely that were easy, for his latest references to you, dear Mr. Editor, in the letter now under notice, show clearly that there *are* times and seasons when our friend is "not himself at all." But let us pass that lightly by, just hinting that Mr. Minton "from the chair" is not nearly so agreeable as Mr. Minton "one of us." I may not retort upon him in his own style, or we shall have people smiling at us, and saying that our science has about it more of the prize ring than the true ring, which, as the Scotch say, "winna do at a'."

Mr. M. must not get away from that common sense which the Bible always appeals to. The phenomena adduced to prove the earth a globe, are only phenomena; therefore, they miserably fail of their object. They fail because there is nothing but an assumption under them. To tell us, as in effect Mr. M. does, that the assumption is the fact because of the phenomena, is bad reasoning. The phenomena cannot establish the existence of the fact; the most they can do is to testify, in such a case as that before us, certain appearances which make it likely that a particular hypothesis involving the fact's existence is true. This being so, violent affirmations of the fact, the whole evidences of whose existence are merely such untrustworthy phenomena as are for ever deceiving us, are unreasonable in the extreme. The fact that the earth is a globe, has never yet been reached; but the fact that it is a plane *has*. When the eye, eighteen inches *above* the surface of the water, observes through a good telescope, the form of an object *on* the surface, eight miles from us on the sea, as if it were distant but eight inches, the fact that we cast our eye over a level surface is proved; when a shot, fired straight upward, falls back upon the muzzle of the cannon, instead of a mile and a half behind it, we know that the earth's supposed rotation is all nonsense. These *are* facts, *established* facts, and we have hundreds like them, any one of which is enough to shiver modern theories respecting the earth to atoms.

It is surprising how well people "are up" in inherited notions, and how ill instructed they are in the facts and the literature of the subject before us. The most, having but a fair school knowledge of one side of the question, seem content to take what everybody says as of necessity true; but everybody has gone so often and so wildly wrong that he is really the unsafest body to follow anywhere to be met with.

Mr. Minton says, "the Creator has piled up phenomena upon phenomena, mountains high, all declaring with one voice that the earth is a globe, and *can* be nothing else. Are we to believe Him?" Certainly,

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we will believe Him, but not that bold assertion, which is not supported by fact. The Creator has given us his word for it that the earth is stretched out upon the waters; that heaven is above, the earth beneath, and that there are waters under the earth; and it has been practically proved that his Word is true, in the obvious common sense of it, over and over again. To-day, deliberately to maintain that the earth is a globe, is to fly in the face of Scripture, fact, and reason. Mr. M. would have us believe that God, as regards astronomy, left man in the ignorance in which he found him. That should apply (let us except where our faith is taught) to one chapter of the Bible as well as to another; to the origin of man as well as to the Creation and Deluge. Wherefore not? Why may we not say, man ignorantly supposed that God made him out of the dust, in his own image, and breathed into his nostrils the breath of life, and God left him in the ignorance in which he found him: man ignorantly supposed the Creation occurred as set forth by Moses, and God left him in the ignorance in which he found him; man ignorantly supposed the Deluge was universal, and God left him in the ignorance in which he found him. And so on, with everything but the teachings of faith, throughout the whole Bible. If this be man's way, it certainly is not God's, who never comes to the level of man's ignorance, but to lift him out of it. If Mr. Minton's view be correct, I see nothing unscriptural in Darwin's theory, or Tyndall's, or Huxley's, and in time I may come even to approve of Mill, Spencer, and Bradlaugh, if, as I said, Mr. Minton's view be correct. I wish he could give us some infallible test by which we might discover where God has left man in ignorance, and where he has not. Strange that such an essential to the right understanding of Scripture should be so wanting!

The Bible not given to teach men anything truly, beyond faith! Who first said that? It is the cant of thousands to-day, but who taught it them? False science, practically an atheist. Why did she teach this? Because she meant mischief to everything held sacred but the faith which she esteemed it beneath her to do more than ridicule. False science devised this sophism to cheat Christendom as to her intentions. *She* was not going to meddle with Christian beliefs—O no! she, for her part, was only a poor hard-working woman, who loved God, in *her* way, as much as did others; let Christians hold *their* faith, and she *hers;* what hers was, was not their business; leave *her* alone, and she would leave *them* alone! And Christians, adopting this jargon, actually help her at "sawing off the branch on which they are sitting." The way science leaves the Christian faith alone is this: she owns a First Cause, but denies the God of the Bible; she owns a Deluge, but denies it prevailed as God states; she owns evolution, but denies creation; she owns her own laws, but denies God's guiding hand; and to crown all, she scoffs at prayer, laughs at its exercise, and denies its utility! Instead of adopting the conclusions of modern science, we should set our faces as a flint against them. Coming from *her*, there is a *prima facie* case against them at once; for whilst she has sought out contradictions in Scripture all her life long, when was she ever found engaged in establishing its harmonies?

I am, dear sir, yours truly,

WALTER ROWTON.

P.S.—Mr. Charles Underhill's letter, last month, would not have been written had he read "*Earth not*

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a Globe," by Parallax. The Scriptures *do* affirm, though not using the actual words, that the earth is a plane; and Parallax has scientifically proved that the thing Scripture affirms is the exact fact. Mr. Underhill's arguments are all stale, and I must not ask space for the refutation of what already has been refuted.

EVIDENCE OF OUR SENSES.

SIR,—It is very evident that Mr. Minton's mode of attacking your article on "The Astronomy of the Bible" will never decide the shape of the earth. He roams too much in the region of beliefs. The subject has been there too long already. The majority of people only *believe* the earth is a globe on the authority of "great names." Believing is not sufficient. We ought to know it. If a person were standing near a perfectly level dining-room table, we should not expect him to say, "I believe it is flat," but, "I know it is flat."

Mr. Minton has spoken of the "phenomena which declare the earth to be a globe," and of the "superabundance of such infallible testimony in favour of the earth being a globe revolving round the sun," and of the Creator "who has piled up phenomena upon phenomena, mountains high, all declaring with one voice that the earth is a globe, and can be nothing else;" but of what use are such sweeping assertions? Out of the heaps of infallible proofs and enormous masses of phenomena Mr. Minton has given us only one—circumnavigation,—although he says that "an inference from a single phenomenon is always precarious;" and the one he has mentioned is misrepresented. He says:—"We can tell the shape of the earth just as well as we can tell that of a marble which we hold in our hands." Is it because he can hold the earth in his hands just as well as he can hold the marble, and look *under* it and over it, and to the right and left of it, almost at a glance? When that can be done we shall have no doubt of its globular shape; there will then be no necessity to "make observations in every corner of it"—although it would be difficult to find a "corner" in a marble. We shall then, indeed, "see," and "*feel*," and "know" that this earth is a globe; but so long as a man, however high he may be, can only see as much of the earth's surface as to find it is a plane, he cannot be compared to the man with the marble.

Can Mr. Minton tell us what explorer circumnavigated the earth near the southern "inaccessible small patch" of land?

Your correspondent also says:—"Those who regard only the single phenomenon of the sun and the earth changing their relative positions, may easily suppose that the earth is a plane, and that the sun revolves round it." I do not know what theory Mr. Minton is here upholding; but the Newtonian theory teaches that the earth only changes its position. The earth, also, is not supposed to be a plane with the sun revolving "round" it, but *over* it. Mr. Minton, in another place, is convinced from phenomena that the sun does not move; but our Astronomer Royal himself is not so sure of it, for he says in his lectures to the working-men of Ipswich, "At the present moment we have no evidence to guide us; we have nothing to tell us whether the earth is moving round the sun in a plane, or whether the sun is moving round the earth in a plane." How is it the Astronomer Royal has not seen the "superabundance

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of such infallible testimony in favour of the earth being a globe revolving round the sun?"

We again read:—"On what ground are we asked to disbelieve the evidence of our senses, that is, the testimony of God speaking through our senses?" Nay, we, the planists, should ask that question, for nearly the whole of the Newtonian system is confessedly against the evidence of our senses. The astronomer Arago says, "We have learned to disbelieve the evidence of our senses."

Also, the testimony of God does not necessarily "speak through our senses." According to Arago, our senses may be deceived, so that the truth is hidden, and then, surely, that is not God's testimony. To interpret phenomena correctly is what is now wanted, and if Mr. Minton will let us know some of his facts from his phenomena "mountains high" "proving" the earth to be a globe, he may soon find the "mountains" decreasing to mole-hills, if not removed to the other side of the argument.

WILLIAM BATHGATE.

Literature.

Episodes of Life; In Poetry and Prose. By the late JONATHAN LANGSTAFF FORSTER. Edited by his son, Henry L. Forster, solicitor.

IN January last year we introduced to our readers a remarkable work by this author, entitled *Biblical Psychology*. The *Episodes of Life* is also an able and thoughtful book.*

From the "Introduction" to *Episodes* we learn that Mr. Forster was an intelligent, learned, and devout man, who adorned the faith he professed, and was tenderly beloved by those who knew him best. "Although," says a local writer, speaking of his death, "from his singularly unobtrusive character and domestic habits, he was less known to the general public than his intellectual power and culture and diversified attainments would otherwise have secured, he was regarded by all who had opportunities of judging as a man of extensive erudition. They could perceive how richly his mind was stored, both with the discoveries of science and the productions of literature—ancient and modern. In his professional career the late Mr. Forster was principally distinguished as a conveyancer. He evinced as a linguist a remarkable aptitude in the acquisition both of the dead and modern languages. We may say, indeed, that few men, if any, in Newcastle were his equals. He was conversant with eight languages, and especially delighted in reading the Holy Scriptures in Hebrew, Syriac, and Greek."

This work, like the *Psychology*, is lovingly edited by his excellent son, H. L. Forster, solicitor; and it is very gratifying to us to find

* Friends wishing to possess these works may have them on the following terms, by sending a post office order to Mr. James Scott, 7, Gloucester Road, Newcastle-on-Tyne:—

"Biblical Psychology," published at 21s., for 10s. 6d.

"Episodes of Life," published at 7s. 6d., for 5s. 6d.; or the two for 15s, *post free.* Or, *for a short time,* Mr. Scott will supply them thus: 3 copies "Biblical Psychology," 21s.; 3 copies "Episodes of Life," 10s. 6d. In this latter case, however, postage must be added.

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men of the law such devoted friends of the Gospel, and so fearlessly outspoken in defence of the inspiration of the Bible. A single verse, from the invocation to the "Spirit of Truth," with which the volume opens, will reveal to the thoughtful the earnestness and decision of Mr. Forster's mind:—

"Visit, possess, arouse! when the great cause
Of God and man, divine and human laws,
Requires all help, demands that each should be
Up and be doing valiantly!"

The author's heart was warm in the cause of freedom, and he has a stirring piece on "the Abolition of Slavery." He says:—"Great Britain furnishes the only instance in history of a vast and powerful empire voluntarily coming forward, in the face of an astonished world, and acknowledging a national sin, accompanied by the costly offering of £20,000,000 by way of atonement and compensation. Although other nations may not imitate her oblation, yet all have been more or less influenced by her act of manumission. France has in this respect followed her example; and although America still holds back, she is under the spell. England has proclaimed liberty to the captive, not only in her dominions, but all over the world."

Upon this the Editor has the following touching "Note. Since the author wrote the above, America has had to make an oblation and free the slaves; but the oblation has unfortunately been more costly than that of England's £20,000,000: the United States had to pay in blood."

Strength and depth are the characteristics of most of these poems; some are humorous and carry a moral; they are very unlike the flimsy nothings, sound without thought, that pass current as the lyrics of the day. We quote one short piece,—beautiful in composition, and true in doctrine,—which will find an echo in the hearts of some of our readers.

"Come, Jesus.

"Oh! come, Lord Jesus, quickly come,
And bring Thy saints with Thee;
Thine advent shall be dread to some,
Oh! be it joy to me.

"For Thine appearing, Lord, I yearn,
Thy promise to complete,
And haste Thy sleeping saints' return,
Their mourning ones to meet.

"Lover and friend may death deplore,
But comfort find in this:
That saints who loved in life before
Shall then rejoice in bliss.

"The children and the mother, too,
Though parted until then,
Shall hail Him whom by faith they knew,
And never part again.

"Come, Jesus, then, eternal King,
By heaven and earth adored!
The mourners shall Thy praises sing
In paradise restored.

Holoklèria. What is Man? The Question of the Age. By Gershom: Author of *Antitypical Parallels, Truth and Tradition*, &c. &c. London: Kellaway & Co., Warwick Lane.

"Gershom" illumines whatever he touches. His mind is at once quick and comprehensive. As if by intuition he sees a truth, and realises its bearings on collateral truths; so that you get a strong logical argument to sustain the conclusion he reaches. Ὁλόκληρον (holokleron) means the whole in the full integrity of its parts. "Gershom" applies it to spirit and soul and body, and argues that the faculties of the mind are dependent on physical organs, and have no spiritual subsistence apart from such organs. The pamphlet is most suggestive. We present an extract:—

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"To return to the 'SOUL'—Paul calls on believers to 'present *their bodies* a living sacrifice, holy, acceptable unto God,' which he terms 'a *reasonable* service,' or service of the rational and intelligent faculties and affections. That this is his meaning the rest of the chapter will prove beyond question, in that he surely does not call for the service of the inert members of the outer carcass. And yet, whilst exhorting to this sacrifice of the powers of the mind, he calls it a presentation of '*your bodies!*' Are not, then, the organs from which these powers emanate, *the soul?* and is not *the soul* a material and component part of *the body?* That the answer to this must be in the affirmative is plainly to be understood from the word used by the same Apostle to express the true and essential constitution of *the body in its entirety.* In 1 Cor. XV. 45, the English version reads '*a natural body,*' but the Greek original, which is emphatic, is '*soma psuchikon,*' a phrase for which there is no English equivalent; therefore, to give the sense, it must be called *a soulical body;* or, which *as to its entirety of organisation of parts similar in their nature,* is, soul and carcass, *one body,* the spirit being the life thereof. I have been desirous to present, as far as light has been given me, such an apprehension of *the soul,* according to the Scriptures of its Creator, hoping that it might serve to clear away difficulties in the perusal thereof, having given evidence of the soul being composed of the same substance as other organs of sense, and that like them, *it can die, or cease to exist.* The *candid* mind will, I trust, have no reason to doubt that *the soul* is the real personal self that stands in responsibility before God, and is NO MORE IMMORTAL THAN THE REST OF THE BODY!"

To Correspondents.

The Rev. H. S. WARLEIGH, Rector of Ashchurch.—In another page will be found a letter from this esteemed brother, which we have headed "Important Project." Mr. Warleigh is a ripe scholar, a clear thinker, and one of the ablest advocates of Life only in Christ. We ask our readers carefully to peruse his letter. This done, not the shadow of a doubt remains. The successful execution of the great task which he contemplates, will be an unspeakable boon to the cause of truth. We have such faith in the readers of the *Rainbow* that we believe they will forthwith send their names to Mr. Warleigh, as subscribers for the precious book, in sufficient numbers to cover all cost, and to encourage him to proceed at once.

"W. N." says:—"If Professor Tyndall be correctly reported as saying that *all* religions must submit to the control of science, then the *Rainbow* has not taken up its ground one moment too soon." Our correspondent will see that we have spoken on this subject. If Christians are not faithful, so-called "Science" will do much evil.

"W. W." writes:—"I do tender you my hearty and sincere thanks for your teaching on Scriptural Astronomy. You have done well in making so bold a stand for our blessed Book and its Divine Giver."

Miss ———.—That "Spiritualism" is the work of demons we believe and have always taught. So far, therefore, we agree with the pamphlet to which you refer. But the statement that "the non-eternity of punishment is a satanic delusion which has caused many to stumble and fall" is not only ignorant but palpably absurd. Of course by eternal punishment, the writer means eternal suffering. Now *that* is a satanic delusion which has made sceptics by the million. It is perhaps useless to tell this writer that everlasting punishment means, and can only mean, everlasting destruction, an entire end of being—a doctrine which Satan will never take under his patronage, for it would expose one of

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the chief lies with which his dupes are deceived. There are people who storm and dogmatise, and who, when they are so weak as to rush into print, think that the use of large capital letters turns their crude notions into demonstrated truths. Your worthy author is one of this class. Still, we feel kindly towards him, for his entire independence of English grammar has given us a moment's amusement.

"W. R." calls our attention to "a remarkable proof of the non-immortality of man," namely, 1 John iii. 15, "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." Now this covers a vast field. It includes the devil, who was "a murderer from the beginning" (John viii. 44), and all who love not the brethren; for "He that loveth not his brother abideth in death." Love to the brethren is one of the proofs of life: "We know that we have passed from death unto life, because we love the brethren." It is the gracious privilege of the man who is in Christ Jesus to say, "The law of the spirit of LIFE IN CHRIST JESUS hath made me free—set me free—from the law of sin and death." The doctrine of Immortality only in Christ is the meridian sun of revelation. Brethren beloved, help us to diffuse it!

A CORRESPONDENT tells us that "a great many of his friends abuse" the Editor of the *Rainbow*. This is unkind! "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." Next time they "abuse" the man who is working hard, in the sight of God, without fee or reward, to diffuse light and love and peace, on the basis of of divine truth, give them his compliments, and tell them that his prayer for them is: "LORD, I pray thee, open their eyes, that they may see!"

Dr. HASTINGS writes approvingly of Mr. Warleigh's paper, and calls attention to McCausland's "Adam and the Adamites," and "The Builders of Babel." Our friend will kindly excuse the non-insertion of his letter. It is only one of many. Letters are acknowledged from: J. R. Lithgow, Halifax, N.S.; "A. C.," Sandhurst, Victoria; James A. Holden, Adelaide; William Ridley, Sidney; G. G. Mitchell, Edinburgh; and "W. H. W.," Ballarat.

EDWIN THORNTON.—After expressing high appreciation of Mr. Warleigh's paper, and remarking on some of the letters in last issue, says:—"Above all things do not allow yourself to be deterred from a course of honest, intelligent investigation. By such a course nothing can be lost, and much may be gained. Should you lose a subscriber or two on the one side, you will have additions on the other to supply the deficiency. It is in harmony with the declarations of the Scriptures that in the 'last time' all erroneous principles and theories, in Church and State, shall be shaken to their foundations, and a way made for the introduction of the principles of truth and righteousness. It is something to be an honoured instrument in God's hands to assist in this great work which is to change the face of the earth."

"SIGMA."—We are not surprised at any thing such *savans* say, for "they have rejected the word of the Lord; and what wisdom is in them?" (Jer. viii. 9.)

"O. P. Q." writes:—"I admire your catholicity, not to say magnanimity, in publishing letters which oppose your clear convictions of truth. One of your correspondents actually says that Modern Astronomy is not built upon 'theory.' To me this is simply amazing! The entire science is hypothetical, according to the admission of its professors. Grant us this and this, they say, and we will account for such and such phenomena. 'The curvature of the earth' is *not* allowed for in constructing railways and canals. It was at one time, and the result was costly blunders."

GENERAL B. writes:—"Your bold and faithful testimony on the subject of Biblical Astronomy, which will be at first unpalatable and astonishing to many, quite refreshed my heart, being based, as it is, on the Word of God; but also supported, as it must be, by reason and common sense in the mind of candid and unprejudiced readers."

"S. G."—1 Cor. iv. 9. Literally, "because we have been made a theatrical spectacle." See Heb. x. 33. An allusion to a cruel practice, common in those times, which no doubt the apostle himself experienced. Criminals condemned to death were exhibited on the arena of the amphitheatre for the amusement of the spectators, and were forced to fight with wild beasts, or to slay one another as gladiators. These exhibitions took place at the close of the entertainment. Hence the expression, "God hath set forth us, the Apostles, *last of all*."

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

NOVEMBER 1, 1874.

"THE WORD OF LIFE."

THIS condensed definition of the Gospel, given by Paul in his epistle to the Philippians, is eminently suggestive. It embraces and implies the natural state of man as simply mortal. It is the "Word" which teaches that God *gives* "life" in Christ to those who have no enduring life of their own. It is "the Gospel" which declares, on the authority of the Most High, that every one that believeth in the Son shall have eternal life. Such a message to beings naturally deathless would be superfluous and unmeaning. To tell an "immortal" that he may live for ever on a certain given condition, is only to trifle with him. He is already beyond the reach of death by the constitution of his being; he is created with powers that are incapable of extinction; there is that within him which defies the possibility of a cessation to his existence; and it is therefore absurd to present to him a condition of perpetuity, seeing that he is already certain of that without any superadded condition whatever.

This is the legitimate logic of the doctrine that man, apart from union with the Son of God, is inherently immortal. We cannot allow an objector to avoid this issue by saying that union with Christ secures an eternity of "joy," whilst non-union with him involves an immortality of "woe." The sophism is too obvious to escape detection. All except the indolent and the careless can see through it in a moment. For it assumes without proof the very thing to be proved, that, as a matter of fact, all men will live for ever, whatever may be the circumstances of that life; it entirely misapprehends the nature of the redemption effected by our blessed Redeemer; it impudently changes the words of the Holy Spirit, "life" and "death," into "happiness" and "misery"—or their synonyms—to meet the demands of a foregone conclusion; and it attributes to our loving FATHER in heaven, in relation to his dealings with the great majority of the race, an unmeaning and unrelenting cruelty compared with which the persecutions and

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butcheries of history, are simply freaks of ignorant passion! O, how our God—the source of all that is good, and gentle, and beautiful, and loving—is traduced and defamed by this malignant dogma of eternal life in misery! To think of it, makes us sick at heart;—positive pain, mental anguish, comes upon us when we contemplate, even for a few minutes, the disastrous results of this great lie. It has impiously libelled the perfectly beautiful character of the best Being in the universe; it has terribly burdened and bewildered great numbers of his children as an inscrutable and dreadful mystery in his government; and millions in Christendom have, from generation to generation, determinately rejected the entire Bible on the false tradition, received from their fathers, that it contains this tremendous doctrine.

And yet this rejected Book comes from this misrepresented Being to a race of sinful mortals with "the word of life" as its message! This fact is sufficient of itself to dissipate erroneous impressions respecting the government of God. If he took pleasure in the death of the sinner, he would let him die, perhaps without either counsel or warning, and certainly without a marvellous provision of grace, compliance with the easy provisions of which should in due time raise him to "glory, honour, incorruption, and life everlasting." Let us lay hold of the sublime truth with a vigorous mental grasp that he "who only hath immortality" has said to men, 'Ye may have it too, as my gift in Christ:' and instantly the whole train of delusions about man's nature and God's character vanishes from view. You cannot realise the fact that *this* is "the Gospel" without feeling that it contains wisdom and grace of such depths that they could only be found in the mind and heart of him whose glorious essence is Light and Love.

Moreover, the very expression "the word of *life*" implies and presupposes the mortality of man. By carelessness regarding the meaning of words, we lose the definite thoughts they were intended to convey. The truth is, our ordinary theological language needs a thorough revision. We have a number of set phrases which uniformly obscure the truth. Take one of these standard forms of religious speech by way of example and look at it: "Christ died to save your immortal soul from hell." We need not say that both the expression and the idea sought to be expressed by it are alike unknown to Scripture. This *might* be true of some common forms of religious speech without any serious consequences; but in the present example both the words and the thought they clothe mislead respecting the nature of man and the salvation announced by the Gospel, and therefore the consequences are extremely serious. The object of Christ's death is misapprehended, for it was to give life; the evil from which he saves is misunderstood, for he died to put away sin; and the nature of the being whom he saves, is misrepresented, for he is only mortal:—the result of all which is, the Gospel of

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the grace of God is shorn of its lustre, and the magnitude of his boon of immortality in Christ fails to strike our imaginations as a thing perfectly wonderful, just as we have been talking nonsense from childhood about our "immortal souls." Our familiarity with our own words on this subject, which in reality have no meaning, has blinded us to the glorious significance of the immortality of which GOD speaks in "the word of life."

The passage in Philippians reads thus: "Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain." Thus, as always, the apostle fixes his thoughts on the day of Christ as the time of recompense for Christian service; and urges his brethren at Philippi to be light bearers in a dark world, holding forth the word of life, that at the coming of the beloved Master, he might rejoice over them as the fruits of his labour. No faithful minister of the word can be indifferent to the final results of his ministry. He is not indeed responsible for consequences; for that were a responsibility no human being could bear; but he will anticipate, fondly and prayerfully, the exceeding joy of meeting in the day of the Lord, and presenting to the Lord many who through his ministry were light-bearers in the world. What a glorious reward of labour! What a compensation for reproach, persecution, and privation! Reunion, in resurrection, of teacher and taught, in the presence of the adorable Saviour from whom teacher and taught alike derive their immortality, is such a prospect that the *very thought* of it should brace the hearts of all faithful labourers with strength!

THE PARABLES OF MATTHEW XIII.

THE popular view is, that in the rise, progress, and issue of the present dispensation, their fulfilment is to be found.

In opposition to this view it is submitted that, in the parables in question, the Divine wisdom, overpassing this dispensation, looks further on, even to the period of the Second Advent, when the probation of the Jewish nation shall be once more renewed, under similar testimony to that which tried them at the First Advent. In a word, Jewish hope (however deferred) and its concomitant events are the subject of these parables.

Perhaps it will prepare the mind of the reader for what is now submitted, to observe that the theme with which our Lord commenced his ministry, "The kingdom of heaven," is the same which he speaks to afterwards in the parables—"the kingdom of heaven is like," &c. And that in

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the former case, it was *Jewish* hope that was appealed to, cannot be doubted, when we remember that the phrase employed, "the kingdom of heaven," was not new, but evidently adopted from the Prophet Daniel, in his visions of Messiah's kingdom. (Dan. ii. 44; vii. 14, 18, 27, compared with iv. 26.)

Nor is there any excuse for departing from this governing precedent of interpretation in the case of the parables, as though adherence to it here were embarrassing. It is quite the reverse. The whole tenor of our Lord's ministry is thus the better appreciated. For example, observed in this light, we behold him first proclaiming to the Jewish nation that the consummation of which they were so long advertised was now approaching—"the kingdom of heaven." And as earnests of this happy era, he accompanies his testimony by redemptive acts throughout every department of nature. He heals the sick, cleanses the leper, casts out devils, raises the dead, feeds the multitudes, subdues the winds and the waves. Thus reminding Israel, by his word and works, that "THE KINGDOM," the object of their hope, was brought nigh to them. Then, whereas, amidst the display of these glorious credentials, the nation was found to be only carnally-minded, so that they stumbled at every assertion of the holiness of the kingdom, and even at the mystery of our Lord's person, lo! a corresponding change ensues in the tone of his teaching.

Hitherto he had spoken plainly. Now he speaks in parables; amongst other things, telling his disaffected hearers what should be the history of *that very kingdom* which he had at first announced to them as at hand; what, through their unbelief, should be its attendant circumstances—the ripened wickedness, the avenging judgments, which should characterise its establishment when the time arrived. Thus, by reason of the Divine faithfulness coming in contact with different phases of apostasy, "the kingdom"—still, however, the hope of the Jews—was "*like*," or rather *made like*, to the various anomalous things our Lord enumerates,—the cultivated ground for the most part unproductive; the wheat field infested with tares up to the time of harvest, and then dealt with accordingly: the meal penetrated throughout by the fermenting leaven; the net with its refuse contents cast away. To all these the kingdom was henceforth made like, inasmuch as their moral counterparts would now surely obtain in the process of its establishment.

How clear, in this point of view, our recognition of the wisdom with which our blessed Lord spake, without our having to impute to him any change of subject from that with which he commenced his ministry?

And is it not to the circumstance of these *details*, into which he now goes, having been previously undivulged, that the Divine comment refers, which is thus interjected in the narrative:—"All these things spake Jesus unto the multitude in parables; and without a parable spake he

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not unto them: that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world." (Matt. xiii. 34, 35.) The prophets, it is true, had variously pourtrayed the introduction of Messiah's kingdom in the wake of heavy judgments to be incurred by a carnal and unbelieving generation of Jews. But, analogously to our Lord's own reserve, touching the mystery of the present dispensation, (and doubtless in order that the responsibility of the nation might not be overborne,) it was not given to those holy men of God to predict the *minutiæ* of the evil day. And when, at length, our Lord discloses them, he employs the form of parable, as though warning against, whilst revealing, the painful events.

Interspersed, indeed, among the similitudes which bear upon the case of the wicked excluded from the kingdom, is one of another import, that of "the grain of mustard seed," which is designed, apparently, to set forth the yet ultimately prevailing purpose of God in the establishment of the kingdon; notwithstanding the unpretending aspect of its beginning, as proclaimed by our Lord and his apostles, and the adverse elements of corruption and apostasy now pronounced as awaiting its progress. Despite of all this, our Lord hereby intimates that the seed sown—"the word of the kingdom,"—would eventually ripen into the glorious consummation of Messiah's predicted rule over the earth.*

Besides this exception of the parable of the mustard seed, there are two other parables in the series which as plainly refer to the career of the faithful disciple, that of "the hidden treasure" (ver. 44), and the "pearl of great price" (ver. 45); the one, representing those, who, in the midst of their ordinary avocations, light upon the kingdom discerned in the person of Messiah; the other, those who, diligently seeking, at last discover the object of their desire. The issue being the same in the case of both, that they forthwith renounce all else that they may secure their new acquisition.

* By some prophetic students entitled to all respect, this parable of the mustard seed, like those previously glanced at, is interpreted as adumbrating the growth of Anti-Christianism in the last days. Accordingly, in this point of view, they are *evil spirits* which the wide-spreading tree is taken to harbour. And truly, in the parable of the sower (ver. 19), such is the revealed import of the symbol "the fowls of the air." But the image of the tree, let us recollect (and it is used elsewhere, Dan. iv. 20-22), does not necessarily denote the *moral* character of the kingdom to which it is applied, but simply its wide dominion; and in this respect, that of Messiah shall transcend all that ever preceded it. (Dan. vii. 14.) Nor, in this connection, does the introduction of the "fowls of the air," suggest aught but an enlargement of the idea, the various tribes of mankind dwelling under the sway of such kingdom. In the parable of the *tares*, on the contrary, we are prepared for the symbol assuming a sinister aspect, by the circumstance that therein they ("the fowls of the air") are represented as thwarting the good design of the sower in sowing his seed.

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No doubt this double portraiture yet to characterise a Jewish remnant in the latter day, (as by *application* of the parable it may be said to characterise believers now,) was designedly drawn by our blessed Lord, so as to include the disciples who left all and followed him, in the days of his flesh. For, of these, some, like Zaccheus, came upon the precious treasure when, perhaps, they least thought of it (Luke xix. 9); while others, like Nathanael, had the revelation made to them in the course of their devout search. (John i. 50.)

It only remains to add, that with the Jewish aspect assigned to this whole series of parables now touched on, so far as a strict interpretation is concerned, our Lord's closing words to the disciples are in striking harmony:—"Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." (Matt. xiii. 51, 52.)

Here it is clearly stated that the things "new and old" (and our Lord had just supplied the former according to verse 35) constituted the due equipment henceforth for *Jewish* ministry; i.e., for "the scribe instructed unto the kingdom of heaven:" the very object of hope, as we have seen from first to last, set before the Jews. How, with this so emphatically distinguished, the *Christian* ministry, with its far more glorious hope, has been so generally confounded, evinces alas! the little discrimination exercised on the Word of God, amidst all our Protestant upholding of its supremacy, and our zeal in its circulation.

By way of amendment in this respect, may the present hint of a brother, who feels how much he has himself both to learn and unlearn in regard to the precious "Oracles of God," be borne with, and accepted by the reader for what it is worth! PHILOLOGUS.

NOTES ON THE RESURRECTION OF CHRIST.

BY ALVIRUS N. HITCHCOCK.

1. IT is a matter capable of the clearest proof that the books of the New Testament were written by the authors to whom they are ascribed. Deists would make it appear that they cannot be traced as far back as the days of the apostles, but in this they are quite unsuccessful. Nothing is clearer than that one book quoted in another was written before it. Applying this rule to the Books of the New Testament, we are able to follow them back to the very period when they are said to have been written. Not only have they been extensively quoted by the later fathers of the church, but by the apostolic fathers themselves, and in such a manner as to leave their authorship beyond a doubt. Poly-

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carp was the disciple of the apostle John. As John died about the year 100, the testimony of Polycarp is thrown back as far as the year 90. He wrote a short epistle to the church at Philippi, and though occupying only four small quarto pages, it contains ten or fifteen clear allusions to, and twenty-five distinct quotations from the books of Matthew, Luke, Acts, Romans, first and second Corinthians, Galatians, Philippians, Ephesians, first Timothy, first Peter, and first John. It is worthy of note, as indicating his stedfast faith in the Lord, that he suffered martyrdom with a calmness almost divine. When about to be bound to the stake, he said, "Leave me as I am. He who gives me power to endure the fire, will enable me, without your fastenings, to remain unmoved in the midst of it." In addition to Polycarp, Ignatius, bishop of Antioch, A. D. 70, Clement, bishop of Rome, one of the companions of Paul, and Barnabas, also a fellow-labourer with Paul, severally quote from the Gospels and Epistles. Dr. Lardner has adduced more than two hundred passages which are either direct quotations or verbal coincidences so close that their Scriptural origin is undisputed. These facts cannot be denied.

2. As all the writers of the New Testament state the Resurrection as a fact, it is evident that they *really believed it* or were guilty of *intentional fraud.*

3. They could not have been guilty of intentional fraud, for the preaching of the resurrection everywhere brought upon them danger, and suffering, and poverty, and disgrace. They were ready to sacrifice every earthly comfort rather than abandon their hope in Christ. They not only counted all things but loss for the excellency of the knowledge of Christ Jesus, but they did so without the least *reluctance.* When mocked by enemies, they rejoiced the more exceedingly that they were *counted worthy* to suffer shame for his name. Certainly no such conduct could have been dictated by a secret motive. Hence they must have at least *believed* what they preached.

4. Thus believing that Jesus was what he claimed to be, as he everywhere denounced falsehood, his disciples would not knowingly utter an untruth. Indeed they would not *dare* to falsify, for Christ commanded them to be honest, and the salvation which they expected from him they knew to depend on keeping his commands. But they declare that they saw him alive after he had been dead and buried. Therefore they must have *believed* that they saw him.

5. Their supposed sight could have been no deception, for Christ was not seen by one merely, but by *above five hundred at once;* not in the night alone, but in the day-time also. They were ready to testify to this as a fact, and they must have known whether it were a fact or not; and further, they must have told the *truth,* for to utter falsehood would have destroyed their hope in Christ, in defence of which they were even ready to die. Thus the proof is clear.

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6. Again, as they did not dare to utter an untruth, *their* statement concerning the report of the guard that the body was stolen, must be *true*. This shows, from the mouth of enemies, that the body was *gone from the tomb*.

7. The report of the guard that the body was stolen cannot be true; for if the disciples stole the body, they could not have believed that it rose from the dead, whereas their conduct proves beyond a doubt that they did believe this.

8. Therefore, as from the testimony of enemies the tomb was vacant, and as the body could not have been stolen, and further, as we have the testimony of a large number who could not possibly have had a motive for lying, but would have condemned themselves in the very act, that they saw Christ alive after his death, the evidence is conclusive that *Jesus rose*.

9. As corroborative evidence of the resurrection, we have the following: The Church was planted in Jerusalem near which Jesus was buried. The religion taught by the disciples was built upon the alleged resurrection of Christ. Now if he had not risen, it would have been very easy for the Jews to produce his dead body, and thus settle the controversy and end the tumult. This they never pretended to do. The religion of Christ, then, has gained the victory. The tomb of the Nazarene becomes radiant with undying memories. The cross of Calvary becomes illumined with the glory of the world's Redeemer. And the path of him who wandered lonely by sea and mountain, ends not at the "hewn sepulchre," but upward to the gates of God we trace its shining course. And now, far along the crowded aisles of eighteen centuries rolls the silvery echo, "I am he that liveth and was dead; and behold I am alive for evermore." Blessed be his name!—*Bible Banner*.

Madison University.

ST. AUGUSTINE.

AN eminent Baptist minister, in whose hands was recently placed one of the leaflets on the doctrine of life, entitled "The Bible versus St. Augustine," made the following remark, as his eye fell on the superscription,—"The Bible versus St. Augustine,—I should rather have said the Bible *and* St. Augustine." And there can be little doubt that this speech fairly represents the opinion of a vast number of unthinking persons amongst us, who have so repeatedly been told that they have come to believe it, that the suspension chain of traditional orthodoxy is sustained on the three granite piers of Saint Paul, Saint Augustine, and Saint Calvin. Let us look a little into this.

Having quoted the speech of a good man respecting Augustine, we will

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now give one from a very opposite source. It is reported that Queen Mary I., when engaged in destroying the Protestants of England, expressed it as her belief, that inasmuch as the heretics would inevitably burn for ever in hell, the most pious thing she could do was to imitate and anticipate the vengeance of heaven by kindling the fires on earth. If this was not the exact language of Augustine, we shall see that it comes very near it. It was at all events the legitimate outcropping of the governmental system which he supported.

A very remarkable book, entitled "Bishops and Councils, their causes and consequences," has recently issued from the pen of James Lillie, D.D., M.D., an Americanised Scot;—being an historic illustration of the prophetic warning made by the Apostle Paul to the elders at Ephesus, that the "tearing wolves," which in course of time, would arise to devour the flock, would belong to the class of "the primitive elders, presbyters, or overseers." (See Acts xx. 28, 29, 30.) The "wolves" of the twenty-ninth verse Dr. Lillie thinks it incontrovertible are identical with the "men" of the thirtieth; and in pursuance of the thesis started thereon, he briefly but in flashing colours lights up such an Aceldama of episcopal slaughterings, such portraits of false apostles and false prophets, and such tragic perversions of the Divine message of love, that our only wonder is that the rival powers of earth have so long submitted to the harlot's tyranny.

Yes, it was this perversion of heaven's message which was made the grand weapon of usurped power, converting it from an instrument of mercy into one of torture, and wielding the powers of the world to come in order to establish supremacy in the present. The wolves, we know, very soon made their appearance, as the latest epistle to that same church in Ephesus (recorded in the Apocalypse) testifies; though it is true that down to that period the Church retained sufficient vitality to reject the intrusion; "Thou didst try them that say they are apostles and are not, and thou didst find them liars." The wolves then are always to be sought for among those claiming the apostolate; and leadership, from corrupt motives of any kind, finds its natural culmination in material despotism. The way to material despotism must first be paved with false doctrine; and we have the candid testimony of Mosheim that "the vain fictions of the Platonic philosophy" had already been adopted by the Christian doctors before the authority of Constantine and the Council of Nicæa "confirmed, enlarged, and embellished them." [Cent. iv. p. 2, c. 3.]

Holding it, as we do, to be utterly impossible that Christian liberty could co-exist with that imperial alliance, and agreeing with the late Dr. Arnold that "this pretended conversion of the Roman world in Constantine's reign, was one of the greatest "*tours d'addresse* that Satan ever played," it behoves us narrowly to examine one and all of the doc-

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trinal standards, which have added to that illustrious experiment the permanence of fourteen centuries. To this end perhaps the career of St Augustine in support of the Emperor Theodosius's ecclesiastical sway will be one of our best studies. We shall not reject all his formulæ because they happen to fraternise with legitimate earthly power, yet neither can these reconcile us to the darker maxims of that heathenism which undermined the word of God, which were employed to break up the true bond of primitive discipleship, and which, we are well assured, the students of the *Rainbow* have become instinctive to apprehend and resolute to unmask. Without any further parley therefore, let us take advantage of Dr. Lillie's book aforesaid, to the extent of a brief extract in relation to Theodosius's reign.

"It is not the mere flattery of courtiers and bishops that has styled Theodosius 'Great.' He conquered Italy and gave it away; but priests conquered him and made him their slave. It is one of the most memorable and lamentable facts of history, that this mighty man laid his head in the lap of the Roman Delilah, and abused his God-given strength to do her vilest work. He was the first thoroughly consistent, indiscriminate persecutor among those called Christians. Constantine had persecuted Arians and patronised the orthodox, and then in three years reversed the process; but he did not persecute Paganism. This sad consistency was reserved for Theodosius, when drunk with the wine of Rome." . . . "How was it possible that a soul, naturally so noble and generous as that of Theodosius, should so abuse his supreme power as to organise that revolting system of legal persecution set forth in the code that goes by his name, and which bound the world in chains of darkness and misery over a thousand years, had his simple unsuspecting nature not been imposed on and misled by the glaring infamous fabrications of St. Ambrose about the bones of Gervasius and Protasius—fabrications endorsed by St. Augustine, and which were merely a sample of the system which was then universal?

"Is not this a demonstration that the apostasy predicted by Paul to Timothy was now triumphant, when some were to depart from the faith, giving head to seducing spirits and doctrines of demons, speaking lies in hypocrisy, having their conscience seared as with a hot iron, hindering marriage, &c. And if cruelty be the essence of the wolfish nature, were not Saints Augustine, Ambrose, and Jerome, the founders of Latin Christianity, as Dean Milman calls them, but the patrons of Roman blood-thirstiness as I call them—were they not wolves as well as lying prophets? No doubt Augustine is extolled by Calvinist and Lutheran, Anglican and Roman, as the great doctor of the faith. How then could he be one of those who were to apostatise from the faith? To apostatise is literally *to stand off from*; and did not Augustine stand off from the faith, when he betook himself to lying in the name of Christ?

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What was his fine preaching worth about justification and faith? Was not James the Apostle crying in his epistle, 'I will show thee from my works my faith.' Is it not true that Augustine was showing his faith by slaughtering those who refused to own his Church, and by lying to keep himself and his Church in countenance? These were not Christ's works; and works are *His* infallible tests,—By their fruits ye shall come to know them.

"'With shame and sorrow we hear from Augustine himself that fatal axiom which for centuries reconciled the best and holiest men to the guilt of persecution, the axiom which impiously arrayed cruelty in the garb of Christian charity—that they persecuted in compassion to their souls;' says Milman in his *Latin Christianity*. But how are the goodness and holiness of such men to be reconciled with Christ's test, By their fruits ye shall come to know them? Augustine by his commanding intellect, far more than his master Ambrose, turned Christendom into an Aceldama; and because forsooth he wrote powerfully about God's sovereignty, original sin, predestination, and almighty grace, we must believe him 'one of the best and holiest of men,' though covered all over with the blood of the poor heretics, as he branded them, whom he tortured from love to their souls." . . . "Still it will be said: They were sincere, they were honest; they thought they were pleasing God. But I deny it. There is no sincerity in telling lies. But did not Christ tell his disciples 'The hour cometh when every one that killeth you will think he offereth service to God?'—And did God smile on the offering?—They might fancy that God was of their mind; but does not the mighty God expressly tell the wicked, Thou thoughtest I was altogether like thyself? Who can read without horror Augustine's letter to Dulcitius when he asked advice as to how he should act towards the Donatists who were driven by despair to self-destruction by the murderous imperial laws; one bishop having made several attempts at suicide, and another declaring that he would burn himself and his flock in their own church. Augustine coolly advises him to execute the law in all its rigour, since it was better that some of them should burn themselves, than that they should all burn eternally in hell. And what was the crime of the Donatists, except withdrawing from a Church which they thought too lax in its discipline? The very crime of all the Dissenters, so called, in England. And yet it is common to denounce 'the furious madness' of the Donatists. I denounce the diabolical cruelty of the Catholics, that drove them to it. Oppression maketh a wise man mad. Moreover, supposing for a moment that the burning of some by the fires of their own kindling, from which, as Augustine believed, they went to burn for ever in the eternal flames—supposing I say that this self-burning of some had frightened all the rest into Augustine's Church, could he have believed in the conversion of his cowering

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followers? In making them all cowards, could he fancy he had made them all Christians? Was this Augustine's 'heaven upon earth,' to be surrounded by crowds of trembling hypocrites, who called themselves Catholics? If there ever was hell upon earth, that was it. But it seems Augustine preferred reigning in that hell, to ruling as an under-shepherd the little flock which the love of Jesus might gather around Him. And sad it is to say it, but it is truth that must not yet be forgotten, that Augustine's cruel ambition has been the policy of all the Catholics, Roman and Anglican, that have walked in his footsteps." ASPIRATOR.

AN INTERMEDIATE STATE FOR BELIEVERS PROVED.

I WILL not write a paper against a position defended by Mr. Constable, without expressing the very high estimation in which I hold his works respecting the extinction of the wicked, and immortality and life through Christ alone. All lovers of the truth, and the whole Church of God, owe him much gratitude. It was not however till very recently that I read his able book on Hades. I have now perused it three times, and have carefully considered all his arguments, and examined all the texts on which he founds them. This was done with all readiness of mind to be enlightened, and to be convinced, concerning any point in which we differed, if sufficient scriptural evidence could be adduced His book, able, clever, and, for the most part, logical as it is, has not carried conviction to my mind. In my judgment, Mr. Constable has not proved that there is no consciously happy state for the true Christian, between the time of death and that of the resurrection; and as he is a giant in comparison with others who write on his side, it may be safely inferred, that if he has not proved this point, it cannot be proved at all. The pain, however, of opposing such a man as he, is greatly lessened by the fact that if he can be shown on Bible grounds to be, on this matter, in error, he will be the first to own it. He well knows that the discovery of the minor points which settle themselves around a grand centre, is progressive; and as he is not wedded to a position merely because he has defended it, he is the man who will be the most eager to weigh with all impartiality what is presented to him, and to receive it if based on solid grounds.

There are many points in which we are one. Sheol is invariably the grave, and Hades, with one exception, the same. The soul is animal life put into the body by the Spirit of God, where it remains till the spirit returns to God who gave it; and then it must necessarily come to an end, as is the case with every other effect when the cause is removed. The spirit of a man is "a portion" of the Spirit of God; and though this can never die, yet man can for a time, and also finally and for ever, be deprived of it; and, in consequence, become extinct so as to be a man no longer; but, as Obadiah says, "be as though he had not been." The Spirit of God, who is the breath of life, the Neshamah and Rooach of the Hebrew Bible, is the only source of all life, whether it be vegetable, or mental, or animal, or spiritual. Life does not, in any case, arise from

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intrinsic life in any germ; but is immediately infused by this one Spirit of life. The true believer will not be complete, either in the manly integrity of his threefold nature, or in his happiness, till after the resurrection. There is no separate state for the *soul* whether of the believer or unbeliever. This confession of these parts of my faith will greatly clear our way.

Where then do we differ? It is on this precise point. He maintains that the spirit even of the holy believer loses all consciousness and individuality from the time of the death of the body to the time of its resurrection; whereas I maintain that the spirit of the true believer does not between these periods lose its consciousness, its identity, or its individuality; but is made capable of enjoying the presence of Jesus, and of all the company of heaven. This is the essential point: and unless it can be shown that the spirit of the believer is not kept by God in this consciously living individual condition, it cannot be proved that it has no happy intermediate state. This, however, is just the point which Mr. Constable has not proved. Nor indeed does he set himself to prove it, as he does other points which he thinks are necessary steps in his argument. It is not enough to show that the believer, as well as others, is really dead till the resurrection morn; that the soul does not live while the body is dead, and that therefore, the soul is not in a living intermediate state. Nor is it enough to show, in addition, that it is the spirit, not the soul, which returns to God. All this does not come up to the mark. I, myself, receive all this. The precise state of the question is this: When the spirit of the holy believer returns to God, does he keep it in its distinct individuality and consciousness of identity, and is it capable of happiness in this state? As far as my reading goes, no one who believes in the Bible, has attempted to upset this particular point.

The object of the present paper is to examine, along the line pursued by Mr. Constable, what the Bible teaches on this subject. Bible words will be taken lexically, and its sentences grammatically. When Holy Writ is seen to decide, no opposing weight can be given to any counter opinion which rests either on tradition or philosophy.

I. In several places Mr. C. greatly insists that the idea expressed by the word man must be restricted to the body. In page 14, he thus writes: "But according to our analogy, the dead body is the man, the man is not the breath of life; that is something which has left the man. Make what you please of it, endow it with what attributes you like, locate it where you may imagine,—it is not the man; it has left the man behind it: the carcase it has abandoned is he." There is much of truth in this; but not enough to bear the weight which he lays upon it. Part of his argument is, that as the body is the man, and as it lies in the grave till the resurrection, therefore the man can have no living intermediate state. But Mr. C. takes a part of the Bible idea of man, and argues as if it were the whole idea. Nor is it difficult to see how the mistake arose; for, unfortunately for critical and logical purposes, we have but the one word *man*, by which to render three Hebrew words; and we shall not argue exactly according to the mind of the Spirit, unless we keep this in view; for, not long after man was made, we find that "God commanded the man, saying," &c.; which shows not only the man had the organ of hearing, but also that he had mental capaci-

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ties to comprehend the command, and spiritual capacities to obey it. Let it be noticed too, that the same word is used for man in Gen. ii. 16, where he is commanded and shows intellect, as in ii. 7, where he is made, which exhibits materiality. The three Hebrew words rendered man are these: Adam, or rather, ahdahm; ish, and enosh. The name Adam was given by God to the first human couple (Gen. v. 2), to indicate the origin of the elements of the human frame; for Adam means, "of the ground;" and therefore St. Paul says, "The first man is of the earth, earthy." Ish indicates the human creature in his integrity and maturity; and as it was applied to him in his unfallen state; the idea attached to ish must originally have included the presence, though not the perfection, of spiritual powers. Enosh indicates the same human being, in the sick, frail, mortal state to which sin had reduced him. The human creature is, as Mr. C. truly remarks, of a tripartite nature; or, as St. Paul would say, "spirit, and soul, and body;" and if we would acquire a full idea of what this human creature is, we must not argue from any text, or any set of texts, where one only of the above words is found. It is manifest that in many places of Holy Scripture, man is addressed as possessing an intellect of vast capabilities; and if he be made a new creature in Christ, he is also addressed as possessing a new and heaven-born life. I do not know, in any language, a name for the human creature which better expresses the integrity of his nature than our own English word *man;* which is of Sanscrit derivation, and signifies, "the Thinker." Other created beings are able to think in their measure; which is sufficient for their nature and place. But the human creature is emphatically *The* Thinker; for he towers far above all, and was made, as David in the Spirit testifies, only "a little lower than God." We must therefore not restrict our idea of man to that one part of his tripartite nature which we call the body, and make it a premiss from which to argue. If one part of the threefold-nature of man be abstracted, the man is not the complete man; and though for practical purposes, and in loose language, we sometimes put a part for the whole, yet for critical and logical purposes we must by no means do this, if we would be exact in thought, precise in expression, and true to the Bible. If any ask how, in consistency with this, the utter destruction of the wicked can be maintained, I answer,—while referring to my "Twelve Discussions" for a full reply,—that the spirit of man is a portion of the Spirit of God, and that of this he can be deprived, either for a time, or for ever; as in the case of the wicked, after the day of judgment, by the second death. The continuance of imparted life depends upon the will of God, and not upon any intrinsic quality of the soul; and his revealed will declares that the righteous only shall live for ever; while the wicked shall die by being deprived of that spirit which alone can keep them alive; and they thus die for ever without any opportunity of revivification.

Now it happens that in those texts from which Mr. C. principally argues that the body is the man, the word Adam, or the earthy, is found. He is quite right in holding that for this earthy or Adam part there is no living intermediate state; but he is mistaken when he contends that, because the earthy part of the tripartite nature has no such state, therefore, the spiritual part has it not.

Let us test this position with respect to two or three of his passages.

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A thinker, like Mr. C., would be sure to begin at the very foundation; and he therefore quotes first Gen. ii. 7: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." From this passage he conclusively argues thus:—"The yet inanimate frame is called man; the earthy frame therefore is the man, and is distinct from the spirit which was breathed into him; and also distinct from what man became after it was inbreathed." Then comes the inference, that as this body dies, which is the man; while the spirit, which is not the man, returns to God: and as the body, which is the man, remains in the grave till the resurrection morn, therefore man, even the believing man, has no living intermediate state. Yes; but what stands for man in the Hebrew? It is *Adam*. And if we take the full idea of *man*, and transfer that idea to the word Adam, which contains but a part of the idea, we give a fresh instance of inexactitude of thought, and consequently of inconclusiveness in reasoning. On the subject of the intermediate state this text says no more than that the *Adam* was formed of the dust of the earth; and as a premiss it allows no more than that Adam, or earthy, will not have a living intermediate state. Though therefore Mr. C.'s analysis of this text is correct, his inference founded upon the English version is not logical. The body of the holy believer may have no living intermediate state; but that does not prove that the spirit of that holy believer has none.

Take another specimen (Job xxxiv. 14, 15). Here the argument on the point before us is of the same kind, and the answer to it is the same. Whatever may be the truth of the intermediate state awaiting the believer's *spirit*, no argument either for or against can be taken from this class of texts. They prove only that such a state is not intended for the Adam, the earthy frame, the body.

II. Mr. C. often speaks of the spirit of man, as having no existence, after death, till the resurrection. In page 25, he thus writes:—"Man possesses in this life a spirit, which is in fact the spirit of God. But the beast, as we have seen, possesses the very same. Hence, we draw no inference from its possession by man which we do not draw from its possession by beasts. . . . It [this spirit] may be separated from man as it is separated from the beast, unless we have other proof of its inseparability from him besides the mere fact of his having possessed it. And if it is then separated from man, what is man then become? Even such as he was before this spirit entered into him. With the departure of this spirit fades away into the grave, into the invisible state of Hades, that life or soul which its entrance alone communicated to man. The dead body is then all that remains of him who once had soul and spirit. Soon corruption exercises its destroying power over this lifeless frame, and man wholly returns to his original dust." If this be true, the state of the spirit of man "which goeth upward" after death is the same as the state of the spirit of the beast which goeth downward. Nor does Mr. C. make the holy believer an exception to this. In p. 117, referring to the teaching of Christ, he writes:—"That teaching we saw to be, that believers cease to exist at the period of death, and do not regain life until resurrection." Mr. C.'s teaching is, that the spirit of man, being a portion of the spirit of God, returns to God and is absorbed in God, so that after the death of the body that portion of the spirit which was in

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the body loses entirely what we understand by personality, individuality, or consciousness of identity. Now I by no means say that those portions of God's Spirit which he sends forth to operate, whether in nature or in grace, cannot be resumed by him and absorbed in him; for the clearest evidence exists that this is perpetually done. This however is not the precise state of the question. It is not what God usually does; but what he says he does with respect to the spirit of the true believer. Nor do I question that it is the same spirit, which gives life to brutes which also gives life to man. But here again this is not the point. It is: Does God deal with the spirit of the holy believer after death as he deals with the spirit of the beast? In my opinion the Bible declares he does not. Whether the spirits of true believers shall be kept by God as distinct individual spirits, must depend upon his will. In the nature of things there is nothing impossible, or even improbable, that they should be thus kept distinct. God is a spirit, and yet he is distinctly a person. The Holy Ghost is a spirit, and he also is a person. On the other hand, Mr. C. is right, when he argues that, though a portion of the spirit once resided in the body, it need not follow that it must for ever reside there. The simple question then before us is, Has God spoken upon the question? if so, what has he said?

Now there are two or three notable examples in the Bible which, in my judgment, throw a flood of light upon this subject. Moses was really present on the mount of transfiguration. The case of Elijah might possibly not be so much against Mr. C.'s theory. But the case of Moses is clearly against it. The Bible distinctly testifies that Moses died and was buried, and that he had a sepulchre, though no one knew where it was. Yet this Moses was as truly on the holy mount as he was on Mount Sinai. Will any one affirm that the spirit which animated the body of the man called Moses before he was dead and buried did not exist in its individuality and self-consciousness in the man called Moses whom the three disciples saw and heard talking with Jesus? The resurrection body of Moses was not there, and if the body only is the man, then the man Moses was not on the holy mount. But it is expressly said that Moses was there; and if so, then it is evident that something else besides the body constituted the man Moses when he was upon earth. When his body died, God took his spirit, and kept it till the transfiguration of Christ, and it would be impossible to show he is not keeping it still. Moreover, the spirit of Moses had not lost its knowledge of the mission of Jesus; for he conversed with Jesus "concerning the decease which he should accomplish at Jerusalem." We must really go where Scripture leads us, and not be guided by any *à priori* theory.

Another example is that of the angel or messenger who talked with the apostle John. So glorious was he, that St. John thought he could be no less a being than the Son of God, and was about to worship him. The act of idolatry was prevented in these words:—"See thou do it not; for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book." (Rev. xxii. 8, 9.) He had before made the same mistake concerning the deity of another who conversed with him, as related in chap. xix. 10. It seems certain that the angels who appeared to him on these occasions, were two different persons, or St. John a second time would not, we may be sure, have attempted to

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worship the very one who had prohibited such an act. Now that messenger also said he was a fellow servant, and of John's brethren that held the testimony of Jesus. It is clear that these two glorious messengers were human intelligences; for they were fellow servants, one of them had been a prophet, and the other had testified of Jesus. Here again, then, are human spirits existing alive in an individual conscious state. This is a fact, and cannot be accounted for on Mr. C.'s theory; but can be well accounted for on mine, that God keeps the spirits of his saints in this distinct state between death and the resurrection.

Mr. C. will agree with me in one point; that these three human spirits were not at the times indicated in their resurrection bodies. They, with all the saints, will have to wait for that till the personal return of our adorable Lord and Saviour. Yet here are these spirits, in an individual state, with the recollection of the knowledge they had when in the flesh, as also of the office they held, and of what they did in that office. It is deeply interesting and worthy of special notice, that though they had not their resurrection bodies, yet they were clothed in a material form, so as to be seen by men still in the flesh. Concerning Moses, St. Luke expressly says he "appeared in glory;" and the others appeared so glorious that St. John took each of them to be the glorified Jesus; all of them had died in the faith; but they were visible to sight. May we not reasonably infer from these examples, that God provides what for want of a better and more definite name, we may call a material vehicle, in which they might appear to fleshy eyes, if God so willed, and were to send them on any mission to this earth. God has done this in times past, but we have no evidence that he does it now.

But we are not dependent upon these examples, though they are to the point, and are sufficient to decide the question. The Bible teaches the same thing in several passages which we will now examine. Heb. xii. 22-24 distinctly teaches what the above three examples practically exhibit: "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Here it is expressly said that we are not come to Mount Sinai, to the covenant of Moses; but to the covenant of Jesus, and that our fellowship is not with the former, but with the latter. It should be duly and impartially considered, that in coming to Mount Sion, we come also to the spirits of just men. In coming to these, do we come to what does not exist? This must be so if Mr. C.'s theory is true. The same coming brings us to God, the Judge of all, and also to Jesus the Mediator of the new covenant. God and Jesus have now a real distinct personal existence, and with them we have real fellowship. "Truly our fellowship is with the Father and with his Son Jesus Christ." Can it be correct that the same coming brings us, in the one case to entities, and in the other case to non-entities? According to this inspired passage, it is as certain that we have fellowship with the spirits of just men as with God and Jesus. If these spirits are not in distinct living existence, there is nothing in them to come to; but we can come to them in the same way and sense as we

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can come to God and to Jesus; and therefore these spirits have a distinct living existence. Nor can this action of coming be referred to any future time; for the tense of the Greek verb is the preterperfect, "ye have already come," &c. Moreover, in the Greek we find a preposition affixed to the word translated "are come," the effect of which is to intensify the action expressed by the verb; which might well be thus rendered:—"Ye have already come quite up to Mount Sion;" and it indicates the close, though not visible, union which exists between true Christians yet on earth and the spirits of just men in heaven. The two parties together make up the family of God. St. Paul, in Eph. iii. 15, speaks of them in these words: "Jesus Christ, of whom the whole family in heaven and earth is named;" and is it not most inconsistent with correct reasoning to conclude, that while that part of the whole family which is upon earth has a real existence, that part in heaven has no existence? In fact, how can they be in heaven at all if they have no real existence?

But it may possibly be thought by some, that the words "made perfect," look inconsistent with this conclusion. They will think, perhaps, that the phrase refers to the perfection which these obtained in holiness while on earth. Others perhaps will refer it to the perfection of their joys in heaven. It refers to neither. It is certain, that whatever may be the meaning of the words "made perfect," they cannot be connected with the word "spirits." A glance at the Greek will prove this. The point of the text is not that the spirits were made perfect, but that just men were made so. The difference is great, and the Bible is too accurate to confound the two things. The Spirit of God, whether in itself or whether in that portion which dwells in man to impart to him physical and mental life, cannot be imperfect, and therefore cannot be made perfect. If the text had said that the *spirits* were made perfect, the apostle would have put himself, on this point, in opposition to the whole of revealed truth concerning the psychology and pneumatology of man. These just men, however, were unjust till they were born from above. After that period holiness progressed in them till they were made perfect or complete; and thus "made meet for the inheritance of the saints in light." Then, when they had finished their course, the Lord gathered to himself their spirits; and it was to these spirits that the apostle says we have come; not to nonentities, but to real distinct entities.

St. Peter teaches the same truth. In chapter iii. of his first epistle, verses 18 and 19, he recognises the distinct living conscious state of the human spirit of Christ, from the time of his death to that of his resurrection: and also the equally distinct state of human spirits to which some announcement was made. Our esteemed brother intimates that the meaning of this difficult text is not known, and cannot be settled. He himself gives only what he thinks "the most probable interpretation;" and readers are left to infer that the passage can have no weight in the matter which he discusses. He says too, that as the text is so obscure, it must not be "put into variance with the declarations of plainer scriptures." Let me ask concerning this passage, what I have had often to ask respecting many more, Is the difficulty of this passage intrinsic, or does it arise from *à priori* notions which are held, with which this text does not square? I will venture to affirm that almost all the difficulties

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alleged by friend and foe, as existing in divine revelation, arise from the latter cause, not from the former. It is plain that Mr. C. brings to this text his theory that "the body is the man," and that the spirits of men, when the body dies, "return to their source in the essence of the Godhead." (Sections x. and xi., page 137.) He judges that he has proved these two things; and of course he is perplexed when he reads in St. Peter of "spirits in prison," to which "something was preached." He will pardon me if I say that this is judging the text by his theory, not his theory by the inspired text, the very thing which he properly complains of in our opposers. I cannot therefore comply with his request:—"Let this text lie by," p. 138.

Perhaps the best plan will be to forget for a time the English version, and to give another with a paraphrase:—"Being put to death in flesh, or as far as his body is concerned; but continued alive in spirit, that is with respect to his human spirit, which he resigned to the care of his Father; in which spirit he went and made an announcement to spirits in safe keeping." This is all of the text which refers to the point before us; and for the full discussion of the whole passage I refer to my "Twelve Discussions," pp. 326-329. Before, however, I proceed to any remarks on this version and paraphrase, I would express my entire concurrence with our valued brother on a few points concerning this passage. The *souls* of men are not the *spirits* of men. "The Bible hades," is not a place for *living* souls. The prison mentioned by St. Peter, is not a receptacle for *souls*. I differ from him in this:—He asserts that these spirits are not distinct conscious human spirits. I affirm that they are; and this one point only is before us at present.

A few observations will be desirable. Instead of "prison," I have put "safe keeping;" and if any hesitate to receive this reading, it will be mainly, if not entirely, because he has been accustomed to the word "prison," and because a prison is generally looked upon as a place of punishment for the bad, and not as a place where the good may be safely kept. Yet Peter is not here speaking of the bad at all; but of some, who though bad at one time, had, by the grace of God, repented and had become good. These spirits, therefore, were the spirits of just men. This is evident from the words "which *sometime* were disobedient;" for the force of the word *pote*, rendered "sometime," is "up to a certain time but not afterwards," as several instances would show. These spirits were in safe keeping; and that this was the idea in Peter's mind seems certain; for though in this passage he uses the noun, yet in another passage he uses in this precise sense, the verb from which the noun is derived. "And spared not the old world, but *saved* Noah," &c. (2 Pet. ii. 5.) That is, God preserved or kept him safely in the ark. St. Paul also uses this same verb when he writes (2 Tim. i. 12), "I am persuaded that he is able to *keep* that which I have committed to him against that day." We may then correctly conclude that the spirits referred to by St. Peter belonged to converted men, and that they were in the keeping of God.

But were they kept as individuals having consciousness, or did they lose their individuality; and were they absorbed "in the essence of the Godhead?" Let it be remembered that St. Peter expressly says, that Jesus preached, or proclaimed something to them. Now even supposing

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for a moment that these spirits were, as Mr. C. thinks "most probable," (p. 137,) "some fallen race of angels," yet it is evident that they were capable of receiving and understanding what was proclaimed to them. But they were not fallen angels, for Peter expressly tells us they were spirits of men who lived in the days of Noah, during that period when the long-suffering of God was exhibited; which period was coeval with the time the ark was in building; and it was to these spirits of men that Jesus made this announcement. But did he make it to nonentities? Is it not manifest that these human spirits were able to listen to and comprehend what he announced to them? And is not this a decisive proof, not only of their living existence, but also of their individuality and self-consciousness? I myself have no hesitation in applying to them the word persons, inasmuch as they were distinct one from another. Peter uses the plural number "spirits," which shows of itself that there was an aggregate of individuals, and therefore of real distinct entities.

But further, what does this text teach us concerning the spirit which Christ possessed as man, and concerning its state between the death of Christ and his resurrection? The usual meaning brought to the words, "quickened by the spirit," is, that Jesus was raised from the dead by the power of the Holy Ghost. Now first, while the act of resurrection is often attributed to the Father and the Son, it is not in a single case attributed to the Holy Spirit. This is a telling fact. The only place which bears a semblance of the contrary, is the English reading of Rom. viii. 11. But even here it is attributed to the Father; and the erroneous rendering in the text, "*by* the spirit," &c., is corrected in the margin, which gives the reading thus:—"He that raised up Christ from the dead, shall also quicken your mortal bodies *because* of his Spirit which dwelleth in you." Secondly: the spirit mentioned in this text is not the third person in the blessed Trinity; but the human spirit of the man Christ. "The flesh" denotes the human body of Christ; and so "the spirit" denotes his human spirit; for he was as truly man as truly God. Now when Jesus commended, at death, the spirit to his Father, the natural thing would have been for that spirit to be absorbed in the essence of Deity. But whether this should be so absorbed or not depended upon the will of the Father; and St. Peter more than intimates that God kept the human spirit of the man Christ in a distinct, conscious, living state; so much so that it was able to make an announcement to the spirits in safe keeping. Thirdly: Peter does not say, as it is usually thought, that Jesus preached by the agency of the Holy Spirit; but by or in his own human spirit. The English version really does not give the precise sense of the Greek. Alford's is here much closer. "Being put to death in the flesh, but made alive *in* spirit; *in* which he also went and preached unto the spirits in prison." In the Greek it is "*in*" throughout; and "*by*" nowhere: put to death *in* the flesh; quickened *in* the spirit; *in* which. Yet the English version in two out of the three cases gives "*by*," and puts the capital letter to "spirit," leading the English reader to think that Christ was quickened and preached by the agency of the Holy Ghost. All this is very misleading, and as most of us, even among scholars, read the English version more than the original, we often fail to get at the real mind of

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the inspiring Spirit. The Greek does say that Jesus went, and "in spirit," in contrast to "in flesh," preached. The fact that he went—went, that is, from one place to another—and performed the act of preaching, conclusively shows how living, how distinct, how self-conscious, the human spirit of the man Christ was, during the three days that his body was in the grave, after "he had poured out his soul unto death."

From all this an inference or two may be obviously drawn. As it cannot be shown that Christ's case was, in this point, an exceptional one, we may conclude that as it was with him, so it is with every member of his mystical body. As man he is the first-born among many brethren; and these brethren, wonderful to say, are joint heirs with him. As was the state of the Head, from death to the resurrection, such is the state of his members during the same period. We may next infer that the spirits of good men in heaven do not of themselves know what is transacted on earth; or they would have had no need of information. We may safely conclude that the thing which Jesus announced to these spirits was something concerning the great fact of redemption upon the cross. This was now "finished," and the fact that Jesus "in spirit," should appear in the midst of the spirits in safe keeping, and made an announcement concerning this, or indeed concerning anything else, was proof that it was finished. A personal spirit preacher to personal spirit hearers.

What then have we learnt from this passage on the point before us? That the human spirit of Christ, after the death of the body, lived, apart from the body, in so real and individual a state, as to go from one place to another place, and in this latter place to preach. And also that there were, in this place, the spirits of some men who formerly lived upon earth, who could, and did, receive whatever Jesus preached.

III. We will now examine what Mr. Constable writes concerning "Paul's desire to depart." But here again I will point out where we agree. The earthly house of tabernacle is the mortal body. The house eternal in the heavens is not the intermediate state. The *soul* of the believer does not go to heaven upon death. When St. Paul desired to be clothed upon, he did not allude to the intermediate state, but to the glorious resurrection body. To be naked means that state of the spirit when it is unclothed with the body. The intermediate state is a state of being unclothed. The grand ultimate thing which St. Paul looked forward to was, not the intermediate state, but the glory after the resurrection. We differ in this:—He does not allow any conscious interval between the time of leaving the body and the time of being present with the Lord; and he says also, that the words "present with the Lord," refer to the glorious period after the resurrection. He allows, indeed, p. 162, that "St. Paul passes on from absence from the body to presence with the Lord with a bound, as though between these there was no intervening state." But to make himself consistent he brings in a theory that death is an unconscious sleep, and that though, in the chronology of earth, many centuries may elapse between the time of the believer's death and the time of his resurrection, yet to the believer himself it would seem as if the moment he died was the very moment of his resurrection. Now, as I am about to combat what Mr. C. teaches concerning 2 Cor. v. 5-8, I must first examine his theory of sleep.

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It is most observable that, on this subject, our deservedly esteemed brother does not attempt to support himself by Bible quotations, except to show that death is frequently compared to sleep; and here, of course, I have no dispute with him. But I do very much question whether the analogy which he traces between sleep and death, and which analogy he makes the foundation of his argument, is the correct one. It is true, as our brother writes in p. 102, that St. Paul says, that the departed in Christ are "fallen asleep." But this is not the point. Does St. Paul say, or does the Bible anywhere say, what our brother writes in the same page of the state of even believers from death to resurrection? "*It is a sleep* [italics are his]. It is a nonentity. It has no perceptible time. A moment here seems longer than its six thousand years to the sleepers." We require no proof that death is compared to sleep; but we do require proof that a sleep of six thousand years seems to the sleepers but a moment, and that "it is a *nonentity;*" which must mean, in this argument, that even the believer, during this sleep, is a nonentity. But what is the proof which Mr. C. offers to establish this precise point; which he says, p. 122, "solves some of the difficulties connected with this subject?" It is no passage of Holy Scripture but two or three human authorities, one of them an unbeliever in the Bible. He narrates an old legend out of Gibbon, of the seven sleepers of Ephesus, who are said to have slept for two hundred years; and who, when they awoke, thought they had slept but a few hours; and upon this legend he seriously comments, as in the note below, as if the legend were inspired truth.* He next quotes some verses from Tennyson, whose poetry I can admire, though I decline to accept him as of any authority in divinity. Then he gives a quotation from Whately; but his authority is not the *proof* we require in argument.

As the Bible mentions only the *fact* of sleep, and reveals nothing concerning its *nature*, we are left to the experience of it in ourselves, and to our observation of it in others. Now concerning sleep, the knowledge of whose nature we must derive from these two sources, I would ask a few questions. 1. Is it certain that our natural sleep, with which death is compared, seems so momentary to the sleeper as represented by Mr. C.? There are, no doubt, instances when long sleep appeared very short; but these are exceptions, and we must be guided by what sleep is in general. And, judging from experience, this does not seem momentary. Our experience from dreams, would seem to extend the apparent time passed in sleep; for in a brief space we dream of what would take weeks to transact. If the Bible told us that thousands of years of sleep would seem to the sleepers but a moment, that, of course, would settle the point; but

* That period during which the seat of empire had been changed from Rome to Constantinople, during which the hordes of northern barbarians had overrun and conquered the fairest provinces of Augustus and Trajan, during which polytheism had ceased to be the religion of the state, and Christianity had taken its place,—all this period was supposed by the sleepers to have been the period of a man's ordinary sleep. Hours of that period had seemed to those who lived as ages; by the sleepers those centuries of action, change, disaster, and suffering were supposed to have been short hours. To use the language of Gibbon, "The interval was annihilated,—the slumber of two hundred years was momentary." Such is the power of sleep over time. It reduces a century to the limit of a day: it makes both alike to be to the sleeper as no time at all. Between sleeping and awaking is—not time, but—nothing. (P. 123.)

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as it does not, I may say that our usual and common experience of sleep is against the comparison made by our brother.

2. Are we in sleep in a state of non-entity, if this can he called a state at all? If not, where is the correctness of his analogy? He affirms that even if we are true believers we have no existence between death and the resurrection, and that sleep, to which death is compared, is "a nonentity." If we are not nonentities in common sleep, there is no such analogy as he institutes; and his argument entirely fails. At death, life leaves the body; does it leave the body when we are asleep? If his analogy be correct, and his argument sound, it leaves the body, in the latter case, as really as it does in the former. But, truth to tell, we are as really, though not as actively, alive when we sleep, as when we wake. Does not this alone show that our brother happens to be mistaken with respect to the comparison instituted in the Bible between sleep and death? Can it there be any more than, as we rose from our beds in the morning after sleep, so after death we shall rise from our graves in the morning of the resurrection? In fact it appears to me, that the figure of sleep, as applied to death, leads us to a conclusion the very opposite to that to which he would lead us. In sleep we are alive, though the body is inactive; if so, then during death we are alive, though the body is then also inactive. Though I repudiate the popular idea, as utterly unscriptural, that the soul is the seat either of mental powers or of spiritual affections; yet I maintain that "there is a spirit in man, and that the inspiration of the Almighty giveth them [men, not the spirit] understanding." And I must contend also, that though the usual, and natural way, in which this spirit operates, is through the medium of the senses, yet that he can and does sometimes act without them; especially in those questions which require only reflection. I myself made two sermons while asleep, and was yet able to recollect them so as to deliver them in the pulpit with little or no difference of language. Surely if a man is able to do this, and if the Bible intends us to carry the figure of sleep further than the above one point of analogy, then we may argue that as the believer is not a nonentity in sleep, but has then a real, living existence, therefore the believer during the sleep of death has also then a real, living, conscious existence.

3. We are able to awake a man out of sleep however sound it may be; but we cannot awake him from the sleep of death. I mention this chiefly to show that we cannot fully carry out the comparison between sleep and death, and that it is not safe to push the figure too far.

If the believer has no existence after death till resurrection, I cannot understand how St. Paul can say what he does say in 1 Thess v. 10: "Jesus Christ who died for us, that whether we wake or sleep, we should live together with him." If the apostle's design was to speak of the living conscious existence of the believer during the sleep of death, could he have done it in clearer language? Here we read of the believer's living, whether he sleeps or wakes: of living with Jesus, and even together with him, whether he sleeps or wakes. The holy believer sleeps in death. True: but it is equally true that he is living with Jesus; and if it is not true that he is alive and lives with Jesus when he sleeps, it is not true that he is alive and lives with Jesus when he wakes. Nor can this sleep be referred to a future period, after the resurrection; for then the believer

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is awake. The resurrection awakes him; and therefore it must refer to the time when he does sleep; that is, after death till resurrection. It seems to me that this, as well as other passages, settles the question.

Now, then, we come to Paul's desire to depart (2 Cor. v. 1-9). To the discussion of this passage also our brother appears to bring his theory that the body is the man, that the man at death is put into the grave till resurrection, that meanwhile the spirit has no existence, but is wholly absorbed in Deity. Taking all this as the standard by which to test any text, it is obvious that the only inference we can draw is, that any passage of the Bible, however favourable it may look to the believer's living intermediate state, must not be so interpreted as to express that meaning. In such a case we must by ingenuity make the best we can of it and try to show that the text does not mean what it appears to mean. Truth, however, has no need of this art; and in searching for revealed truth, all we have to do is to find out what the Bible does really say, and then believe the thing said. Let us read those verses of 2 Cor. v. which bear on the point before us: "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith not by sight): we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted with him."

Now let it be remembered that we are not absent from the body before death, and that we are not absent from it after the resurrection. The apostle, therefore, must refer to the time between these two periods. But then, to be absent from the body between these periods, St. Paul said, is to be present with the Lord. The language is clear and unmistakable, and no room is left for doubting. Moreover, Paul says we labour that whether present or absent, we may be accepted with him. As justified believers, are we not accepted when at home in the body before death? and are we not accepted when we are in the glory of the resurrection body? There was, however, another period during which time he laboured to be accepted; and that period was, when he was absent from the body, which must have been during the intermediate state. His acceptance was accompanied with real pleasure when he was at home in the body: was there no pleasure accompanying the acceptance when he was absent from the body after death? Surely the apostle must have contemplated a real, living existence, when absent from the body; and also conscious happiness during the period of that existence. Nor can I admit that Paul expected that period would be momentary, or even short, but long; for he distinctly told the Thessalonians that the second advent of Christ would not take place till certain great events had occurred; and he knew he should be absent from the body till his adorable Lord should come to raise his body from the grave. If, then, we take this passage in its natural sense, and allow no tinge to be given it by any *a priori* theory, we cannot mistake that it teaches these points:—The time of absence from the body is the period between death and the resurrection. This period, whether short or long, is spent in being present with the Lord. As soon as absence from the body takes place, this presence with the Lord begins. As being at home in the body, is to be absent from the Lord, so being absent from the body is to be present with the Lord. As to be present with

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the Lord is to be present with a living individual Being called Lord, so for the believer to be present with him he must be, not a nonentity, not without existence, but a real, living individual, though not yet in the full integrity of his whole tripartite nature of body, soul, and spirit.

Now let us, as briefly as we can, examine Phil. i. 21-23. St. Paul says that to him to live in the body and labour for the Church was Christ; but he adds, "to die is gain." He further says that to depart and be with Christ was not only better, but far better than to live here below. Now let any one consider the vast privilege and happiness which Paul comprehended in the words, "to me to live is Christ." What joy arising from the personal experience of his love and favour, and from helping to bring many sons to glory. But, says he, "to die is gain." He does not say here it is gain to rise in the glorious resurrection body; but, "to *die* is gain. He does not indeed say that the final glorious resurrection life was no gain upon this gain: he says the contrary in other places; still he says, that to die was to him a gain upon living in and for Christ here below. No doubt, as our brother urges, St. Paul was sadly persecuted and distressed on account of his labours, and he himself remarks that no affliction seemeth for the present joyous, but grievous; and it was natural for him earnestly to desire to be delivered from all his sufferings, and to possess the consummation of resurrection glory. All this is true; but it is not the whole truth. His sufferings would end as soon as he was absent from the body, though his complete glory would not then begin, and he says expressly that to die would be gain, and that he had a desire to depart and be with Christ in his absence from the body. It surely must be seen that St. Paul, in this passage, contemplated what we call an intermediate state of living existence and of conscious happiness. Nor can I abstain from begging attention to the fact that Paul, who speaks of his absence from the body, is distinct from the body; and that he who was to be present with the Lord was distinct from the Adam, the earthy body, he left in the grave. The body therefore was not the man Paul: it was a part of him, and even an essential part to the full completion of his tripartite nature. Still it was not the whole man. The body or frame is the Adam, the earthy part; the soul is life exhibited in that body as long as the body is alive; the spirit is that portion of the Spirit of God which is infused into the bodies of all men to give them bodily and mental life, and which, in addition, gives to the believing man that life which we call spiritual. This is St. Paul's idea of the man in his completeness. The body does not make the man; the soul does not make the man; nor does the spirit make the man. "The Thinker" is the union of the whole, and this makes the man in his full threefold nature; each part being in its integrity, and all together in their united integrity: no part lacking. This is the Bible idea of the man, as he originally came out of the hands of his Creator, and as, through the redemption of the cross, and by the power of this same Creator, the holy believer shall become again after Jesus has "changed his vile body and fashioned it like unto his glorious body." And if I may make a practical remark in a polemical paper, I would say, that according to St. Paul (1 Thess. v. 23), we must be wholly sanctified now, if we would be preserved in the above full integrity at the coming of our Lord Jesus Christ, and not be destroyed with the wicked; who though they

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have body and soul and mental life, know nothing of the new spiritual life, nor therefore of eternal life.

VI. There are other texts on which remarks might be made as conclusively, though not as obviously, as on those already considered; but it is not necessary. I think this paper proves that the true believer has, after death, a distinct, living, conscious, happy existence in an intermediate state. I have said nothing concerning the state of the wicked after death. Respecting this point, I would refer to the "Twelve Discussions;" and conclude this paper with an argument of a general nature. The fact that the believer has eternal life is sufficient, to my mind, to prove that he must have a living intermediate state. This eternal life begins in a man when he becomes a true member of Christ; and it is endlessly carried on. Now though *aionios* does not necessarily carry with it the idea of endlessness, yet it does necessarily carry with it that of uninterruptedness. If there is an interruption of a thing for a time, and then begin again, it is not aionian. To be aionian, life must incessantly go on without intermission or break, from the time it is implanted in the believer, through all its course. But, according to Mr. Constable, there is a break in the heaven born life of a believer; for that when he dies "he ceases to exist," and has no life whatever till the resurrection morn. True; he brings in here his theory of the nature of sleep as seeming momentary to the sleeper. But this is a theory resorted to as lending weight to another theory, and is not backed up by a single Bible testimony. No proof of any kind can be advanced in favour of this momently nature of sleep; but if it could, I should still be constrained very much to question whether we ought to judge of the period which elapses between—say Abraham's death and his resurrection, by what appears to the sleeper, who is said to have no existence, and not rather by the realities of time. Do we allow, or can we allow, what seems to the natural sleeper to be the rule by which to measure the actual period of his sleep? The same inspiring Spirit which speaks of the death of Abraham, and which compares death to sleep, utters also certain prophecies which he knew would take thousands of real years to fulfil; and I cannot think that he, who thus measures time, could intend us to measure the vast period between Abraham's death and resurrection by what it is said—not proved—to appear to the sleeper; and not by the standards which he himself employed when he speaks of days, and weeks, and months, and years, and of time times, and a half of time. Eternal life in Abraham began when he believed and was justified; and to be eternal life, it must go on in its whole course without interruption or break. But if it be true, as averred by our brother, that when Abraham died he had no existence and will not have it again till his resurrection, then there was a very long break in the life, and I cannot, in such a case, call it eternal life. It has ceased to flow: the man Abraham it is alleged is dead, and, as Mr. C., says, when arguing another point, death is not life, still less, eternal life. But the eternal life promised by Jesus suffers no intermission, and sees no end. It does not stop, even for the seeming moment of the alleged sleeper, to whom time, though long to us, is said to be so short. I must profess my belief in what is now proved that when the holy believer dies, his spirit that returns to God is kept by him in a living, individual state; and that his eternal life flows on through the whole of the period between

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death and resurrection; which period, in the case of some of God's people —as in that of the old patriarchs—is very long; while in the case of others—as in that of those who will die a day or two before Jesus comes again—will be short; but whether long or short, none of them will err as to the real length of the time; but will know the truth as it really is. In other words there is a consciously happy intermediate state for all believers in Jesus.

I will only add, that in writing this paper, I have another object in view besides the establishment of what I believe is the truth. I want to unite in mind, on the subject of this paper, the now large and still fast growing number of those who believe in life through Christ only, and the final extinction of all evil persons and things. I have long wanted a public gathering of friends of this cause. It has been objected to this course, that we are not united in sentiment on the intermediate state. Should it please the Giver of all good to allow me to settle, in ever so small a measure, this question, how thankful and delighted shall I be! If I am permitted to gain our dear friend and brother, Mr. Constable, I shall feel that I owe ten thousand thanks to our God and Father. May he whose injured character we seek to vindicate, whose truth, mutilated by the traditions of men, we strive to restore, and whose Holy Book we take as our sole guide in matters of faith, grant that we may "stand fast in one spirit, with one desire striving together for the faith of the gospel." So fervently prays,

Ashchurch Rectory. H. S. WARLEIGH.

FURTHER SUGGESTIONS ON MATT. XXV. 31-46.

IT is still open to question, whether by "all the nations," are to be understood the nations *en masse*, or *individual representatives* of all the nations.

In Zech. xiv. "all the nations of the earth," are represented by their armies; and it is presumable that the gathered assemblies of Matt. xxv. may be composed of representative individuals—emperors, kings, ministers of state, sultans, grand viziers, &c. &c.; these, in their autocratic power, or official capacity, being responsible for national acts of service or dis-service to the "brethren of Christ." This suggestion derives indirect support from Matt. xiii. 41: "The Son of Man will send forth his angels and gather out of his kingdom all things that do iniquity, and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth." These two scenes, showing joint action, seem to point to the high court of judicature, in which the King of kings judges those who have been entrusted with governmental responsibilities, whilst those "ministers of his that do his pleasure," are "*sent forth* to gather out of his kingdom the evil doers, and cast them into the furnace of fire." If "all the nations" of Matt. xxv. meant all the individuals of all the nations, there would be none for the angels to be sent to.

Since the suggestions were offered, which have appeared in the September number of the *Rainbow*, it has occurred to the writer's mind that the

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notable and mysterious prophecy in the thirty-fourth of Isaiah, concerning the land of Idumea, may actually point to the very *place* of punishment. The great difficulty in confuting the commonly received interpretation of the "punishment" of the "cursed," in the scene presented in Matt. xxv., is found in verse 41: "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." Now, it is very remarkable that, in a metrical version of the prophecy of Isaiah by that well-known biblical scholar Mr. Govett, the 14th verse of chapter xxxiv. is thus translated :—

> "And devils shall meet with habitations,
> And the dæmon shall call to his fellow."

Therefore Isa. xxxiv. 14, and Matt. xxv. 41 are parallels.

Isaiah xxxiv. 8-10, 13, 14.	Matthew xxv. 41.
"For it is the day of Jehovah's vengeance, And the year of recompensing the controversy of Zion. And its streams shall be turned into pitch, And the dust thereof into brimstone; And its land shall become burning pitch, It shall not be quenched night nor day; The smoke thereof shall go up for ever. It shall be a habitation of dragons, And a court for the daughters of the ostrich; And devils shall meet with habitations, And the dæmon shall call to his fellow."	"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

In the coming "day of the Lord," the defiant, the blasphemous, and openly rebellious ones will be cut off by the outpoured judgments of the "trumpets" and "vials," by earthquake, battle, and plague. The ultimate doom of these is no part of the subject now under consideration. But those of Matt. viii. 12, xiii. 41, and xxv. 41, 46, are not cut off by the judgments. And the "punishment" awarded to them, is apparently banishment: banishment to a land of barrenness, a land "cursed" and "desolate"; even the waste heritage of Esau. The same "woe" is pendent over the "rich man" of James v.

Amongst the important questions that should be deeply considered in relation to these things, this should have a first place. What is the aspect of "the kingdom" at the time when these things are about to come to pass? Will Judaism again be localised in the land of promise, or will Christendom be the platform of the angelic agencies in the gathering out of the tares? &c. C. L.

THE CONDITION OF HOLY MEN OF FORMER AGES

AS TO THE QUESTION OF RIGHTEOUSNESS AND ETERNAL LIFE.

BY GENERAL GOODWYN.

I. CERTAIN axiomatic points must be premised, having reference to dispensational truth. (*a.*) The ultimate purposes of God have been known *to him* from the beginning; but his ways for their fulfilment were not realised by men in the infancy of Revelation. Their

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ears and eyes heard and saw types and symbols of great principles, they were enabled to enunciate wondrous prophecies of glory to come, but it entered not into their hearts to understand what in this later dispensation has been revealed to us by The Spirit of truth.* In principle this is seen in the words of the Lord recorded by Luke. (Ch. xxiv. 27.) The earlier Scriptures were written for our sakes more than for those who lived in former times. "Whatever things were written aforetime were written *for our learning*." All things that happened unto Israel were "ensamples, written *for our admonition* upon whom the ends of the age are come." The light of revelation, like "the path of the just, shineth more and more unto the perfect day." (*b*.) The commentary by the Spirit of truth in the New Testament, since the ascension of the Christ to the right hand of God, on the events, actions, and circumstances occurrent in the Old Testament, has transformed shadows and carnal ordinances into substances and spiritual realities. Without looking at the antitypes of the various offerings and ceremonies connected with the tabernacle and temple, I will merely instance such a statement as that in 1 Cor. x. 4, which explains that "The rock was," i.e. represented, "Christ," in the same sense in which the words of the Lord in Luke xxii. 19, "This is My body," &c., signified that the bread was representative of His body about to be broken, &c. See also Rev. i. 20. A second commentary from Heb. xi. 26, explains that Moses *dispensationally* acted in a way which the Spirit, testifying since the Advent of Christ, declares to have been equivalent to, or typical of, bearing "the reproach of Christ." If otherwise, then the follower would be placed before the example, which involves an absurdity. An explanation of a third reference to Old Testament events seems here to be of importance, viz., that alluded to by the Lord as recorded in John viii. 56, that "Abraham rejoiced to see my day, and he saw it and was glad." It has been supposed that the day that Abraham saw was the day on which he symbolically offered up Isaac, and "received him back in a figure," and that he must therein have been acquainted with the work of redemption and of his own salvation. Not so, however. The day of the Lord is never in Scripture spoken of as being represented by his death, but by the events of his return from heaven in glory as priest and king, after the order of Melchizedec, for the deliverance from the confederated Antichristian hosts, and for the salvation of his people Israel.† Hence it is the scene in Gen. xiv. that foreshadows "my day," to which the Lord referred. Great cause had Abraham to rejoice, for as the root and representative of Israel he found deliverance from the confederated kings of the earth, and from the satanic seductions of the king of Sodom in particular; whilst he received at the hands of "Melchizedec, priest of the most high God," the emblems of eternal life,‡ and of the joy of the kingdom to come. § Mark, it is not said that Abraham was conscious that this scene represented the day of the Lord. Rejoice he did at all the marvellous occurrences connected with the sudden appearance of Melchizedec, and "the blessing from the possessor of heaven and earth;" but it was the Lord who declared these things to have prefigured his day. Surely the death of Christ was the day and hour *of man* and "of

* 1 Cor. ii. 9, 10; 1 Pet. i. 12.
† Ps. cx.; Heb. vii.; and all the prophets.
‡ John vi. 35, 51.
§ John ii. 1-10; Matt. xxvi. 29.

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the power of darkness!"* These preliminary remarks may perhaps disarm criticism, and be useful in aid of our research.

II. My reason for bringing this subject to notice is, because I have known Christians to affirm that Old Testament "elders" (Heb. xi. 2) were saved, consciously, by a faith in Christ through the means of the Levitical offerings. The curt reply to which is that, as these sacrifices symbolise the death of a victim with barely the shadow of a hint at Resurrection; and as an apostle declares that faith in the risen Christ is the ground of peace of conscience as to the forgiveness of sins (1 Cor. xv. 16, 17), the Old Testament elders could not have possessed this consciousness of salvation. But we have abundant evidence not only of the truth just stated, but of what their actual condition was, which it is of importance to consider as explanatory of the declaration that "life and immortality were brought to light *through the Gospel*," and were not either attained to, or taught through the ordinances of ancient sacrifices.

III. Much of the difficulty involved lies in the meaning attached to the word "just," or "justified," as used in the older Scriptures; the correct signification being simply accounted righteous on the principle of faith in God, who raises the dead; "the God of the living," whose purposes and promises have reference to life in resurrection.† The right understanding of an occult expression that "the righteousness of God is revealed from faith to faith," ‡ may serve us here, the meaning of which may be gathered from the context. It is "the Gospel" that is said to reveal this righteousness (ver. 16) of God, that which he imputes to believers, evidently *from the faith* of an older dispensation *to the faith* of the Gospel period, or era of Christianity. The former is characterised by that of Abraham who "believed God, and it was accounted unto him for righteousness," i.e., he was justified by faith *in God*. A further revelation is *now* made to faith in God, "*who raised up Jesus our Lord from the dead.*" § It is now God who "delivered Jesus the Christ for our offences, and who raised him for our justification," that is here said to be the object of faith for the imputation of righteousness. The faith of Abraham as a representative man believing *in God*, must have produced a very different effect, as to his conscience, from that faith in God who has raised Christ from the dead; for that act of God is an attestation of his acceptance of the offering of his appointed Lamb, which assigns to him who believes justification and "*peace with God*;" access moreover unto that "grace that reigns through"—the efficient cause of—"righteousness unto eternal life." ‖

The Lord Jesus said to his disciples, being Jews, "Ye believe *in God*," and they were thereby accounted righteous as Abraham was; but he added, "Believe *also in Me*," meaning, on Me when crucified, risen, and ascended to "My Father's house." Now it is plain that, by his allusion to their identification with him in the "place" which he should prepare for them in heaven, their faith in him in that position would involve an eternity of life."¶

IV. Faith in Christ hidden in the heavens, the accepted offering for sin, is necessarily limited chronologically to the parenthetic interval be-

* Luke xxii. 53. † Luke xx. 34-40; Rom. iv. 17-22. ‡ Rom. i. 17.
§ Rom. iv. 3, with 23-25. ‖ Rom. v. 1, 2, 21.
¶ John xiv. 1-3, with vi. 57.

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tween the two advents. Such an object, supposing it to have been presented, would have had no value for Israel, men in the flesh; for they as such were essentially a people the elements of whose religion appealed only to the senses. They lived by sight. Of the unseen they knew nothing. At the beginning of their national existence *they* "*saw* the salvation of Jehovah: the Egyptians," said Moses, "whom ye *have seen* to-day, ye *shall see* them again no more for ever;" consequently we read that "*they saw* the Egyptians dead upon the sea-shore."* When finally restored and regenerated, they, like old Simeon, "*shall see* the salvation of God" once more in the glorified person of the Messiah, when "they *shall look on* him whom they have pierced." † That the condition of Israel was simply that of the natural man is evident, for only to such are things of time and sense of any repute; "silver, and gold, and corruptible things" which were the component parts of their carnal ordinances." For, "What man knoweth *the things of a man*, save the (natural) *spirit of a man* that is in him? even so the things God *knoweth no man* (by nature), but the Spirit of God." To the "elders" of Heb. xi., visions, voices, and representative forms of Divine power were deemed necessary as aids to faith, being men in the flesh. "God spake unto Noah;" "Jehovah spake unto Moses, *face to face*, as a man speaketh to his friend." Even to Abraham the father of the faithful "the God of glory *appeared*.

Another proof of the natural state of men of old is, that their consciences were not exercised to the discernment of their own condition before a holy God. They knew not the true character of sin; the love of God *manifested* in the gift of His only Son as the Christ, a Saviour, alone could do that. True that "by the law is the knowledge of sin," but the conscience of Israel was not exercised by that knowledge. They looked at the law in the light of a national privilege, rather than as a claim of God on their obedience under penalty of death. They "made their boast in the law," and dishonoured God in the breaking of it. "Did not Moses give you the law," said the divine representative Israelite; and He added mournfully, "Yet none of you keepeth the law."‡

Before proceeding to record further evidence concerning the state of Israel of old, I will remark on that of the Antediluvians, who were not under the law of Sinai, but who had a law of obedience as Adam had, who had in him eaten of "the tree of the knowledge of good and evil," and who consequently possessed a conscience that could accuse or excuse their actions. During sixteen hundred years of the opening history of man, there was a full opportunity afforded to test the power of sin, and that of the human will to resist or overcome it. The life of men was of eight or nine centuries' duration; ample time then there was for them to have experience of an alien condition, to become wise and reform themselves, if such were possible. What was the result? "The whole earth was corrupt before God, and filled with violence." Defiant iniquity was so universal and existed in such direful forms, that "it repented God that He had made man." So the waters of a flood marked the Divine opinion of the state of man, as "*all flesh* had corrupted his

* Exod. xiv. 13, 14, 30. † Matt. xxiii. 29; Isa. lii. 10; Zech. xii. 10.
‡ Rom. ii. 23; John vii. 19.

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way on the earth." His Spirit refused to strive with men when such terrible and increasing proof had been afforded of the true state of the Adam nature!

V. Noah I have alluded to. "Moved *with fear*" through the solemn voice of the Almighty, he built the ark, and with other witnesses "obtained a good report." He believed *God*, and was accounted righteous *in view of* an ultimate condition, of which he could not have been conscious. The Spirit of truth, commenting on the effects of his act of faith, in Heb. xi. calls him *an* "*heir* of righteousness."

I will enter more fully now into Abraham's state. "What shall we then say that Abraham, as *pertaining to the flesh*"—his acknowledged condition by the Spirit—"has found?"* What has he attained to by the light of the dispensational circumstances in which he lived? This question is asked in immediate connection with the doctrine of justification by faith,† the present imputation of the righteousness of God to a believer in Christ Jesus, in view of an everlasting life to which that righteousness is annexed. The individual case of Abraham is taken up for two reasons; first, in vindication of the principle involved in the doctrine; secondly, in anticipation of a Jewish objector, who "makes his boast in the law." Righteousness was imputed to Abraham through faith, before and altogether apart from obedience to a law of works.‡ In fact, such is the announced principle of imputation. (Rom. iii. 21.) Not *on account of faith*, but by means of it as a gift specially bestowed to the end of the exclusion of all human boasting before God.§ But the faith of Abraham had its dispensational limits; it could go no further than the object presented to it, and though that object was God "himself," it was God veiled as yet previous to the fuller revelation of God manifest in Christ in an age to come. Christ therefore, who in his perfect moral excellence which as part of "himself" was carried up to the cross and presented in resurrection as the righteousness that God could then reckon to believers, could not have been the object of the faith of Abraham. He could not have realised that reconciliation the result of faith in the vicarious sacrifice of Christ, who "knew no sin, and was made sin for us, that we *might be made* the righteousness of God *in him*;"‖ for it was not till after the pentecostal advent of the Holy Spirit testifying to the glory of the ascended Jesus, that God proclaimed His even-handed justice in "the remission of sins *that are past*."

VI. Again, as it has been supposed and declared that Israel saw Christ in the Levitical sacrifices, and hence that forgiveness of sins and possession of eternal life were possibilities; let us briefly see how far their history, and the recorded opinion of the Most High as to the value of these offerings, warrant this assumption. I would first remark that there is only one kind of human existence that is considered in Scripture as "LIFE"; and that is *life in resurrection*. The natural life is a mere probationary term of experimental testimony to its worthlessness as susceptible of acceptance with a holy being. "Flesh and blood cannot inherit the kingdom of God." Resurrection life to redeemed men whilst still in the flesh, is, in the history of Israel, presented, like most

* Rom. iv. 1. † Rom. iii. 21-28. ‡ Gen. xv. 6.
§ Rom. iii. 27; iv. 2; Ephes. ii. 8. ‖ 2 Cor. v. 21.

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other spiritual realities in type. When placed under the shelter of the blood of the paschal lamb they could be delivered from bondage into the freedom of an adopted people; passing through the waters of death, they were safely landed on what may be termed the resurrection shore of the Red Sea, which, although for the time a wilderness, it was the purpose of Jehovah that they should walk therein with him in a *newness of life*—contrasted with Egyptian Slavery,—towards the land of their inheritance. The period of their deliverance was to them "the first month of the year;"* their subsequent existence, nationally, as an earthly people of Jehovah, dated from this circumstance, which may at once be perceived to be the shadow of the doctrine of Rom. vi.

Now what became of that generation of Israel that came out of Egypt? that had witnessed the deliverance of Jehovah; that had assisted at the setting up of the tabernacle of witness to their ultimate national salvation from the fiery law of Sinai, by which they were condemned? that had been *quasi* worshippers during the sacrificial work of the priests of the sanctuary? What became of them? When a census was taken of the people on their arrival at the borders of the land of Moab, "*Among these there was not a man of them whom Moses and Aaron the priest numbered*, when they numbered the children of Israel in the wilderness of Sinai," . . . "save Caleb the son of Jephunneh, and Joshua the son of Nun."† The carcases of the entire generation above twenty years of age fell in the desert. "Jehovah, having saved the people out of the land of Egypt, afterwards destroyed them that believed not."‡ See also Heb. iii. 10. to the end. Here was surely nothing that characterised this people but gross wickedness and unbelief.

Again, what was the condition of Israel when established in the land as purposed witnesses for Jehovah to the idolatrous nations around them? when they had been more perfectly instructed in the ways of their God, when the gorgeous ceremonials and ordinances of the temple services, the divers and frequent sacrifices of an imposing priesthood might have taught them something of the mercy, the long suffering, and grace of Him with whom they had to do, and whom professedly they acknowledged? They first rejected Jehovah from being their King,§ and afterwards from being their God.‖ They apostatised to serve Satan under the similitude of the false gods of the nations they had been sent to reform, till their sin was so great that they were driven out of the land into captivity. Once more I ask, had this people a view of Christ, was there one righteous man left in the land to testify to the faintest similitude of regeneration?

If Israel had seen Christ in their Leviticus shadows, how was it that they did not recognise him as the substance when "The day spring from on high" visited them? Why had he sorrowfully to say to them, "Ye will not come *unto me that ye may have life?*" I am come in my Father's name and *ye receive me not.*" "Search the Scriptures, for in them *ye think* ye have eternal life;" but no, they do not say so, but rather do "*they testify of me*," who am come, that they who believe on the Only Begotten Son from the bosom of the Father, might not perish,

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* Exod. xii. 1, 2; 1 Cor. x. 1, 2.
† Num. xxvi. 64, 65.
‡ Jude 5.
§ 1 Sam. viii. 7.
‖ Hosea ix.

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but have everlasting life.* Nay more, his very disciples were ignorant of his real mission, and at the close of his ministry it became necessary for him to expound to them from their Scriptures "the things concerning himself."† The act of the crucifixion, with all its attendant blasphemies, and the impious sayings and doings of the actors, would suffice to show the condition of the Israelitish representatives, for this unparalleled murder of "The Prince of Life" was not the act of the uneducated class, but of the heads of ecclesiastical authority, chief priests and learned men who had read the Scriptures long enough to have known that they were crucifying the very person who should come. Why did they kill him if they had seen him and his atoning work through their legal sacrifices? Moreover, after his resurrection, when Stephen was empowered to offer forgiveness and acceptance in him at the right hand of God, they rejected the testimony of the Holy Spirit, murdered the witness, and thus "*deemed themselves unworthy of eternal life!*"

VII. The contrasted records concerning "the day of atonement," and "the feast of a day of atonement," will here prove instructive. The aspect of the former‡ was entirely towards God. It was symbolical of the death of Christ for Israel, offered within the vail *to God*, and the consequent possibility of the forgiveness and forgetfulness of their sins foreshadowed. But this forgetfulness on the part of God, whilst typified by the scape-goat, was to be connected with a *new covenant yet to be made* with Israel, when the divine law will be written on their hearts by the Holy Spirit, and they shall have learned to know their God; when the vail, which is *even now* upon their hearts, shall be "taken away in Christ," and they "shall turn to the Lord."§

The feast of atonement (Levit. xxiii. 26-32) shows the vail removed. It was a feast that foreshadowed the joy of the nation when restored to their land in perpetuity; the time of their regeneration, when *they will become conscious* of all that "*the day* of atonement" signified for them: when they shall wash in "the fountain for sin and uncleanness," long sealed to them, but which "shall be opened in *that day* in Jerusalem" when the Messiah shall appear and make bare his arm in their sight.

VIII. Finally, as to the real efficiency of all the ancient ordinances, offerings and sacrifices for removing a sense of moral guilt, of conferring peace of conscience, or of life in the divine acceptation of the word, let the following Scriptures give their evidence. "There was a tabernacle made, &c. &c. . . . . Now when these things were ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the High Priest alone once every year, not without blood, which he offered for himself and for the errors of the people. The Holy Spirit thus signifying that *the way into the holiest of all was not yet made manifest*, while as yet the first tabernacle was standing. Which was a figure *for the time then present*, in which were offered both gifts and sacrifices, *that could not make him that did the service perfect, as pertaining to the conscience;* which stood only in meats and

* John v. 39-47; iii. 16. † Luke xxiv. 27. ‡ Levit. xvi.
§ Heb. viii. 10-13; 2 Cor. iii. 12-16; Ezek. xxxvi. 26, 27.

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drinks, and divers washings, and *carnal ordinances, imposed until the time of reformatian.*"

The Spirit then records the work and person of "the time of reformation." "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle not made with hands, that is to say not of this building; neither by the blood of goats and calves, but by *his own blood*, he entered in once into the holy place, having obtained eternal redemption. For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, *sanctifieth to the purifying of the flesh*; *how much more shall the blood of Christ*, who through the Eternal Spirit *offered himself* without spot to God, *purge your conscience* from dead works to serve the living God?"* Here then is the contrast between what the legal sacrifices could not do, and the blood of Christ alone could do, viz., "purge the conscience" from a thraldom of works that led only to death. Again, we have a further statement regarding the inefficacy of the Aaronic sacrifices to deal with the conscience. "For the law having a shadow of good things to come, and not the very image of the things, *can never with those sacrifices which they offered year br year continually, make the comers thereunto perfect.* For then would they not have ceased to be offered. Because the worshippers once purged *should have had no more conscience of sins.* But in those sacrifices there is *a remembrance of sins every year; for it is not possible that the blood of bulls and goats should toke away sins.*" (Heb. x. 1-4.) But when Christ came into the world, he accomplished, in the body of humanity prepared for him, the will of God in the *everlasting perfection* of those who by faith are sanctified in Him. (Ver. 10, 14.) Whereas it is expressly declared that God had no pleasure in offerings under law, for this his will concerning his people could not be attained thereby. (Ver. 8-9.) What a contrast of dispensational condition between a periodical remembrance of sins unatoned for so as to afford a sense of reconciliation to God and *everlasting perfection* of sanctification because of identification with an eternally perfect substitutional sacrifice!

But there is a crowning evidence of the faith I have been endeavouring to eludicate in the following passage. "*If* there had been a law given *that could have given life*, verily righteousness should have been by the law. But Scripture hath concluded all under sin, that *the promise by faith of Jesus Christ* might be given to them that believe. But before faith came"—that is, before the arrival of the present dispensation wherein *faith in Jesus Christ* is the condition of salvation—"we were kept† under the law, *shut up* unto the faith *which should afterwards be revealed.*‡ Wherefore the law was our schoolmaster unto" or until, "Christ,§ that we might be justified on the principle of faith" in him.‖

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* Heb. ix. 6-14.

† Paul is here as a Hebrew identifying himself, for the sake of argument, with his fellow Hebrews of the earlier age.

‡ Here faith is put for the object of faith, which is Jesus the Christ.

§ The law does not bring to Christ. The words "to bring us" are in italics, and if read, do not harmonise with the intent of the apostle, who is showing the condition of men under law until Christ came.

‖ Gal. iii. 21-24.

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With reference to which evidence the following corollaries present themselves:—

Corol. I. Eternal life was not attainable under the period of law. Thus said the Lord to those under the law:—"Search the Scriptures, for in them *ye think* ye have eternal life, and they are they which testify *of me*," to whom "The Father hath given to have life in himself," and by faith in whom are to be attained both life and righteousness.

Corol. II. The Church, the body of Christ, is not composed of men of faith of all previous ages; but of those of the present age only, whose peculiar characteristic is their consciousness of perfect freedom from sin, and from all condemnation: being *in Christ*.

DATE ET DABITUR.

THEY that would graduate high in the kingdom of millennial glory must first penetrate the divine secret that it is more blessed to give than to receive. Dr. Punshon, soon after his recent return to England, while extolling the liberality of some of the American Christians, took occasion to quote the inscription on a tombstone in his native town of Doncaster, which, he said, during his childhood had often puzzled him, but of which he had since learned to apprehend the wisdom.

"What I spent, that I had.
What I gave, that I have.
What I left, that I lost."

Perhaps it would be no improvement to attempt to versify it. As an epigram it might lose some of its terseness. Perhaps also it may be worth the trial. Will any readers of the *Rainbow* offer something better than the following?

The wealth I spent was so much gain,
Returned in blessings worth the cost;
That which I gave, I still retain;
But what I left, I truly lost.

Or this:—

Of all the wealth with which
My Father did me bless,
The portion spent was that
I truly did possess:
That which I gave away, I yet shall find;
But who recovers what he leaves behind?

To the name of Punshon, I should like to add that of Spurgeon, who habitually carries out the theory of being his own executor. Hearing from his brother James, on one occasion, of a certain minister who had died worth a large sum of money, Charles replied, "If, when I die, I am worth that amount, you may consider me as lost." So now we have two objects lost,—the money lost, and the soul lost! and all for what? for denying ourselves the pleasure of giving. ASPIRATOR.

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Correspondence.

THE TERTIARIANS.

DEAR SIR,—I am sure you will allow me to answer the courteous letter of Gen. Goodwyn.

To the first query I answer that it does "accord with all we know of mankind, or the genus *homo*, that a race of intelligent, moral, rational beings, capable of religious instruction, and of such physical formation as to be fitted to give a wife to a son of Adam, should have other nomenclature than *human* creatures of the genus *homo*." And in discussing this point, General Goodwyn knows as well as any of us, and better than the many, that the question should not be, What is in accordance with received traditions and notions? but, What is in accordance with the Bible? I know well how difficult it is to disentangle our minds from the nets of tradition; but we must do it, if we would see the naked truth as it is. Allowing that there was such a race in existence as my paper describes, there is no reason whatever why one of that race should be unfitted to be Cain's wife. Now it is not over-confidence to say, that the paper proves, on clear Bible grounds—I. That when Cain went from his father's home on his wanderings, there were no *human* beings in existence except his parents and himself. II. That yet he complains, "Every one that findeth me shall slay me." Did he think his parents would slay him? Is it not evident that he knew there were other beings besides them, who might slay him? III. That Cain, after his wanderings, "*dwelt* in the land of Nod." IV. That it was there that he knew his wife, and consequently, it was there that he obtained her. From all the proofs adduced in the paper it is evident that there was another race in existence, one of whom became the wife of Cain in the land of Nod. In addition to this it was found, in Gen. vi. 1-4, that about A.M. 200 there was a race of beings "in the *earth*" (though not on the "*ground*" where Adam and his tribe dwelt), which Moses called The Nephelim. He further tells us that these Nephelim "were of old" —"*me ohlam*," which in other places is translated "from everlasting." Is the inference at all improbable that this race of the Nephelim was the one which supplied Cain with a wife, among whom he "dwelt," and with whose assistance he built a city, when he had, in his own household, only his wife and his infant son? It seems to me also most natural that Moses should have been directed to tell us a little more of this race, by giving them a name. As Moses says they were so very ancient, I have ventured to call them Tertiarians; and if this can be shown to be what the very inspired words say, is it not an immense gain? If we will but go just where the Bible leads, and not beyond it, or short of it, we cannot stray; and we may be assured that there are depths in Holy Scripture which have never been fathomed, and which are yet open to the humble, praying, diligent student.

The gist of the argument in Query 2 is, that sin originated in Adam, and that at the time he disobeyed God he and his wife were the only sinners in existence. If this is not the argument in Query 2, then it contains none whatever on the special point before us.

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General Goodwyn adduces two or three texts of Scripture; but if he will reflect awhile he will see that he quotes them in a traditional sense, and not according to the intrinsic sense. St. Paul writes about mankind only, and his sentences show that he keeps to his point. Paul knew well that the old serpent, the devil, was a sinner before he tempted Adam and Eve to be sinners; and doubtless he was aware, as was Jude, of "the angels who kept not their first estate." When, therefore, St. Paul wrote, "By *one man* sin entered into the world," and when he "declared Adam to be that transgressor," he had no intention to contradict the fact that the tempting devil was a sinner prior to Adam (the devil was a murderer from the beginning), but simply that it was by Adam that all his descendants were sinners. It was not Adam who first brought sin into existence, but the one who originated it amongst mankind. It is clear that the word Nephelim as much indicated that the race so called were fallen rebellious creatures, as that *anosh*, one of the names given to man, indicates that he, too, is a fallen creature.

8. I am afraid I do not comprehend the argument intended to be conveyed in Query 3, or how it is against any position of mine. I have nowhere restricted the command to subdue the earth to the individual Adam alone, as the General implies. On the contrary, I have said that the duty it enjoins is unrepealed. That Israel in their generations, as the General says, had a similar command, falls in exactly with my paper. In my view, when Israel subdued the descendants of these Nephelim in the days of Joshua, as also when they subdued the Rephaim (both of them sore tyrannical oppressors of mankind), they were obeying this original, this unrepealed injunction.

4. The next query supplies another example of what is so often done, that of quoting ancient words in a modern traditional sense. The essence of the argument contained in this query is: The waters of the flood covered the whole and every part of the surface of what is commonly called the globe of this earth; every man on earth, with the exception of Noah and his family, was destroyed. But in Num. xiii. we read of the Nephelim again. These must have been of the genus *homo*, for they must have descended from one of Noah's sons. As the Nephelim of Num. xiii. were of the genus *homo*, why may not those of Gen. vi. be the same? I will try to supply the answer. The gist of the objection is founded upon the supposition that the deluge was universal with respect to the surface of the earth, and not only with respect to mankind upon it. Our friend quotes the words, "*All* the high hills under the *whole* heaven were covered." Now it is here that we take ancient language and put upon it a modern sense. When Moses said, "Under the whole heaven," he did not express, in our sense, the whole of the sky which may be seen at California and Japan, and all the space between and from Chili to East Australia, and from the South Arctic to the North Arctic; but he expressed that part or those parts of the heavens which could be seen from those parts of the earth where mankind dwelt in the days of Noah. In Gen. xi. 1, "the whole earth" would be those parts only then inhabited by man, and consequently under the whole heaven, would be those parts of the sky which man could see. Nor should it be left

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unobserved, that, at that time, all the human population of the earth could take up their abode in "a plain in the land of Shinar." Is the General surprised in the limitation of what he deems illimitable language in the modern application of it? Then let him consider, that in Deut. ii. 25 Moses limits the phrase "under the whole heaven" to that part which could be seen from the Promised Land, and by the nations round about; and that in Job xxvii. 3 the same phrase is limited to the extent in which lightning can be seen from one spot of the earth. Indeed the passage in Gen. vii. suggests this limitation; for what is called "earth" in verse 21 is contracted to "dry land" in verse 22, and in verse 23 it is so limited as to be called "ground." It is not in our traditions, and therefore men will not, I fear, believe; but still it is certain that the heaven-taught Moses would never have given the name of "ground" (*adamah*) to that space which the deluge covered, if that deluge had been universal in respect to the whole and every part of the surface of the earth, which the General's argument requires it to be. What, then, do we gain from all this? That his objection in Query 4 does not touch my paper, but only some of the traditions of the elders. There was a race of the Nephelim in the days of Adam. They were, about the year A.M. 200, said to be of very ancient times (*me ohlam*). The deluge did not reach the part of the earth where they lived. Their successors lived in the days of Moses, and they were exterminated in the time of Joshua, except a few which went to Ashdod and Gath.

As to the words "all flesh died," which is quoted by our friend as meaning that the Nephelim of chap. vi. died, they really do not touch the argument of my paper; and the next words, "every *man*," &c. &c., which in Hebrew is "every *Adam*," proves that Moses was there speaking of the human race only, as having been overwhelmed by the flood; and as, in a few verses before, he had mentioned the Nephelim, it is no improbable supposition that he would have enumerated them among the many species of "flesh" which he specifies as having died at that time, if he had intended to include them also. At any rate, the fact that "every Adam" died — "all in whose nostrils was the breath of life"—by no means proves that the Nephelim died also; especially as this same Moses afterwards said, "We saw them (the Nephelim) which came of the Nephelim." (Num. xiii. 33.) It is a good plan, and, indeed, an indispensable plan, when reading the Bible, to weigh every word.

In Query 5, the General asks how such a God as we know our God to be "could have pronounced his creation very good, and have found his rest therein on the seventh day, when sinful beings were in existence when Adam was made on the sixth day?" Solemnly as he puts this objection, and insuperable as he appears to think it, there is no force in it as an argument. 1. By "creation" the General evidently means everything that was in existence after the six days' work was done. This is a mistake, arising out of the almost universal unconscious habit of bringing things to the Bible, and then arguing as if we had taken them out of the Bible. Nowhere does the Bible say God pronounced his "*creation*" to be very good, but the *six days' work* to be so.

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The difference in the accurate investigation of truth is as wide as the poles. "The devil and his angels" were then in existence, and they were of "his creation;" but did he include them when "he pronounced his creation to be very good?" 2. The General says further that "God found his rest in his creation." The Bible does not say this, or even intimate it. This blessed Book, which is as sensible and accurate as it is holy, says expressly that "He rested—suspended operations for a time—*from* all his work which God created and made." I do not question that God took delight in his work of the six days; but this is not the point; but, does the part the General refers to say or intimate that he so "rested *in* his creation" as to prove that there was then no evil in existence anywhere? for this is the General's point. 3. The theory of my paper is, that part of God's design when he made man was to employ him on a mission of beneficence to these fallen, and therefore unhappy, creatures. Is not such a design as this consistent with what we know of our gracious God? If not, what is there in Query 5 that can even touch my positions, still less upset them.

What the General says in the rest of his able paper might be easily answered, but as he says he turns from me to geologists, I will leave them to answer this part, if any of them are so happy as to read the RAINBOW.—Believe me, yours faithfully,

H. S. WARLEIGH.

Ashchurch Rectory.

THE SLEEP OF THE BLESSED DEAD.

SIR,—After reading Prebendary Constable's "Hades," and statements in successive numbers of the RAINBOW, as to death being "non-existence;" I should be glad to elicit the views of those servants of the Lord who have most fully considered this subject concerning the bearing of the undermentioned truths on the question of "the intermediate state."

I. Eternal life is not only promised, but given to believers in Jesus. "He that believeth on me," saith the Redeemer, "hath everlasting life." In the work above referred to, "Hades," it is said that, at the resurrection, God *will bestow* eternal life on those who received Christ. But Christ says that the believer "is passed from death unto life." (John v. 24.) And his words, in John vi. 50, 51, most plainly assert that the believer shall not die, but live for ever. "This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever." How can one who has already passed from death unto life, who has eternal life abiding in him, ever "cease to exist?" And when we consider the nature of the life Christians *now* live it becomes the more obvious that they cannot cease to live. Every believer may truly say (Gal. ii. 20), "I am crucified with Christ; nevertheless I live; yet not I, but *Christ liveth in me.*" Christ lives in me;—wondrous, delightful truth, that the Holy One has taken up his abode in this most unholy one, that he may make me pure and holy like himself. And as Christ lives in me, I cannot believe that he will ever cease to live in me. To exemplify the application of this truth, Peter, one of those who heard the Lord Jesus say of the

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bread of heaven—"that a man may eat thereof and not die," was afterwards told by the Lord, that he must put off his tabernacle. Might not Peter then truly say, "I know that I must soon die (as men speak of dying); for my Lord has shown me that "shortly I must put off this my tabernacle;" but I shall not die; for I have eaten of that bread of Life, of which if a man eat, he shall not die, but live for ever?" And does not Peter (2 Pet. i. 14) distinguish between himself, "I," and "my tabernacle?" The tabernacle is not Peter; nor does Peter cease to exist when his tabernacle is put off like a worn-out garment. "Ye have eternal life," said the apostle John to them "that believe on the name of the Son of God." And they never cease to have eternal life. This is not promise but possession. The "glory" is promised; and not till Christ, our life, is manifested in glory, at his second coming, shall we be glorified. But he is now, and ever will be, without a moment's intermission, "our life." The intermediate state is not "glory"—is not the realisation of our "blessed hope;" but it is a "blessed" state. (Rev. xiv. 13.) Christ lives in me, and I live in him, every night when sleep wraps me in unconsciousness; he lives in me every morning when I awake; in action and in sleep I live in him. So in death and in resurrection. Christ will still live in us; and we shall live in him, both while we sleep, and when we awake. Well may this faith enable us to "dread the grave as little as our bed." Let no theory rob Christ's people of this joy.

II. While the Spirit of God sustains all life of man and beast (Ps. civ., and Ecclesiastes, *passim*),—there is a sense in which the Spirit of God, "the pneuma of the New Testament," is in some men, and not in others. "If any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of him that raised up Christ from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal body, by his Spirit that dwelleth in you." Is it not manifest that the death and the resurrection of a child of God are very different from those of an unbeliever? When a Christian's body is dead, his spirit is life: and when his body is raised from the dead, it will be quickened by the Spirit which dwelt in him. And in those who receive the Spirit of God there is "that which is born of the Spirit." (John iii. 6.) Can that which is born of the Spirit ever cease to exist? The Spirit of God, and that which is born of the Spirit are distinguished: and that which is born of the Spirit will not die.

III. Moses died and was buried. He was then in Hades, as Abraham, Isaac, and Jacob were, associated with them *in condition*, perhaps also in personal intercourse. At all events, Moses was in the Hades where the fathers of his nation were. Elijah "went up by a whirlwind into heaven." Fourteen hundred years after the death of Moses, these two came together to the Mount of Transfiguration; and there spake with Jesus of his decease which he was to accomplish at Jerusalem. With the fact Moses and Elijah, in glory, spake of Calvary, I cannot reconcile the reflection of T. Clark, in the RAINBOW, for June (p. 267), in reference to the impossibility of Abraham's

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witnessing "Gethsemane." And certainly, Moses has not been in unconsciousness, or non-existence, all the time since he died. We must not suffer any one to tell us that the appearance of Moses and Elijah was only a vision. If we admit that, our faith in the blessed hope of the glorious appearing of Jesus may be shaken, and we should be thrown back on the dim cold prospect of a coming *not* personal; from which through mercy we have escaped. Moses and Elijah came down on the mount in their own proper persons. They were made acquainted with the events of the day in Judæa.

IV. When we come by faith to Jesus the Mediator of the new covenant, we also come to the general assembly and church of the first-born, to the "spirits of just men made perfect." The tense of the original verb in Heb. xii. 22, "Ye are come," is beyond all ambiguity. It cannot be rendered "will come," or "are coming." It means nothing else but "Ye are come;" already come. There is then "communion of saints;" believers here have fellowship with the spirits of the just made perfect. We *now* rejoice with Abraham in view of the day of Christ.

The state of departed saints is "sleep;" not until the awakening of the resurrection will they be glorified; not until the Lord Jesus descends from heaven with the voice of the trumpet, will they receive the fulfilment of their chief hope. But even sleep is not necessarily absolute unconsciousness; still less is it non-existence. The sleep of the "blessed dead" is rest. It is also life. "They all live unto God." They wait for the fulfilment of the promises and the glory of the ages to come.

Sydney. WILLIAM RIDLEY.

CHEERING FACTS FROM INDIA.

MY DEAR BROTHER,—I have never seen your face, and till we meet in glory, honour, and immortality, perhaps I never shall. Still as our views of Scripture truth are in sweet accord (the shape and motion of the earth, and the state of man's spirit between the death and resurrection of his body *excepted*), and as you, moreover, being the Editor of the RAINBOW, are in a position to give publicity to facts which indicate the progress of truth and the discomfiture of error, I feel drawn to communicate to you from time to time intelligence which shall both cheer your own heart and encourage others who are labouring and praying for the uprooting of God-dishonouring, and consequently unreasonable, religious ideas.

Do not think that I expect or even desire that every scrap of fragmentary intelligence which I may send you from India should find a place in the pages of the RAINBOW (other contributors have greater claims upon its space than I); still you may, perhaps, now and then be able to utilise the facts I communicate by incorporating them, or the substance of them, in your own editorials, as you did in the January number in the article which you entitled "Truth returning from Captivity." All matters of detail, however, I leave with you.

Although I am not the only one among my missionary brethren who declines to accept the terrible doctrine of unending torment in hell, yet I was *sadly afraid that I was the only one* who associated with the disbelief of that doctrine the belief that Immortality (by which I mean never-ending life) is the gift of God, through Jesus Christ to believers only. I have reason to

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believe that several of my dear fellow labourers are looking to the return of our Lord as the prime hope of the church, but I knew no minister of the Gospel in India whose religious phraseology did not include the current phrase "the immortal soul." Occasionally, I have felt depressed, because though almost weekly I have received tidings of one and other amongst the laity finding light, and as a consequence joyfully modifying their ideas in relation to futurity, not one of my beloved missionary brethren seemed to be drawn in the same direction. True, no one amongst them has ever chided me for, or even expressed regret on account of my disbelief in natural immortality or unending suffering; indeed, so far as I can judge, they love me as much as ever, generously allowing me without a remonstrance to give effect to my sentiments in my missionary labours, but altogether indisposed to identify themselves with my peculiar views.

I rejoice to tell you that I no longer stand alone. By the present mail, I am sending you a number of the "Christian Spectator" (a magazine which circulates mostly amongst dissenters here), in which you will find an article signed D. S. D. upon the subject of the second death. D. S. D. is a missionary, connected with the same society that I have the honour to stand connected with. With a modesty and gentleness befitting him as a young man, but nevertheless with a tone which has the ring of firm conviction in it, D. S. D. avows himself to be a believer in the doctrine of special immortality, and the destruction of Christless men in hell, as opposed to endless sufferings. This is one item of intelligence for you and all others whom it may concern.

2. I have succeeded in getting the consent of the respectable firm of Messrs. Hay and Co., Booksellers, Calcutta, to become agents to Messrs. Kellaway and Co., for the sale of books and tracts, advocating what we believe to be the truth in relation to the Second Advent, Christ-given Immortality, and Future Punishment. This arrangement will not only conduce to the convenience of brethren holding our views in India, but will, it is hoped, prove a valuable auxiliary in spreading those views throughout the land. If Messrs. Kellaway and Co., will send five hundred or six hundred printed lists of the books and tracts which they intend depositing with Hay and Co., a brother in Bengal, has engaged to send a copy by post, at his own expense to every missionary in India.

3. You will be glad to learn that several other persons in this district are examining the articles of their faith. They are suspicious that in relation to what happens after death, they have believed things too many and too dreadful; things which God never wished them to believe; and which reason and feeling when untrammelled by prejudice or early education, make it almost impossible that any one can heartily believe.

In conclusion, dear brother, keep up your courage, gird up your loins, and press right on. Things are not dark every where. In very numerous instances, there is a lurking belief in the mind that the doctrine of everlasting torment must somehow be untrue. Were it not for the generally entertained notion that all men are essentially immortal, which buttresses the error of perpetual suffering, by suggesting that all who do not live for ever in heaven, *must live* for ever in hell, the dogma would die out in the

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course of a few decades. Let us do our best during life's brief day to hasten on this blessed consummation, remembering that in the work we have to do as reformers of unsound doctrine, as well as in preaching the spirit saving Gospel of Christ, the words hold alike true, "in due season we shall reap if we faint not."—I remain affectionately yours, A BENGAL MISSIONARY.

Soory, Beerbhoom, Bengal.

[We sincerely thank our brother, and shall be happy to use every *item* of intelligence he may send us from India respecting the great questions to which the RAINBOW is devoted. And we are quite sure that our Home readers, as well as those on the Continent of Europe and in America and Australia, will be glad to hear from one who has more than once given them pleasing information.—ED.]

THE SHAPE OF THE SURFACE OF THE EARTH.

SIR,—One of your subscribers has asked me to state the result of my experience in the construction of railways more especially. I am thoroughly acquainted both with the theory and practice of civil engineering. However bigoted some of our professors may be in the theory of surveying according to the prescribed rules, yet it is well known amongst us that such theoretical measurements are incapable of any practical illustration. All our locomotives are designed to run on what may be regarded as true levels or flats. There are, of course, partial inclines or gradients here and there; but they are always accurately defined, and must be carefully traversed. But anything approaching to "eight inches in the mile, increasing as the square of the distance," could not be worked by any engine that was ever yet constructed. Taking one station with another all over England and Scotland, it may be positively stated that all the platforms are on the same relative level. The distance between the eastern and western coasts of England may be set down as three hundred miles. If the prescribed curvature was indeed as is represented, the central stations, say at Rugby or Warwick, ought to be close upon three miles higher than a chord drawn from the two extremities. If such was the case, there is not a driver or stoker within the kingdom that would be found to take charge of the train. As long as they know the pretended curve to be mere theory, they do not trouble themselves about what may be stated in the tables of the geographers. But we can only laugh at those of your readers and others who seriously give us credit for such venturesome exploits as running trains round spherical surfaces. Horizontal curves on levels are dangerous enough; vertical ones would be a thousand times worse, and, with our rolling stock constructed as at present, physically impossible. There are several other reasons why such locomotion on iron rails would be as impracticable as carrying the train through the air.—I am, Sir, yours respectfully,

AN ENGINEER OF THIRTY YEARS' STANDING.

TO BE OR TO SEEM.

SIR,—During one of my late professional visits to a college where I am engaged to give lessons in drawing, my attention was directed by one of the tutors to your last number of the RAINBOW, in which I was shown a discussion on the shape of the earth. I do not

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remember the names of your correspondents, but I would just suggest in a few words a means of ascertaining whether an extended surface is really plane or otherwise. A real or true elevation, or horizon, can only be seen by some one standing on a lower level than that which is the boundary of vision. The vanishing point, say of a ship's hull, or other object, on the surface, does not necessarily imply that an actual elevation is the cause of its disappearance. Any object would disappear from the bottom upwards on a surface as flat as a billiard-table at a distance of three thousand times its own height or diameter. If the horizon be real, as on land, it can be reached, and its relative elevation be proved, by looking down, backwards and forwards. If the horizon be only apparent, as on water, it recedes as one approaches it, and is never reached or found to be anything else than an optical delusion; as all travellers on the ocean or desert always find it to be. —Yours respectfully,

A Practical Draughtsman.

"IS IT TRUE?"

Dear Sir,—Your readers will do well to brace their souls up to the elevated conception to which Mr. Burnell points. There is no necessity that it should fill their whole horizon of thought to the exclusion of all other considerations; for Christianity is a blessed object when viewed from different stand-points. As sinners, we may hail it out of the depths; as believers we may salute it from the heights. All that we have to do in presenting it to others is to take care that we do not interpose our own obscurities to dim its lustre. That the Eternal should devise and mature the illustrious scheme of man's fall and redemption as the channel of a love which yearned to diffuse itself, and that to this end Christ was not appointed for the Church, but the Church for Christ, thus to furnish forth "materiel" for the outburst of boundless blessing, is certainly a more exhilarating view of Christianity than to suppose it merely a method of vindicating the divine justice, and of saving a comparatively few out of the general crash.

Even to suppose it the undiluted expression of love and pity to fallen man by no means overtakes the sublime issues to which the sons of God should ever be attracted. To them, when once apprehended, the proposition of becoming co-agents in the great work of universal benevolence becomes an object of purest ambition; and the selfish hope of creeping into heaven at last, and just securing one's personal safety, withers in its presence.

Our esteemed friend, Mr. Minton, in his closing address at Eaton Square Chapel, carried out the thought with his accustomed felicity, basing it upon the Apostolic formula. "All things are yours, . . . and ye are Christ's and Christ is God's;" the term "Ye are Christ's," not pointing to the attachment of gratitude for what he had done for the Church, but rather to the glory which the Church has to reflect upon him; and by the analogical necessity of the case sustaining the same idea on to the third and last member of the argument, "and Christ is God's," to the glory of God the Father. "And having reached this culminating point," said Mr. Minton, "my ministry here might appropriately stop." That this sketchy allusion to the peroration does scant justice to the speaker, must be attributed to the fact that it is the word of memory only. Yours sincerely,

Fulham.

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Literature.

Whose Child are You? By G. A. H., M.A. London: Kellaway & Co., Warwick Lane.

An earnest, practical, loving, well-written appeal, which we commend for extensive circulation. It contains none of the wild libels upon God, and false representations of men as "immortal souls," that disfigure and make practically mischievous so many of our "religious tracts." Mr. H. knows the truth and teaches it. Paul himself would approve this tract if he were among us. We quote the conclusion:—

"Oh! who would despise so great, so dearly-bought a salvation? —a salvation into the accomplishment of which God the Father, and the Son, have thrown—if one may reverently use the expression—their whole heart and soul. They to whom our Lord, the Christ, addressed himself, had not at that time the full demonstration that we have of the stupendous love and grace of God; yet they ought to have recognised and received the Father's Sent One, working such miracles of mercy and might amongst them, in proof that His Father was with Him; bringing such glad tidings of peace and of grace, of life and of immortality to those who would come and commit themselves unto him. They ought to have acknowledged with profoundest gratitude the value and need of the message, the incomparable goodness and kindness of the Messenger, and the unspeakable love and grace of its Author and Sender. That they did not so,—what does it prove? That they had nothing of the Spirit of God within them; that they were none of his children; and of any and all of us who reject to our shame and everlasting loss God's message, God's gospel of salvation, to us. And what does it further prove? Ah! it shows that they were and we are under the sway of the opponent of all human salvation,—that our character and disposition are mainly influenced by the great adversary of God and of good. He, the liar and the murderer, is surely deceiving, that he may prevail to destroy us. Alas! alas! for us, if we thus show ourselves to be *his* children—the children of the stalwart enemy of the Supremely good One. Can we *then* receive any measure of God's saving grace? Do we not *so* harden ourselves against His fear? Are we not sealing our hearts against the entrance of His love? Oh! resist the devil, all ye tempted ones! Oh! go to the Light of Life, all ye blinded ones! Oh! seek to be made the children of God by faith in Christ Jesus, his Son, all ye whom the wicked one would make captive to his will, and characterise you as *his* children, making you a "seed" whom God *must* curse. He, you know, the satanic spirit, and all who consort with him, must earn doleful and irremediable destruction.

"But none who read these lines *need* be with him. The Captain of our salvation is strong as well as compassionate, both ready and *able* to deliver any and every one who may come unto him,—to translate all such out of Satan's kingdom of darkness, despair, and death, into his own kingdom of light, love, and life; making them blessed children of His Father; putting a new Spirit, his own Spirit, within them; and educating—training them here on earth for a place as of sons in the

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future sinless realms of brightness, bliss, and glory.

"Remember, *He* says, 'Him that cometh to Me, I will in no wise cast out.' Do then, pray do, dear reader, Come!"

Future Life: With special reference to the Doctrines of Resurrection and the Second Advent. By Henry Holder. London: Kellaway & Co., 10, Warwick Lane.

THIS pamphlet merits praise. Mr. Holder's views of the doctrines named on the title page are undoubtedly in harmony with Scripture. He finds fault, and not without reason, with some of the teachings of the Sunday School Union. We hope that estimable society will reconsider the doctrines of the "Notes" it places in the hands of our Sunday School Teachers. It is a serious responsibility to lead the thoughts of those who are entrusted with the religious education of our youth.

Pulpit Earnestness. By Silas Henn. London: Elliot Stock.

THIS vigorous pamphlet has reached a fourth edition, and may be had in this enlarged form—eighty-six pages—for ninepence.

Dr. Döllinger and the Eucharist: The Doctor's Opinions on the subject Refuted. By E. Thornton.

A CLEVER tract, price one penny, or ninepence per dozen. May be had of the Author, Astwood Bank, near Redditch.

The Perverted Parable.

AN intelligent and true exposition of the parable of the Rich Man and Lazarus. May be had of the Author, Mr. W. Laing, 51, Buccleugh Street, Edinburgh. **2s. 6d.** per hundred, post free.

To Correspondents.

A WORD TO THOSE WHO CAN HELP.—In the Epistle to the Galatians (vi. 9), it is written: "Let us not be weary in well doing; for in due season we shall reap, if we faint not." This has cheered many a labourer for the Lord. It was written for this very purpose. It has sustained us, and sustains us still, in the midst of trying toils; and we hope, if it please the Lord, to live to see the twin falsehoods of natural immortality and eternal sufferings banished from the theology of England; and then, our work finished, we shall depart in peace, neither troubling others nor being troubled by them any more; but whether we see this great sight or not, we have the most absolute confidence that it shall be seen.

It is now a long time since any reference was made to the need of pecuniary help to meet the incidental expenses connected with the publication of this magazine, and this, no doubt, is the reason why several friends, who aided two years ago and in the early part of last year, have not continued their aid. Their interest in the work of the magazine is unabated. From all we hear it is on the increase, but they naturally thought that assistance was no longer needed. We dislike any allusion to this matter; but now we must, very respectfully, remind those who wish to see the RAINBOW continued, that it is in their power to gratify their own wish; and we cannot doubt that assistance, by post office order or otherwise, will come to us.

Practical support from the friends of non-sectarian truth is *essential* to an undertaking of this kind; for this serial is neither the organ of any Church which would find a denominational interest in sustaining it, and in giving its editor a salary, nor a commercially profitable journal of "light literature" and "religious" fiction, which seem to be in great demand at the present day. Without money or worldly influence, we have to contend against the rooted prejudices of many generations, the hoary errors of many ages, in our efforts to bring men back

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to the teachings of the Bible, both in relation to redemption and creation; and it is obvious to any thoughtful mind that a publication which attempts to push its way through such an ecclesiastical forest as this *cannot* be self-supporting, even though its circulation should be greater—as is the case with that of the RAINBOW—than, with such subjects, and under such circumstances, could reasonably be expected. Popular theology is in many respects corrupt, and popular science is daringly antichristian. The spirit of scepticism waxes bolder, and the unenlightened multitude hail with applause every utterance of the philosopher which hints that the world would do better without GOD. *The tendency of the age is towards the dismal goal of undisguised atheism.*

All loyal disciples of our blessed Lord should therefore feel that there is a loud call upon their active fidelity. Fidelity in deed, as well as in word, is required of the Saviour's witnesses in this evil day. This is the precious opportunity to take their stand by the side of the glorious Master. The coming conflict will be severe, but it will not last very long. We know already how the battle will go. JESUS will have the kingdom and the glory yet, in all the plenitude of their splendour, despite the raging of his foes.

There are a few "fellow-workers unto the kingdom of GOD which have been a comfort unto me." Their assistance has been lovingly continued, and they are hereby fervently thanked. The coming King is quite able to reward them beyond anything they think; if, indeed, they think at all of any reward, which is by no means likely; for the true servants of Jesus Christ the Lord feel that to be permitted to serve him, even in the least degree, is a far higher honour than "the princes of this world" can bestow.

We hope that our brethren who, with us, are looking for the return of the Saviour, our Head and our Life, will remember as his stewards, the services the RAINBOW has rendered, and think of those it may yet render, if they resolve that it shall be adequately strengthened for its work. The unchristian bitterness with which people speak of the editor is almost too much to bear, and he is sometimes tempted to give up the whole thing in despair; but the recollection of the grateful letters he has received from many parts of the world braces him for fresh labour, and the patient endurance of fresh persecution from the tongues of well-meaning but ill-taught Christian brethren. Hundreds,—we should not exaggerate by saying *thousands*—thank GOD that they ever saw this Magazine, and hundreds more will yet do so if we get that co-operation which the sacredness of our mission, and eleven years' persevering service, suggest that we may look for with confidence. "The day of the Lord" alone can reveal all that has been done during these years in dispelling awful clouds from our FATHER'S gracious revelation and glorious character; but we know enough to cause devout thanksgiving to him, and to justify the hope that very many more, both among private Christians and public teachers, will be led to see the revealed doctrines regarding immortality only in Christ, and the kingdom of heaven to be established upon the earth at his second coming.

A WORD TO SUBSCRIBERS.—To those who are unable to do anything, in this great work of Doctrinal Reformation, beyond subscribing for the RAINBOW—and of course reading it and showing it to their friends—we have also to express our gratitude. No doubt some of them would like to do something more, but they are not required to do that which cannot be done. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." We trust that all present subscribers will renew their subscriptions with their booksellers for the coming year; and if each would try to enlist another, our circle of service might be considerably enlarged. Will our friends do this for the truth's sake, for Christ's sake, whose word has been so long obscured by the traditions of men, and by science, falsely so called? There may be some who find it difficult, from local circumstances, to get the RAINBOW through booksellers. We gladly meet their case by saying, that if a post-office order for six shillings is sent to the editor, the magazine will be forwarded, free by post, to any address, for one year. If our esteemed readers, one and all, will act with hearty good will in this matter, the best, and brightest, and most useful days of this journal are yet to come. May it be so, and he who alone is worthy shall have the praise!

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

DECEMBER 1, 1874.

EDITORIAL ADDRESS.

THE last month of another year reminds us that to express gratitude to God for his goodness and mercy is a duty which may not be neglected. No doubt we all thank him daily for the manifold blessings and privileges of life, for it is in him we live and move, and from him every good gift comes—facts of which every Christian is conscious: but there are occasions when a public avowal of this thankfulness is seemly; times and seasons when it is not only right to feel our obligation to the Unseen Hand, but reverently to say so. Each of us has things to say *to* the Lord that can only be said to him—words of joy or sorrow, of praise or confession, that neither the world nor the Church may hear, but this does not prevent us from uttering publicly such words as these of the royal psalmist: "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people."

We all have reason to be thankful that the opposition to the doctrines which the writers and supporters of this journal have been teaching through its pages, has not prevented very considerable success. We thoroughly understood the nature of that opposition from the first, and even appreciated the motive which prompted it. It sprang from the belief that we were teaching *new* doctrines, and Christian people are naturally suspicious of any thing that is new in the religious region. Herein, however, those who felt it their duty to oppose us were wrong; for the doctrines of the Second Advent and Immortality only in Christ are not only as old as Christianity itself, but they are ESSENTIAL and INTEGRAL parts of that divine system. They are truths which touch the very heart of revelation, and if, therefore, they are forgotten or ignored, the way is instantly opened for something that *is* new to creep in,—

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something which, being new, is of course false;—and that this has actually been the case, no careful reader of this magazine needs to be informed. The old truth of the second advent was displaced, and the new error of "the conversion of the world by the Church" took its place; the old fact of man's mortality was set aside, and the fiction of his immortality was believed in its stead. We say we appreciated the motive which opposed what was considered an innovation upon Christian truth; but we could not appreciate the accompaniment of that opposition with words of bitter denunciation. Purity of motive may co-exist with deficient knowledge, but when it hurls charges of "scepticism" at the heads of men who are honestly, and with all conscious charity, labouring to supersede tradition and superstition with the teachings of inspiration, it loses its character and forfeits respect. We have exposed and opposed some venerable doctrines both of theology and philosophy, but it was that we might establish in their rightful position of supremacy some *far more* venerable doctrines of Holy Scripture. In doing this, however, we did not speak evil of brethren who still believe what careful study of the Word of truth has compelled us to reject. We have no taste for weapons of this sort; they would be as useless to us as Saul's armour was to David; and the less men who are fighting for truth, pure and simple, encumber themselves with war instruments from the armoury of the flesh, the better for their ultimate success.

That success, we repeat, has, in the case under notice, been considerable. Indeed we might use a far more expressive and comprehensive word than this, but it is prudent to avoid even the appearance of exaggeration. It is, however, true that the great doctrinal reformation for which we labour has, at this moment, thousands of *avowed* adherents in England and her colonies for one that it had a few years ago. Many, believing the usual pulpit doctrine respecting the conversion of the nations, were perplexed at the slow progress of the Gospel among those nations; and many were distressed, almost beyond endurance, at the awful mystery that God, who "delights in mercy," should create countless millions of "immortal souls" for whom he *knew* there was nothing in store but an eternity of woe; but for the most part the perplexity and the distress were kept in their own breasts, a daily burden unrelieved by the mutual sympathy that comes from an interchange of thought between Christian men. O the silent agony that many of the excellent of the earth have had to endure from these causes! The Searcher of hearts, and he alone, knows all about this; and we have no doubt that he will graciously recognise the silence that was kept by his suffering ones from the fear lest in speaking they should seem to cast doubt upon what they *supposed* to be his truth. There are more martyrs than those who go to the stake, and in the day of Christ some will be crowned as such whose names are not found in *our* lists of murdered witnesses.

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But the LORD's time has come at last to open the eyes of his children to the teachings of his truth, dissociated from theological errors and pagan traditions. To anticipate his time in any matter is impossible. Men have often attempted to do this, but without success. When his time comes, however, the agencies and the instruments are sure to be at hand. All history sheds light on this remark, or, rather, the remark itself is the result of historical facts. A volume could be filled with instances proving that heralds, prophets, witnesses, in relation to great truths, have appeared from time to time—solitary men, preaching in the wilderness—only to be ridiculed, neglected, and driven beyond the pale of "respectable society." There were sons of Abraham in Egypt groaning for the emancipation of their enslaved brethren long before the "time came" for MOSES to step on the platform of history and do the work for which the events of centuries had been preparing, and to which the LORD called him. There were reformers before the reformation; and their words, though seemingly powerless against the mighty hierarchy that had baptized paganism into the name of Christ, became the seeds that silently took root, and grew, and finally sprang up into a rich harvest when LUTHER and his fellow workmen appeared on the scene. Herald-testimonies are scorned by men and prized by God. Book, pamphlet, tract, magazine, have been doing their work in the doctrinal reformation of the present day; and now, if the living witnesses are loyal and energetic, a few years only will be required to deliver enthralled theology from a grievous bondage, the character of GOD from a gross libel, and the hearts of Christians from a crushing burden; for the LORD's time has come, and no power on earth can put it back for an hour!

Closely allied with the Platonic dogma of the "immortality of the soul," is the long dominant notion of an intermediate state—a hades of living entities possessing, in some mysterious way, all the faculties of organised beings. That there is *no* authority in Scripture for these ghosts and this ghost region is to us clear as the light of a cloudless noon! The thing is purely a heathen superstition, and its importation into the Church has produced disastrous results. But for the doctrine that dead men are still alive, that enormous fraud "purgatory," by which Romish priestcraft has for ages filled its coffers with unholy gold, would never have been perpetrated upon the world. Nor would the foolish mockery of saint worship, by which our blessed LORD has been so greatly dishonoured, have been heard of. By this absurd fiction, too, Satan has reserved his chief forces for these "latter times," as he is now able by his demons, who speak lies in hypocrisy, to persuade people that the spirits of their deceased relatives are conversing with them! In the beginning of human history GOD said, "If ye sin ye shall surely die;" but that old serpent, the devil, said, "Ye shall not surely die." His lie,

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preserved in pagan temples by pagan priesthoods through long generations, was adopted by the nominal Church when she apostatised from the faith of the apostles; and now, simultaneously with the raising up of witnesses to apostolic truth, Satan's emissaries are affirming through "Spiritualism" that *he* spoke the truth in Eden, and that GOD did not! Multitudes in many lands are "giving heed" to these "seducing spirits," as the Apostle Paul said they would. The immortality of the soul is consequently held to be put beyond controversy. Do not these communications from the "spirit world" convince those who receive them that domestic matters, and even household secrets, are known there? Of course they do. "Seducing spirits" know their work and obey their master; but it is mournful to think of the havock wrought in churches and families by this abominable delusion. It is, however, a clear and unmistakable sign that we are in "the latter times," just at the end of the age; and it is therefore the duty of all who know the truth to make it known to others, by every means in their power.

The resurrection of the dead in CHRIST, which is unquestionably one of the most prominent doctrines of Scripture, and which was repeatedly affirmed by the LORD himself, is likewise ignored by the notion that, between death and resurrection, existence is continued. If at death—that is, "the death of the *body*," as it is theologically defined—"the souls of the righteous do immediately pass into glory," and share the full fruition of the beatific vision, then resurrection is at once unmeaning and unnecessary. If the moment Christian men close their eyes in death they open them amidst the splendours of heaven, and enjoy association with prophets, apostles, martyrs, and holy angels,—nay, bask in the glorious light of the Redeemer's presence,—what need is there for resurrection? If the fulness of bliss is attained by the soul of the departed whilst the tears of his kindred are falling around his lifeless body, does it not seem a descent, in every sense of the word, to come back to the world for a body, however pure and noble such a body may be? Retrogression is not in harmony with GOD'S moral processes. Whatever he does tends onward. Every step is a step in the direct line of a glorious consummation, the ideal of which was in his mind before the world was. If the "heaven" of conscious souls, therefore, be a reality, and not a baseless dream, the "resurrection" preached by the LORD and his apostles is not only superfluous, but an unaccountable anomaly in the *programme* of redemption. Both doctrines cannot be true; which shall we surrender—the popular heaven or the apostolic resurrection? In surrendering the former, which of course we do without a moment's hesitation, we lose nothing but dreams, fancies, the creations of imagination; for all that is really true about the glory, honour, and immortality are *post*-resurrection facts, torn from their

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proper place in the all-wise arrangements of GOD. The "glory, honour, and immortality" of the LORD'S people are certain, and the heaven which the LORD intends for them is certain too; but these things are all future, and will remain so until the joyful morning of the promised resurrection.

The resurrection of the LORD JESUS is the great fact of revelation. It is the crowning proof of his Messiahship and divinity, the grand evidence of the acceptance of his sacrifice, and the solid basis of our hope of resurrection and enjoyment of the age to come. For he did not rise from the dead for himself alone, but for all whom the Father hath given to him, whom he hath repeatedly promised to raise up at "the last day." Who has not admired that piece of wonderful writing in the first letter to the Corinthians? "If Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of GOD; because we have testified of God that he raised up Christ, whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." Such are some of the disastrous consequences most logically deduced from the supposition that Christ has not risen. "But now is Christ risen from the dead, and become the firstfruits of them that slept." Here is the declaration of a fact established by the testimony of many competent and most truthful witnesses, to which is added the consoling and blessed revelation that he rose not for himself alone, but as the "firstfruits" of those that sleep in him. "Christ the firstfruits," he repeats, for Paul was full of this magnificent doctrine of everlasting victory over death—"afterwards they that are Christ's at his coming." Listen also to Peter's words of exulting gratitude, and see how in the minds of the Lord's apostles the future life is associated with resurrection: "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." These are only specimens of apostolic utterances on this great theme. *The* doctrine of these servants and apostles of the Lord was "Jesus and the resurrection." They taught that Christ was delivered for our offences, and raised again for our justification, and that when Christ, who is our life, shall appear, then we also shall appear with him in glory. In a word, their teaching shuts us up to this conclusion—that if there be no resurrection of them that sleep in JESUS, there will be no future life whatever!

These and kindred matters of great moment have been minutely

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examined and largely discussed in this magazine. Eschatology—or the doctrine of the last things—has been its prominent characteristic, just because we were convinced many years ago that there was no way of shaking off the manifold errors of the present but by a careful examination of the revealed future. The theological chaos amidst which the Church is groping is the result of several causes, some of which have been named in this paper. Among other causes there is one which has proved most hurtful to her *religious intelligence*, we mean the adoption of the unwise counsel of some of her leaders—"Do not meddle with prophecy." The inspiring Spirit asks us to "take heed to it, as unto a light that shineth in a dark place;" but many preachers have ventured to give contrary advice. They have said, "Let prophecy alone; have nothing to do with it; it was not intended to be understood until after the event." This accounts for the very limited acquaintance with Biblical truths which characterises many Christians. To them the future of GOD'S dealings with mankind is a blank, although the outline of those dealings is clearly made known for comfort to the loyal and warning to rebels. Of the position and work of the Church when she shall be glorified, how much do they know? Of Antichrist, his deeds and doom, how much? Of the future place of Israel and Judah, how much? Of the arrangements of the nations during the millennium, how much? Alas! it is blank, all. The advice of the pulpit is taken, and the people know not the contents of the wonderful volume which GOD has placed in their hands. It is sad, it is mournful, it is true!

From all these considerations it is obvious that our work is exceedingly important. Under the LORD'S blessing much light may yet be shed upon subjects of the highest interest to believers in Christ; and we have unwavering confidence that this will be the case. The blessed Book discloses its priceless treasures to the prayerful searcher, who is led by the Holy Ghost. We have yet much to learn, and as we learn we will teach. Light is given that light may be reflected. The wealth of revelation is the common property of all saints, and no one has a right to keep to himself the gems he finds in the King's treasury. Perhaps we have erred a little in allowing too much discussion, as thereby some readers have been at a loss so to balance arguments as to adopt the view which had the preponderance on its side; but the generosity of our motive will surely be taken into account. This difficulty, however, can be avoided in future. Questions once settled need not be re-opened; that respecting the so-called intermediate state, for example. It appears to us that Mr. Constable's paper in the present issue is exhaustive and conclusive on that subject. And letters on small side issues, by which the heart of a subject is not affected, need not occupy space that could be filled with more important matter. Many readers have asked the editor to state his views on certain matters which have

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occupied a large place in the RAINBOW. He has done so in the present paper, and means to do so largely in the coming year, the LORD permitting; and now he prays that all his readers may live in the peace and love of our adorable LORD, and HEAD, and LIFE. Amen!

THE FATHER'S KINGDOM.

"Thy kingdom come; Thy will be done on earth as it is in heaven."
—MATT. vi. 10.

THE Lord Jesus, on being asked by his disciples, taught them to pray as above to the FATHER in heaven.

I believe that many Christians consider these words to refer to the millennium. I do not, for I understand them to look beyond the end of that one thousand years' reign on earth, for the following reasons:—

Jesus is to reign in his own kingdom on earth, until he has put down all authority and power. "To him every knee shall bow, and every tongue confess that he is Lord;" but we nowhere read of every heart being his; for, during that reign, there will be rebellion, and swift punishment accordingly.* And in corroboration of this, we find that when Satan is loosed a multitude like the sand of the sea will rise up against the Lord's people and his beloved city, to destroy and persecute; and fire shall come down from GOD out of heaven, and consume them.† How fallacious, in the face of all this, is the hope, entertained by thousands of Christ's people, that they will be the means of converting the world before the Lord comes (as they think) to the judgment of the great white throne. Strange, indeed, that such an idea should prevail, when the Scripture teaches that the conversion of the world will never take place at all; no, not even during the thousand years' reign of the Lord himself. The last act of man, recorded in the Bible, is rebellion on a scale of gigantic magnitude.

Peace, and blessing, and abundance there will be during the millennium; but the quiet and submission of many will be caused by the presence of the Mighty One, and the binding of Satan.

The *first* act of man, as recorded in Genesis, is rebellion, manifested by disbelief of God's truth, and belief of the devil's lie. But this was followed by an act of stupendous grace. Adam and Eve, like Cain afterwards, hiding themselves, and going out from the presence of the Lord, the Lord seeking them, and, in the midst of pronounced judgment, remembering mercy, and giving the precious promise, "The seed of the woman shall bruise the serpent's head."

The *last* recorded act of man‡ will be open rebellion, *even in the*

* Zech. xiv. 16-19; Isa. lxv. 20. † Rev. xx. 9. ‡ Rev. xx.

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presence of the Lord, being as easily persuaded to this by Satan, let loose, as Eve was at the first to eat of the forbidden fruit; but the difference between God's dealings at first and at last will be in proportion to the advantages and knowledge under which the sin is committed. In the latter case, it will be judgment without mercy; for "fire shall come down from God out of heaven and devour them."

Man will have been given a fair trial, under every possible advantageous circumstance. In innocence, left to himself; then so wicked as to be cut off by the judgment of a flood; after which, a fresh start; in a few years relapsing into idolatry. Then the call of Abraham, and through him, the Israelites, under law, without law, prophets, wise men, and scribes sent to them, whom they killed, crucified, scourged in synagogues, and "persecuted from city to city;" and last of all, God's own dear Son (who gave grace and truth instead of law): he was used worse than any before him; but he yet left his glorious gospel, which brought life and immortality to light. This Gospel he commanded to be proclaimed to every creature, which was done, in the first place, to Jews, then to Gentiles; and with what effect? Are there any signs, after eighteen hundred years of preaching, of the conversion of the world being any nearer than it was in the Apostles' days? True it is that God is graciously carrying on the work which he said he would, viz.: taking out of the nations a people for his name.* But, with the enormous increase of the population, can any one say there is a corresponding increase in the Church? Alas! no. And when we look at the state of the professing Church, what do we see?—the mark by which men should know the Lord's disciples† being almost obliterated, and the great aim of Christians, instead of being that *the Lord* should "add daily to the Church such as shall be saved," appears to be that *they* should add daily to their own *party* numbers who should increase their importance, and constitute them the leading sect on earth! whilst the heathen, who are like the sand on the seashore innumerable, are only being added (as it were) a few grains—easily counted—one here, one there—to the Lord's side. All honour to those devoted men and women who go forth to distant lands with this object, and may the Good Lord bless their efforts abundantly; but it is a pity that they see so little fruit, as they think it, because they are expecting to convert *nations* instead of individuals, which is quite unscriptural in this dispensation, i.e., till the Lord comes. Oh that men would consider the full meaning of James v. 20, "Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

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* Acts xv. 14. † John xiii. 35.

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Man may therefore in himself be called a total failure after all his trials, for not even the presence of "the Second Man, the Lord from heaven," will bring about an answer to the prayer which stands at the head of this paper.

I have said that Jesus taught his disciples to pray to their Father: "our Father,"—"my Father, and your Father,"*—and to ask of him, "*Thy* Kingdom come; thy will be done in earth, as it is in heaven;" i.e., perfectly, heartily, and, above all, satisfactorily, and acceptably to the Father, God.

I have shown that the answer to this prayer will not be fully given in this present dispensation, nor in the millennial reign of the Lord Jesus; but would our Saviour have put words into the lips of his disciples that were not intended to be answered?—to mock them? Nay, verily.

Then how and when will this petition meet with its fulfilment? I will try to explain:

In 1 Cor. xv. 23, we find, "Christ the first-fruits; afterwards they that are Christ's at his coming"† (this is the first resurrection, Rev. xx. 5); "then the end, when he shall have delivered up the Kingdom to God, even the Father: when he shall have put down all rule and authority and power," &c.‡

Now, Peter (2 Pet. iii. 7) tells us, "The heavens and earth that are now are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men . . . Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Also, in Rev. xxi. 1, we read: "I saw a new heaven, and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city coming *down* from God out of heaven" *(to earth);* and then we have the promise of no more tears, no more curse, no more *death* (this will not be the case in the millennium), nor sorrow, nor crying, nor pain. The former things will have passed away—and then follows a description of that beautiful city so transcendently grand and gorgeous that many Christians (literalists in nearly everything) seem afraid to believe it, and forget that with God all things are possible, and that this precious last book is a *revelation* of things that shall shortly come to pass: and when the glory of God doth lighten it and the Lamb the light thereof,—no sun, no moon required;—no night there,—and when defilement, abomination, and lies are unknown, and the only inhabitants of that city those who are written in the Lamb's book of life; the water of life flowing from the throne of God and the Lamb—also the tree of life:

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* John xx. 17.

† 1 Cor. xv. 51-57; 1 Thess. iv. 13-18.

‡ See to end of verse 28.

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man no longer debarred from either: no more curse; but God's servants shall serve him for ever and ever. *Then* shall be brought to pass the entire fulfilment of the answer to that beautiful petition, "*Thy* kingdom come; *Thy* will be done in earth, *as it is in heaven.*" Z. B. G.

SPES RESURRECTIONIS.

(Continued from page 383.)

WALK into a Catholic cemetery, and you will observe printed tickets stuck up, in and about the church porch, soliciting your prayers for the repose of the souls of such as have recently deceased; concerning whom it is occasionally added that they have "departed this life fortified by all the rites of holy church." After all this fortification, one might suppose that further prayer were useless. But then there is Scripture quoted in support of the supplementary process,—apocryphal Scripture, if you will,—but presented to your notice nevertheless in chapter and verse. The story of Judas and his company, in the 12th chapter of the second Maccabees, it is which does duty on this occasion, in the concluding verses of which chapter it is undoubtedly declared to be a good and holy thing to pray for our dead friends "in order that they may be loosed from their sins." The Romanist version of that passage differs somewhat from our own authorised version; but the pervading sentiment is the same, viz., that intercessory action for the dead is worth paying for, and is to be purchased at the priest's hand. But here the value of this valueless quotation ceases, so far as the practice of the Romanists is concerned, and a little closer inspection into the recorded narrative immediately brings out into fresh light the incurable tendency of that party to falsify and misconstrue. Prayers for the dead, according to Rome, are always assumed and understood to have an influence on the purgatorial scenery of the intermediate state; they exert an ameliorating influence, that is to say, on sufferings immediately following death. The money transferred from the pocket of surviving relatives to that of the priest, if lavished in sufficient quantity, might even have the effect of procuring instant release from all further penalty; in accordance with the well-known formula of the renowned Tetzel, that so soon as the coin was heard to clink at the bottom of his subscription-box, a soul leaped up from purgatory and entered Paradise. The actual and prospective gains of Pontifex were thus secured as long as the insatiable maw of Hades should remain unfilled.

But the action of the Maccabean Judas went on no such assumption as this. He knew that his dead comrades would remain dead until the morning of the resurrection, and that the only warrant for intercessory action on his part lay in the fact, not that they were still alive and

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suffering, but that they would eventually rise again. His misguided benevolence looked forward across the dreary interval where death reigns, and indulged the hope of enhancing the ultimate triumph of his brethren. Let us now briefly refer to the legend in question.

Judas and his company, we are told, when they went to bury the bodies of their slain brethren, discovered that these latter had concealed under their coats things consecrated to the idols of the Jamnites; and as this was strictly prohibited by the Jewish law, it was concluded to be the judicial cause of their death. The survivors thereupon praised the Lord, who had thus brought hidden things to light; and they prayed him that the sins committed might be wholly put out of his remembrance. Judas, moreover, having exhorted them all to keep themselves from a form of transgression of which the results were so manifestly before their eyes, made a gathering to the amount of two thousand drachms of silver, which he sent to Jerusalem to procure a sin-offering,—"doing therein," we are assured, "very well and honestly, in that he was mindful of the resurrection; for if he had not expected these slain men to rise again, it had been superfluous and vain to pray for them. And inasmuch as he was aware of the grace laid up for the righteous dead, it was a holy and good thought thus to make reconciliation for the dead, that they might be loosed from their sins." ASPIRATOR.

EXPOSITORY NOTES.

1. TESTS OF FAITH.—1 John ii. 5; iii. 14, 18, 19, 23, 24. The legitimate use of tests will be seen, if we remember that the Spirit prescribes them not to those who doubt, but to those who already believe that they are the children of God. Accordingly, they are to be employed not to determine our assurance in the first instance, but to confirm that assurance. In other words, they are not prior conditions to our rejoicing in the blessing of reconciliation, but corroborating evidences that we have received it. Believing the Gospel, and realising that we are accepted simply because God says it, comes first; then we can bear the application of whatever practical *criteria*. But to apply these before there is a sense of reconciliation is premature. It is to look for fruit before the truth, which alone can produce it, has taken root; and is like the hypochondriac feeling his pulse while his circulation is disordered by his morbid fears. It is the man in health consciously enjoying it, or rather enjoying it in happy unconsciousness of any symptoms, who can best engage in self-examination touching its functions; and the same may be observed in regard to spiritual health. Its laws, as in physiology, ever bid us beware of disturbing the action of any organ by unduly watching it.

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2. The Gospel.—The truth that saves is the revelation of the *holy love of God*, which centres in the sacrificial death and resurrection of the Lord Jesus Christ. It is all important to lay emphasis upon this, and not merely to dilate upon the moral beauty of the life of Jesus, terminating with his sufferings at the hands of man. For his life was in order to—(as one of its ends)—his death; and that not necessarily at the hands of man, who herein was guilty of his murder; but rather at the hand of the righteous Jehovah. With wicked hands men crucified and slew the Holy One. (Acts ii. 23.) But underlying his death, thus inflicted, were the sufferings of the precious victim Godward; and these constitute the atonement—God "making his soul an offering for sin," (Isa. liii. 10,) "making him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." (2 Cor. v. 21.) In putting the gospel before the sinner, in order to his enjoyment of peace, this grand theme ought never to be omitted; in this the essence of the gospel consists.

3. Assurance.—We read of "the full assurance" of faith (Heb. x. 22); "the full assurance" of understanding (Col. ii. 2); and "the full assurance" of hope (Heb. vi. 11). But the term in all these places is πληροφορια which simply means affluence or abounding; not at all what is popularly understood by the term "assurance"—namely, a sense of reconciliation with God, which is an elementary enjoyment of spiritual life, and ought ever to accompany reconciliation. This accordingly is pre-supposed in the several texts in question; but the specific exhortation of the Spirit is that believers should *abound* in the graces mentioned:—in "faith," that is in reliance on the object of faith; in "understanding," that is in clear apprehension of such object of faith; and in "hope," that is in anticipation of the glory that is coming. For hope is never associated with forgiveness of sin as its object, forgiveness being the *present* blessing of the believer—but always with the future. For example: "hope of the glory of God," "hope of salvation," that is, consummated salvation. It is, in fact, the expression for future unseen good; and we can conceive of believers—indeed, they are too many—who are very deficient under this head, by reason of their not taking knowledge of the future, as God reveals it in His word; just as other believers are deficient in their apprehension and religion on those truths which are the objects of faith.

4. True Ritualism.—The genuine fire in the typical offerings of old, was taken from off the altar of burnt offering, whereon the atoning sacrifices had been consumed. And so all our worship in the Christian Sanctuary ought to be redolent of what that altar signified, "the Lamb of God, which taketh away the sin of the world." But, Christian! mark the record:—"Nadab and Abihu, the sons of Aaron . . . offered *strange* fire before the Lord, which he commanded them not; and there

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went out fire from the Lord and devoured them, and they died before the Lord." (Lev. x. 1, 2.) What was the strange fire?

5. PREACHING CHRIST.—Of course the grand topic of all true preaching is CHRIST—His glorious person and work revealing God as the God of salvation. He is the magnet to lift up before men, whereby to draw their hearts to God. He interprets God to us. He interprets us to ourselves. Confronted with him—the Fountain and End of their being—men must own in the depths of their innermost selves—however struggling like the demoniac to deny it—that they have "to do with him," that they were made for him, and only in him can find rest for their spirits; that not the round world can fill the triangle of their hearts, but only the triune God revealed in Jesus! And in him how complete is found the adaptation to all our need, the satisfaction to all our aspirations! The exaggerated sentiment, that till a man meets the friend ordained for him, he lies fallow even to himself, but is then *broached*, as it were, into the consciousness and development of his various powers and capacities, finds its complete application here to the Divine Friend—the God-man, the Redeemer; and so the believer realises with the apostle that "to live is Christ." For to live is to *love;* and of love Christ is the only satisfying object, all creature-love being but a long drawn sigh. Thus to come to HIM, is to have rest. "Out of Him, and through Him, and to Him are all things; to whom be glory for ever. Amen." PHILOLOGUS.

"THE DEAD KNOW NOT ANYTHING."

I. I HAVE to thank Mr. Warleigh for the kind and courteous manner in which he has spoken of me in his review of my work on Hades in the RAINBOW of last month. In my reply to his observations, I will endeavour to imitate the manner and the spirit which he has displayed.

II. Mr. Warleigh agrees with me fully on most of the points on which I have treated. He agrees with me that Hades means the grave: that in death the body and soul of all men, believers and unbelievers alike, perish until the resurrection: that the spirit or breath of life is in truth God's own Spirit, the source of all life whatsoever, whether of the life of man, or of the lower creatures; and that the believer is not complete either in the integrity of his nature or in his happiness until after the resurrection (492-8). These are most important points of agreement, and I hope much that Mr. Warleigh may yet be led to agree in every respect with me. The matter on which we differ is one of fully equal importance with any of those on which we are agreed, and I can only say that, after reading Mr. Warleigh's article over very carefully several times, the reading of it has but confirmed me in my sense of the truth of my position; and of its vital importance in the great question of life and death.

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III. In stating the point of difference between us, Mr. Warleigh does not state it accurately, and from the mode of stating misrepresents, most unintentionally but still most seriously, my actual view. He says that I maintain that the spirit even of the holy believer loses all consciousness and individuality from the time of death to the resurrection; while he maintains that this spirit does not between these periods lose its consciousness, its identity, or its individuality (493). In another place he says that I "often speak of the spirit of man as having no existence, after death, till the resurrection" (495). This statement of my view of the spirit is wholly incorrect. I do not think that in death the spirit of man loses anything whatsoever. Holding it to be in truth the divine spirit, I could not possibly suppose it capable of any loss. Whatever it was before it was breathed into any creature, it continued to be while it remained in that creature, and continues to be after God has taken it in death from that creature to himself.

IV. If our readers will carefully look at the passage which Mr. Warleigh quotes from my book on Hades, in proof that I hold that the spirit of man has no existence after death till the resurrection, they will see that I say there nothing of the kind. I am speaking of what becomes of the body after the spirit is separated from it. I am not speaking of what becomes of the spirit after it has left the body. I fully believe that it does not die; that it loses nothing whatsoever that it had before. Indeed, I rather think that Mr. Warleigh elsewhere allows that such is my opinion, for in stating our points of agreement he mentions one of them to lie in this; that the spirit of man "*can never die*" (492). This inconsistency of statement, unintentional no doubt, is but one of many instances, some of which I will hereafter point out.

V. What then is the exact difference between Mr. Warleigh's view and mine? We both fully hold that the spirit of man, as the spirit of every living creature whatsoever, is the Divine Spirit communicated to that creature during the period of its life. But Mr. Warleigh goes a great deal farther than this. What his idea of the Spirit of God as existing in the fish, the bird, and the beast is, I shall not attempt to describe, as he has not himself, that I know of, attempted the description. He allows that the very same Divine Spirit *exists in them as in man*. Holding this most important scriptural truth, I would ask him to consider it in all its bearings, as I think it ought to guide him to a juster view of what the Divine Spirit *in man* is. Truly, it is in both the same.

VI. But whatever may be the opinion of Mr. Warleigh as to what the Spirit of God in the lower creatures is, we are fully capable from his oft-repeated expressions to form an adequate and clear view of that he considers the Divine Spirit in man to be. While it is not "the whole man" "in the completion of his tripartite nature" (505), *it is yet before death as much as after death a man, an individual, a person, and a portion of God himself, which cannot possibly die* (496, 497, 499, 500, 492, 493). Thus speaking of the scene of the Transfiguration, where he supposes that the spirit of Moses, apart altogether from his body and soul, was alone present, he says that "*the man called Moses*," "*was as truly on the holy Mount as he was on Mount Sinai*" (466). He here

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tells us that the spirit separated from soul and body is yet as truly the man as when body, soul, and spirit were united in the earthly life. And he elsewhere tells us that what this spirit is after death that it was during the earthly life; it has neither gained nor lost anything of its own nature by what is called death (493).

This is a very grave position to take up. The spirit of man, according to it, is not only a portion of God himself, but has also become, by reason of its being breathed into a human body, the very man into whom it has been breathed! *Man is now identical with God! Man is now God!* It seems to us almost profane to write these words, but we must write these words if we are to give our readers an accurate idea of that which Mr. Warleigh puts forward as his view, and asks us to adopt. Probably, he would not express it in these words. Possibly he may be displeased with us for putting his view into these words. But if he holds that the spirit of man is identical with the Divine Spirit, and that this spirit is also identical with the man himself, he cannot avoid the conclusion that, according to his theory, *man is God, or, at least, a portion of God*, and therefore possessed of the attributes of God. Mr. Warleigh identifies his views exactly with those put forward by John Wesley, when he gave his famous definition of human nature in the words—"*I am an immortal spirit.*"

VII. Now here is precisely where we differ from Mr. Warleigh, and we would ask our readers to bear it well in mind. We hold that every living creature, man included, has, during life, the Divine Spirit in him, while he is not himself that Divine Spirit, but is separable from it. We will here confine our view to man. Man has during life the Divine Spirit, but he is not that Divine Spirit. Man is not God, though the breath of the Divine nature is within him. Consequently in death when the spirit has gone back to God, it is not man that has gone back to God, as Mr. Warleigh would have us to suppose, but it is the Divine Spirit which has left man and gone back to its Source. The difference between our view and Mr. Warleigh's is indeed a tremendous one. With him, man is identical with God; with us, man is not identical with God; he is united to God in life; he is separated from him in death, a separation which may be only for a time, as with the believer, or for ever, as is the case with the unbeliever in the second death.

VIII. For our view we consider that we have the express declarations of Scripture repeated over and over. Man is told that he is made of dust, and shall become dust, while he is never once told, that we know of, that he is a spirit, far less that he is the Divine Spirit itself. We have not been able to see that Mr. Warleigh has advanced any text to this effect.

IX. Before we proceed to consider those passages of Scripture on which he relies for the point chiefly insisted upon by him in his article in the RAINBOW for November, we would endeavour to point out to our readers the very serious consequences that would inevitably follow from the adoption of Mr. Warleigh's view. We apprehend that the mere statement of these consequences will prevent most of the readers of the RAINBOW from viewing it with approval.

X. In the first place, the adoption of Mr. Warleigh's view of human nature implies very plainly a denial of the great truth of immortality in

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and through Christ alone. We know indeed that, Mr. Warleigh strongly advocates this great truth in many of his valuable writings, but we are just as satisfied that his view of human nature, carried to its legitimate consequences, is subversive of it. According to Mr. Warleigh, man, by reason of the manner of his creation, not only has the imperishable Spirit of God within him, but he is truly and really that imperishable Spirit himself. His immortality then is not dependent upon his redemption by Christ, but is his by reason of his natural constitution. He may, consistently with this theory, hold that the immortality of man *in his tripartite nature* is dependent upon redemption, but he cannot consistently with it hold that the immortality of man as a spirit is dependent on it. And the spirit-man, he tells us, is as truly man as he is when he has body, soul, and spirit (496). A higher degree of glory, or a higher degree of happiness, Mr. Warleigh may suppose to be brought to man by redemption; but he cannot justly suppose the life and immortality of man to be its fruit.

XI. Again, Mr. Warleigh's view of human nature involves him in very serious consequences in regard of the wicked, both during the intermediate state and after the judgment. He has indeed carefully avoided this feature of the subject in his paper (506). But it is one which cannot be avoided by any one who pretends to discuss this great question in any satisfactory manner.

XII. We presume that the natural constitution of all men is one and the same. There is in this respect no difference between the believer and the unbeliever. Both alike have body, soul, and spirit. It is thus that we have read our Bible. All Adam's descendants, irrespective of personal character, irrespective of their relation to Christ, and to his Gospel, inherit a common nature. If Mr. Warleigh does not hold this, he must show us grounds for his opinion from the Bible. The gift of eternal-life which Christ bestows upon his people makes no difference in that original constitution of nature which existed before.

XIII. Not only the believer, then, but the unbeliever also is a spirit, and that an undying one. He too, according to Mr. Warleigh's theory of creation, is an imperishable spirit. How does this affect his position in the intermediate state? Mr. Warleigh very justly holds that the spirit in death does not go to Hades, but returns to God, i.e., goes to heaven. He must therefore hold that the unbelieving man goes to God in heaven in the interval between death and resurrection. In what condition does he suppose him to be there? Does he suppose him to be happy? That we can scarcely conceive. Does he suppose him to be miserable? It is almost as impossible to suppose misery in heaven as to suppose the wicked happy there. We do not wonder that Mr. Warleigh avoids this aspect of the question. It is one, however, which he must face.

XIV. Another very serious consequence of Mr. Warleigh's view of human nature is that it leads inevitably to one or other of two false views, either to the eternal agonies of the wicked or to their universal restoration. Mr. Warleigh has written against both of these views, but his theory of our nature leads beyond question to one or other of them. John Wesley said—"I am an immortal spirit," and hence he argued for the everlasting misery of the wicked. Origen said,—"I am an immortal spirit," and hence he argued for universal restoration. To one or

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other of these fearful errors this theory of human nature must lead. If man be indeed an undying spirit, then he must exist for ever either in misery or in happiness. The old falsehoods which Mr. Warleigh labours with one hand to abolish he labours with the other to build up. If he would be consistent with his better and truer teaching, he must give up his theory that the Divine Spirit within man is identical with the man in whom it is. It is a doctrine in no essential respect one whit different from what is usually called the Platonic theory of the immortality of the soul, and its identity with the man. We say with much respect, but we say with the utmost distinctness, that Mr. Warleigh is still encompassed with that web of false philosophy from which he imagines himself free.

XV. Another consequence of Mr. Warleigh's theory of nature is that it leads him into direct and plain contradiction to Scripture in regard to the position of man generally in the intermediate state. According to him, the spirit is the man and goes on death to God in heaven. Speaking of the appearance of Moses, supposed by him a spirit, on the Mount of Transfiguration, he says, "Moses was as truly on the holy Mount as he was on Mount Sinai" (496). In the same way he must say of all believers located by him in the spirit state in heaven, that "they are as truly in heaven as they were on earth." But what does Scripture say? Speaking of one of the most eminent believers in the intermediate state, Peter says, "David is not ascended into the heavens." (Acts ii. 34.) David, Mr. Warleigh would tell us, is in heaven: but Peter, speaking by inspiration, tells us that he is not.

XVI. We will not dwell long upon another consequence which, we have no doubt, follows from Mr. Warleigh's theory of spirit. He allows the scriptural truth that the very same Divine Spirit which is in man is also in every lower animal (492). If in man it becomes and is in fact the man, it seems impossible to avoid the inference that in the beast it becomes and is the beast. This sounds profane. To our mind it is profane. But it is not one iota more profane, or more unreasonable, than Mr. Warleigh's view that *the Divine Spirit is man*. If then we allow the above inference, and we cannot see how Mr. Warleigh can deny it, we must hold the theory of essential immortality for every creature that has ever had life. It would be a mistake to suppose with Scripture that the beasts perish!

XVII. These are very serious consequences. Whence do they arise? Simply from this: that Mr. Warleigh identifies the Divine Spirit in a man with the man in whom it is. His mistake arises from his not accepting the Scriptural view that man *has the Divine Spirit, though he is not himself that Spirit*. Let Mr. Warleigh but make this change in his theory and he will fully agree with us, and his views will be freed from consequences such as must ever hinder their general acceptance. But if he makes this change, he will also see that he must abandon his view of the believer's survival in the intermediate state. As he is not the Divine Spirit, but is then separated from that Spirit, he must needs lose all the life of which that Spirit was the source, and must wait for the return of that Spirit before he can have any life at all. The condition of that Spirit during the intermediate state is nothing whatsoever to the man who sleeps in the dust of the earth.

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XVIII. An erroneous view can scarcely be consistent with itself, and leads almost of necessity to contradiction. Mr. Warleigh's view is not exempt from those charges, as we will now proceed briefly to point out before we turn to his scriptural references in support of his theory that the dead are truly alive.

XIX. At page 492, Mr. Warleigh very truly tells us that the spirit in every living creature is a portion of the Spirit of God, and as such, cannot die. This he affirms of the spirit in whatever kind of creature it is breathed by God, whether "vegetable, or mental, or animal, or spiritual." The spirit, he says, "*can never die.*" But in the course of his article, he speaks of what we have adverted to in our work on Hades, viz., the re-absorption of the spirit by God. We taught in our work that this is a process which is continually going on in nature, and that takes place in all death, and is in fact the cause of all death. We are much pleased to find that Mr. Warleigh here agrees with us very much. He says that "the clearest evidence exists that this is perpetually done" (496). But farther on he tells us that when the spirit is wholly "absorbed in Deity," it "*has no existence!*" (504). Thus after telling us in one place that it can never die, he tells us in another that it is perpetually losing its existence!

XX. Mr. Warleigh's theory while leading him to inconsistencies, also leads him to the assertion of impossibilities. At p. 493 he accepts the scriptural teaching, and tells us that "*the believer is really dead till the resurrection morn.*" Here he tells us that a person who was once alive, is now really and truly dead. But instead of stopping here, he, after the admission of this, labours to prove that the believer in his personality and individuality and identity *is alive!* There was but one person during life. Death, according to Mr. Warleigh, produces two persons! Such are the impossibilities which this theory gives rise to, and must continue to give rise to while it is maintained. In deference to the teaching of Scripture, it is conceded that believers are really and truly dead, and not in mere make-believe; while in deference to a false philosophy, it is maintained that these same believers are truly and really alive! Death has produced two persons out of one!

XXI. But Mr. Warleigh tells us that he finds in Scripture cases of men who died, and who appear *alive in the spirit state.* It would indeed be serious if he could establish this. We should in that case have Scripture contradicting itself. In one place it would tell us that in death "All man's thoughts perish," and elsewhere it would tell us that their thoughts have not perished at all, that their memory goes back to the past, and their mind goes forward to the future just as when they were alive! Rude would be the shock given to our faith in Scripture if such contradictory statements could be proved to exist in it. We thank God that they cannot.

XXII. In order that Mr. Warleigh should establish his position with respect to man's survival after his death, as drawn from alleged appearances related in Scripture, he must establish *two points*; the first is that the appearances mentioned are the appearances of *men*; the second is that they must be the appearances of *men as spirits apart from both soul and body.* It is quite plain that the appearances of living beings who were not men is no proof that dead men are alive. And it is equally plain, we

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should suppose, that the appearance of men in their complete state, *i.e.*, having body, soul, and spirit, is no proof that the spirit by itself, is a living man. Mr. Warleigh tells us that Scripture presents us with four appearances, which prove that the believer has a true and real life as a spirit in the intermediate state. We will proceed to examine them.

XXIII. Mr. Warleigh first gently touches on the appearance of *Elijah* on the Mount of Transfiguration (496). How he could possibly imagine for a moment that this has anything to say to the question before us I cannot see. Yet he thinks it has. Comparing it with the appearance of Moses on the same occasion he says, "the case of Elijah *might possibly not be so much against Mr. C.'s theory.*" Why, how can it be against it in any way at all? Elijah never died! Elijah was taken up bodily to heaven! We are talking of the spirit apart from the body, and Mr. W. presents us with a case where it was not apart from the body! If cases of this kind were of any use to him, there is another in the history of Enoch. He might just as well have mentioned one as the other.

XXIV. But on the appearance of Moses upon this same occasion Mr. W. fully relies as clearly subversive of my view. Moses had died and been buried long before. He now appears in life. Hence, Mr. W. infers, as the inevitable conclusion, that Moses appeared alive on this occasion in *the spirit-existence*, and that consequently my theory that believers have no existence in the intermediate state is overthrown.

XXV. Moses however is not said in any of the Gospel accounts, to have appeared *as a spirit*. If this had been told us, of course it would have borne out Mr. W.'s view. For my part, I am perfectly certain that Moses did not here appear as a spirit. There are two other views of this occurrence which may be taken, which set aside Mr. W.'s view, and both of which have the incalculable advantage of harmonising with the general teaching of Scripture upon the intermediate state. I will first state that which in my judgment is the true explanation. When I have stated the other, my readers must decide which they prefer.

XXVI. The scene of the transfiguration is expressly called by our Lord "*a vision.*" (ὅραμα, Matt. xvii. 9.) We have then to find out what is meant in Scripture by a vision. Cruden tells us that it is a revelation from God. He mentions four sorts of such visions. In his fourth he gives us the description which, we have no doubt, explains the vision before us. It is "by prophecy, which were two-fold, either in dreams, or when awake, in a trance, or ecstasy." The scene of the transfiguration was, in our opinion, a vision predictive of future glory, and presented to the minds of the three apostles when awake. But the main question here is, what is meant in Scripture by a vision?

XXVII. There are twelve places in the New Testament, where the vision is spoken of. We subjoin them for the information of our readers, who can examine them for themselves.* The *English* word "vision," occurs in other passages, but those referred to are *all* the places where the *Greek word* ὅραμα, translated "vision" in Matt. xvii. 9, occurs. From an examination of these places, it will be seen that while the

* Matt. xvii. 9; Acts vii. 31; ix. 10, 12; x. 3, 17, 19; xi. 5; xii. 9; xvi. 9, 10; xviii. 9.

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"vision" had its truth as a revelation from God, it had not the truth of a real and actual occurrence.

XXVIII. There are of course among these instances some which are not conclusive of this view, but there are none which are contradictory to it. There are others which fully prove this view, and by their teaching we are to judge of the sense of a "vision" in those places which are less definite in their expression. It is to these we will now advert. The first of them occurs in Acts ix. 12. God appears in this chapter to Ananias, and informs him that Saul, while blind in the house of Judas, *had already "seen in a vision a man named Ananias coming in, and putting his hand upon him."* Ananias had up to this not gone to Saul, and had never seen him, nor been seen by him as men see each other. Yet we are told that Saul had seen Ananias. But how? *In a vision.* Here we see that the vision is not a real occurrence, but a revelation made by God to the mind of a man, and which appears to him with all the vividness of sense. It would also seem most probable that the vision presented to Saul's mind was presented to him while he was awake, for it seems to have been presented to him while in the act of praying (11, 12 ver.). In exact conformity with this view, we are told that the appearance of the great sheet let down from heaven, and containing all manner of four-footed beasts, as seen by Peter, was a *a vision.* (Acts x. 17.) This certainly was not a real occurrence. It was simply a revelation made to the mind of Peter while he was in *a state of trance* (10, 11 ver.). It was true as a revelation of God's purpose. It was presented to Peter's mind with as much force and vividness as if with his eyes open he had seen an actual sheet descending from the clouds and containing beasts. But it had no other truth than this. There was really no sheet in the sky, and no beasts of any kind. *The whole occurrence was a vision.* I will only refer to one other place, but it is a passage which is absolutely conclusive of the meaning which the Scripture puts upon the "vision." (Acts xii. 9.) Peter is in prison. An angel comes into his prison, and bids Peter follow him, and the chains fall off from Peter's hands, and in blank astonishment he follows his angelic guide. All this was a real occurrence, but Peter at first thought it was not. In what words is Peter's first idea of this remarkable occurrence described? Thus:—"And Peter went out and followed him; and *wist not that it was true* which was done by the angel; *but thought he saw a vision.*" Here we see as clearly as it is possible what we are to understand by *a vision.* It is not a true and real occurrence, but an appearance presented to the human mind with the force and vividness of a real occurrence. Such then we are led by Scripture to suppose was the scene of the transfiguration so far as the presence of Moses and Elias is concerned. We do not think they were actually and truly there at all. The scene was a vision in which these great representatives of the Church are brought before the minds of the apostles, an emblem to them from God of the future glory of the redeemed. It had as much truth as the vision of the great sheet let down from heaven to Peter, but neither more nor less. This view of the translation sets aside all necessity of adopting Mr. Warleigh's idea that Moses here appeared *as a spirit.*

XXIX. If any hesitate to adopt this view, there is another which has

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very much greater support from Scripture than any one can for a moment pretend that Mr. Warleigh's view has. If Moses was really present on the mount, in the same sense that the three apostles and Christ were there, then it is only in conformity with Scripture precedent and teaching to suppose him raised from the dead and present there as a man. No one, indeed, knew where his sepulchre was, but God knew, and could as readily raise him for a great occasion as he raised the widow's son or Lazarus. God often raised the dead and permitted them to appear to men. We affirm that there is not in Scripture, from beginning to end, one instance in which *a spirit-man* is said to have appeared. If the scene on the mount then was a true occurrence, it is only in conformity with undoubted Scripture examples to suppose that Moses was on that occasion raised from the dead to appear. So we see that there is no necessity whatever for supposing with Mr. Warleigh that this was the appearance of a spirit Moses.

XXX. But Mr. Warleigh has another case in point, in addition to Moses and Elias. It is the appearance of the angel to John as related in Revelation xxii. 9 (496). We were certainly astonished when we came to this part of Mr. Warleigh's paper. We have read Revelation a great many times, and it has never occurred to us that the angel here was a human being in any condition whatever of humanity. But Mr. Warleigh has no doubt about it. He says—speaking of the angel here and of the angel in xix. 10, whom he supposes two distinct persons—"It is clear that these two glorious messengers were human intelligences; for they were fellow servants, one of them had been *a prophet*, and the other had testified of Jesus. Here again, then, are *human spirits* existing alive in an individual conscious state. *This is a fact*, and cannot be accounted for on Mr. C.'s theory." (497.)

XXXI. We think that Mr. Warleigh's fact here is not a fact but only a fancy. He grounds his opinion upon the authorised translation, which runs thus:—"Then saith he (the angel) unto me, See thou do it not, for I am *thy fellow servant*, and *of thy brethren the prophets*, and of them which keep the sayings of this book." From this Mr. Warleigh supposes that the angel told John that he was not only his "*fellow servant*," but also *one of the prophets*. If Mr. Warleigh had looked carefully into the Greek, he would have seen that the passage does not say what he supposes it to say. The English version might bear his sense, the Greek does not. It affirms indeed that the angel was "a fellow servant" of John; it does not affirm that he was a prophet. We will not give our own translation of the passage, but we will give that of Dean Alford, whose views on the intermediate state, were much more in consonance with Mr. Warleigh's than with ours. It is thus that Dean Alford translates it:—"I am a fellow servant of thee, *and* (*a fellow servant*) *of thy brethren the prophets*." According to this translation, the angel did not say he was a prophet. He only said that he was a servant of God, and as such a fellow servant of all who were such. As a "ministering spirit sent forth by God," he puts himself on a level with every disciple of Christ and servant of God. And so Mr. Warleigh's theory of believers being alive when they are dead, is found to have no countenance from the angel's appearances in the book of Revelation. Mr. Warleigh stands almost alone in

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his opinion that the "angel" of Revelation xxii. 9 is "a human intelligence."

XXXII. Such are the four "human spirits" whom Mr. W. has summoned from Scripture in proof of his theory that the dead are alive. One of these was certainly not in the intermediate state at all, for he had never died. Another of them only appeared in a vision. The third and fourth were not men at all, and never had been men. Verily Scripture utterly fails when called upon to bring forth human spirits to build up an unscriptural theory of the dead. We are thankful that from the records of the Book of God not one solitary example can be adduced in favour of the view that the dead are in any way alive, whether as held by the Spiritualist, the Swedenborgian, or the more orthodox Christian. Scripture is consistent with itself and with common sense. It tells us of the departed that they are dead in their graves. It does not cover its teaching with ridicule by telling us in the next breath that they are alive, in heaven or Hades or Paradise, or any other place.

XXXIII. But Mr. Warleigh has texts of Scripture in proof of his position. We will examine them. We do not think they will be found to sustain it any more than the examples from Scripture which we have just considered.

XXXIV. His first text is Heb. xii. 22-24:—"But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant," &c.

XXXV. This text from Heb. xii. 22-24, upon which Mr. Warleigh relies so fully, is not however to his point at all. It seems quite plain that this very noble description is a description of the final state of happiness and glory to which every believer is now admitted in promise, but to which he has not arrived either in the present life, or in the intermediate state. That part on which Mr. Warleigh chiefly relies, where the writer says that we are come "to the spirits of just men made perfect," is of itself sufficient to show that the description applies to a condition of things not to be reached until the resurrection. Mr. Warleigh very properly draws our attention to the fact that "made perfect," does not apply to "the spirits," but to the just men themselves (498). The phrase must then describe the perfection of the believer in his glorified body. Mr. Warleigh's admission at p. 498 that "the true believer will not be complete, either in the manly integrity of his threefold nature, or in his happiness, till after the resurrection," is an excellent comment and guide to this passage in Hebrews, and ought, we think, to have prevented Mr. Warleigh from making the inconsistent statement which he makes at p. 497. We are expressly told in Scripture that the completion and perfection of the believer in his organisation, happiness, and glory, will not take place till resurrection; and the writer of this very epistle has already told us of all those who had died that they are "*not made perfect.*" (Heb. xi. 39, 40; Phil. iii. 20.) We cannot suppose him in one chapter to say of the dead in Christ that they are not perfect as yet, and to say in another that they are. In the former he speaks of their actual condition—"not made perfect;" in the latter he

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speaks of their condition at the promised period of redemption: "made perfect." We cannot allow Mr. Warleigh, for the sake of establishing his theory that the dead are alive, to put an interpretation upon Heb. xii. 22, inconsistent with other scriptures, and with his own more scriptural view elsewhere.

Mr. Warleigh also relies upon Eph. iii. 15: "of whom the whole family in heaven and earth is named." He assumes that "the whole family" here means the redeemed, and asks, "Is it not most inconsistent with correct reasoning to conclude, that while that part of the whole family which is upon earth has a real existence, that part in heaven has no existence?" (498.) Mr. Warleigh must first, however, show that the "whole family" here means exclusively the redeemed from among men. Middleton, in his work on the Greek article, maintains with much force that the proper translation should be "*every family*," and very many commentators suppose that "of whom" should be referred to the Father, rather than to Christ. The greater number of commentators, and those of the highest character, maintain that the family in heaven signifies "the angels." So Calvin, Bengel, Holden, Bloomfield. If we will take the express testimony of Scripture, we will conclude that the "family in heaven" does not include the dead in Christ at all. Peter tells us of one of the most eminent of them, David, that he has *not* ascended to heaven (Acts ii. 34), while numberless Scriptures tell us where they all are, viz., "asleep in the dust of the earth." (Dan. xii. 2.) Mr. Warleigh cannot quietly assume as true a view of this text which the most eminent commentators, and those too holding his own views on the intermediate state, reject. To our mind, this text of Eph. iii. 15 is plainly of one sense with an earlier expression of the apostle in this same epistle, where he tells us that God has set Christ "far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:" and with his teaching in Colossians—"Ye are complete in him, who is the head of all principality and power." (Eph. i. 21: Col. ii. 10.)

We may be sure that the text from 1 Pet. iii. 18 is not left out by Mr. W. in his attempt to prove that the dead are not dead at all. In my work upon "Hades," I have put forward as a very probable view of this difficult passage, that "the spirits" here mentioned were a race of angels who had sinned in the days of Noah through intermixture with the race of men, as would seem related in Gen. vi. 2, and referred to in Jude 6, and 1 Cor. xi. 10. Mr. Warleigh seeks to overthrow my view by saying that "Peter expressly tells us they were the spirits *of men* who lived in the days of Noah." (500.) Now when we are arguing from Scripture we ought to be very particular in quoting it. Peter does not say that these spirits were the "spirits *of men*." Let our readers look to the passage themselves, and they will see that Peter only says that they were "spirits" which were disobedient at the time when Noah lived and built the ark. It is quite open to us, from Peter's words, to judge whether they were the spirits of men or some of those beings to whom the name of "spirits" is so constantly given in the New Testament.

Certainly Mr. W.'s view of this passage is one which has as yet recommended itself to very few. He supposes that these spirits were

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some of the men who were disobedient in Noah's time, but who were converted before they were drowned, and were now in the safe keeping of God. We must be excused if, with almost every commentator, we decline to take this view of the passage. Except Mr. Birks, we do not know of any one else who has taken it. Indeed, any view which applies it *to men* is most unreasonable, wholly apart from its contradiction of the scriptural account of the whole state of death as a state in which "*no man can work.*" (John ix. 4.) In deference to our Lord's own teaching in the passage just referred to, we have no hesitation in saying that Christ himself as man was utterly incapable of doing such a work as Mr. Warleigh and others attribute to him in the intermediate state; and that men in this intermediate state are utterly incapable of any work, mental or otherwise, as repentance, consolation, information, &c. &c. "No man can work" in the state of death. So Christ has told us, and we believe him. Believing him, we cannot believe that 1 Pet. iii. 18 refers to any work of Christ during the intermediate state, wrought in and for man in the intermediate state, whether converted or unconverted. We must, accepting implicitly our Lord's teaching, confirmed by a hundred other passages, believe that Christ preached, as 1 Pet. iii. 18 tells us, after he was quickened or made alive, i.e., after his resurrection, and that the spirits he preached to were not men in the intermediate state. Why the *men of Noah's time*, converted or unconverted, should be singled out for any proclamation of any kind by Christ, has never been shown by any of those who supposed they were intended. They had considerably more warning in their lifetime than very many others had. But if there was at that time a fall of angels such as Jude tells us of, "consisting in their not keeping their first estate," but setting that example of "going after strange flesh," which Sodom and Gomorrah imitated in after times, we may readily imagine reasons why Christ, raised from the dead, may have gone and preached or proclaimed to them. What he preached or proclaimed to them we do not presume to say, as Scripture does not tell us. We shall know it at that solemn judgment day, when they, with us, shall be brought forth from the prison where they are now confined.

The view which Mr. W. takes of this passage is utterly subversive of his general doctrine of the human spirit. He supposes "the spirit" here to refer to the human spirit of the Lord. If so, this spirit must have *died*, in order that it should have been possible to say of it that it was "quickened" or "made alive." Mr. W.'s paraphrase, "*continued alive in spirit*," conveys an incorrect view of the sense of the original. It must be translated "quickened," "made alive," in or by the spirit; and if it be translated "*in* the spirit," and that this spirit be the human spirit of the Lord, as Mr. W. tells us, then we should be forced to the conclusion that, according to this place, the spirit of Christ had died. If his spirit died, we suppose the inference would be that the spirits of all believers die also at the period of death; and, as we are not told of their being "quickened" for any purposes of preaching, we suppose they would continue dead during the intermediate state. All this is, we believe, opposed to Mr. W.'s view of the spirit, as it is to ours. All this, however, is established by Mr. W.'s interpretation of the passage in 1 Pet. iii. 18. Mr. W. must either, then, give up his interpretation of

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this passage, or abandon the view of the spirit which he has taught so strenuously.

Another passage on which Mr. W. relies for his theory that the believer is alive and dead at the same time is 1 Thess. v. 10, where we are told that Christ "died for us, that whether we wake or sleep we should live together with him." Mr. W. supposes that "living together with Christ" is the condition of the believer either while he is alive or when he sleeps the sleep of death. It is, however, far more probable, to say the least of it, that this "living together with Christ" refers to the future life of resurrection spent with Christ and in his presence. The meaning of the passage seems to us unquestionably to be the same as that of iv. 17, where Paul assures the Thessalonians, "Then we which are alive and remain shall be caught up together with them (the sleepers) in the clouds, to meet the Lord in the air; and *so shall we ever be with the Lord.*" Paul is his own best interpreter, and he tells us that the living and being with Christ which is the consummation of the believer's hopes is not during our pilgrimage here, nor during our sleep in the ground, but is when Christ comes to wake up his sleepers and to change his waking saints, and to take them then to live and be with him for ever. As Bengel, commenting on this passage, says, "They (of the apostles' time) placed the advent of Christ ever before them, as an event near at hand."

Mr. Warleigh next turns attention to two passages in the epistles of Paul—2 Cor. v. 1-9; Phil. i. 21-23. These passages are very similar in their sense and expression. As such, when I was treating of them in my work on "Hades," while I was full upon the former of the passages I passed hastily over the latter. I would now reverse this, and confine my attention to Phil. i. 21-23. I feel satisfied that my readers will see that whatever may be established as the apostle's meaning in Philippians must be taken as his sense also in Corinthians.

In writing to the Church at Philippi, Paul says: "I am in a strait betwixt two, having a desire *to depart and to be with Christ*, which is far better. Nevertheless to abide in the flesh is more needful for you." Mr. W. and a great many others suppose Paul here to teach that when the believer departs, or dies, and all through the period of death up to that of resurrection, he is truly and really, and in a fully living and conscious state, present with Christ. Now let us see what is meant by this. Christ is now at the Father's right hand, in the highest heavens, in his glorified state. According then to Mr. W.'s view of Philippians i. 23, the believer, when he dies and during the condition of death, is in the highest heavens, and is present with and sees Christ as he is in glory. Now let us see whether this is at all consistent with other Scriptures, and whether, if it is not, any other view such as ours may fairly be taken of this passage.

It will be conceded at once that the passage in Philippians, as also the parallel expression in 1 Cor. v., "to be absent from the body, and to be present with the Lord," are both *very brief*. With great brevity of expression some degree of *obscurity* is necessarily involved. This is no imputation on the correctness of the language. It is merely saying what cannot be denied, that obscurity is a necessary accompaniment of terse and brief language. We fully and fairly allow that the passage in

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question is quite consistent in its expression with Mr. W.'s view of it, as signifying that the believer during the entire state of his death is present with and lives with and sees Christ in his glorified state. We will first examine whether other, and these fuller and therefore plainer, Scriptures permit us to believe that the believer during the state of death is present with and sees Christ in his glory. We will now confine our attention to the New Testament Scriptures.

In the 13th chapter of John, our Lord told his disciples that he was about to leave them and go back to his Father. Their hearts were sad at the prospect of absence from him, and in the 14th chapter he proceeds to comfort them by the promise of their re-union with himself. He points out to them that they should not continue absent from him, but should again be present with him in that felt and sensible manner in which they were when upon earth together. When does he tell them that this renewed presence should take place? Not during the time of death, as Mr. W. supposes, but at the period of his second advent. His words are, "If I go and prepare a place for you, *I will come again and receive you unto myself, that where I am, there ye may be also.*" (xiv. 3.) The words of our Lord are much fuller, and therefore plainer, than those of his apostle in Philippians. He here tells his sorrowing apostles that the way and means to a re-union with himself was through his second advent to them. According to Mr. W., all believers, except those living at the period of the second coming, are present with Christ before he comes again: according to Christ himself, his second coming is required, in order that a single believer—even his own first chosen twelve, should be present with him and see his face. In obedience to the teaching of Christ, we reject Mr. W.'s interpretation of Phil. i. 23, as signifying that believers during their state of death are present with and see the Lord.

In exact conformity with Christ's teaching here, we will find the Apostle Paul to teach in a passage which is much fuller than that in Philippians. (1 Thess. iv. 13-18.) In verse 17, Paul tells us in what manner the believers alive at the period of the second advent should join with and be present with Christ. It was by his coming for them and taking them up to meet him. And now what does he say of the mighty multitude of believers who had died before the second advent, and who outnumber the living believers a hundredfold? According to Mr. W. and popular Platonic theology, all these had been present with the Lord—all of them had gone to him when they died. But Paul tells us here the very contrary to this. He tells us, in verse 15, that "they who are alive and remain unto the coming of the Lord *shall not prevent* (go before, anticipate) them which are asleep" in joining and being present with the Lord. Why should they not prevent the living believer? Because Christ would raise the sleeping saint before he changed the living, and thus both would at the same period of time join and be present with the Lord. Now if Paul had the smallest idea that believers when they died went up to heaven, and there were present with and enjoyed the company of the Lord, he could not by any possibility have thought of explaining to the Thessalonians how it would be that the living believer should not be with the Lord before his departed saints were. Neither Paul nor his readers had the smallest notion of a living

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union and presence of the believer with Christ during the state of death. Mr. W. supposes that all the dead had been with Christ, some of them for thousands of years, before the second advent. Paul believed and taught that not one of them was present with Christ until he should come and raise them up to meet him. Surely it is but fairness to any writer, our bounden duty to one whom we believe to speak by inspiration of God, to take his own fully expressed view as the best explanation of a passage where, from brevity, he might express himself with obscurity.

We will now turn our readers' attention to a passage in 1 John iii. 2: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that *when he shall appear we shall be like him, for we shall see him as he is.*" In this verse St. John tells us very clearly two things: the first is, at what time he and all believers were to expect to see Christ; the second is, what should be the effect of the sight of Christ upon the believers themselves. With respect to the first, he tells us, as our Lord and his apostle Paul had already taught us, that it was *when Christ should appear* that his people should see him. The second thing is, that the effect of the sight of Christ upon every believer who should see him would be to change him into the likeness of the Lord. No one of his people, according to John, can see Christ as he now is without being changed into his likeness; that is, without possessing, like him, an immortal and glorified body. This text, then, overthrows Mr. Warleigh's view. Mr. W. holds that the dead saint beholds Christ in heaven now. St. John tells us that no saint will behold him until he appears. Mr. W. holds that the dead saints beholding Christ in heaven are yet in a very imperfect state, both as regards the integrity of their nature and their happiness. (493.) St. John tells us that if they beheld Christ in his glory, this sight would change them into a state of like glory and perfection with his. As Mr. W. certainly does not hold this, we ask him, on the authority of the inspired apostle John, to give up the unfounded notion that the believer during the state of death sees and is present with Christ in glory. Compelled then by our reverence for many fuller and therefore plainer Scriptures than the passages in Philippians and 2nd Corinthians to set aside the view often taken from them, viz., that Paul identifies the being in a condition of death with being present with Christ, we must adopt the view that while Paul most carefully in many places distinguishes these two conditions as utterly unlike, his view of the intermediate state was such that he would naturally regard them as practically synchronical to the dead.

We will first inquire whether we have elsewhere in his writings any undoubted instance where he regards two events, separated from each other by this very period of death, as being yet synchronical. We have such in 2 Cor. v. 1, where he says that "we know, that if our earthly house of this tabernacle were dissolved, *we have* a building of God, an house not made with hands, eternal in the heavens." Paul here contrasts our present mortal bodies with our immortal bodies of the day of resurrection. The "earthly house of this tabernacle" is our present body: "the building of God" is our body of the resurrection, as Poole explains it, "a spiritual, glorious, incorruptible body." Now between the dissolution of our mortal bodies and our receiving our resurrection

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bodies, the whole period of the intermediate state intervenes. No one with whom we are now arguing disputes this, nor can any one dispute it unless he is prepared to deny the doctrine of the resurrection. But Paul speaks of the dissolution of the mortal body and the receiving of the immortal body as synchronical. If the one is dissolved, *we have the other*. If we had no other passage to consider but this, we might fairly argue from it that no interval whatever should elapse between losing the mortal and receiving the immortal body. It is from other and fuller Scriptures, as 1 Cor. xv., that we learn that between the dissolution of the mortal body and the receiving the immortal the whole intermediate state must elapse. Here, then, we have an instance in which Paul regards two events as practically synchronical which are yet undoubtedly separated by a long period of time.

And now we inquire whether Paul had any theory of the intermediate state which would make him practically regard it as nothing in respect of duration. There can be no doubt he had. He regarded it as a period during which every believer, himself included as much as any other, should be in a state of the most profound and unbroken sleep. (1 Thess. iv. 13; 1 Cor. xv. 6, 20.) He never tells us that the believer is in part asleep and in part awake, but that the true and real person who was once alive is in death wrapped in sleep. Now sleep to the sleeper in a dreamless state has no apparent duration: a long sleep and a short sleep to the sleeper is the very same. And thus we have Paul holding a view of the intermediate state which would most naturally lead him to regard events separated only by this intermediate state as being practically united in time. For my part, I can truly say that such is the effect which my view of the intermediate state has had upon me. I now regard the second advent and the resurrection as being practically separated from me only by the remaining years of my life. The state of sleep I regard as a blank.

And in his review of my remarks on this intermediate state in respect of time I must say that Mr. Warleigh has not treated me quite fairly. I think him incapable of doing so intentionally, but I certainly think he has done so unintentionally. He says that I have commented on Gibbon's legend of the seven sleepers of Ephesus "*as if the legend were inspired truth*." (502.) I certainly have not done so, as most of my readers will have seen for themselves. I brought forward the legend chiefly with the view to point to Gibbon's view of sleep as "annihilating time to the sleeper." Mr. W. has here also misrepresented me as treating this question of sleep and time as a question "*in divinity*." (502.) It is here, no doubt, connected with a most important question in divinity, but it is not itself a question in divinity at all. The effect of sleep upon time, as regards the sleeper, is a question which an unbeliever in the Bible may discuss as well as a believer in it. It was not as any authority in divinity that I brought forward Gibbon, but as a man of profound thought, which undoubtedly he was. In him, and Tennyson, and Whately, I adduced instances of men of a very grand order of mind, and also of very varied turn of thought, who yet agreed in the abstract idea that there is no such thing as time to a sleeping man.

Mr. Warleigh has himself made an admission upon this question

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which really grants what I contend for. He says, "There are, no doubt, instances *when long sleep appeared very short;* but those are exceptions, and we must be guided by what sleep is in general; and, judging from experience, this does not seem momentary. Our experience from dreams, would seem to extend the apparent time passed in sleep." (502.) Now here is really conceded all that I have claimed. Mr. W. allows that there is a sleep, whose duration though really long seems "*momentary.*" This we suppose to be a sleep passed without dreaming. He also says that there is a sleep in which dreams seem to extend the apparent time passed in sleep. He also supposes, we think, that sleep is not often passed without dreaming. We will not dispute what he says of "*sleep in general.*" We will only draw attention to what he says of that particular sleep in which there are no dreams. He allows that here the time spent in sleep seems momentary. This is all that we have contended for. That sleep of death of which we have spoken, is a sleep without dreams, and Mr. W. allows that the time spent in such sleep, though it may really be long, seems to the sleeper as but a moment. This is all we have contended for, and this Mr. W. honestly admits. He seems to object to our comparison of one who is really dead to one who sleeps the sleep of a living person, but as it is Scripture which makes the comparison we are not concerned in justifying it.

It may not be out of point to draw attention to the fact, that Mr. Warleigh's theory that the believer during the state of death is in heaven with Christ was regarded in the early Church as a heresy which disqualified its holder from the name of Christian. While some of the early fathers held our view that the dead had really no existence, and while others held that the soul survived and had an existence somewhere, all agreed that that existence was not in heaven, or in the presence of Christ, except that some supposed martyrs to have had that privilege. It is thus that Justin Martyr writes in his dialogue with Trypho, chap. xxx.:—"If you have fallen in with some who are called Christians, but who do not admit this: and venture to blaspheme the God of Abraham, and the God of Isaac, and the God of Jacob; who say there is no resurrection of the dead, *and that their souls, when they die, are taken to heaven; do not imagine they are Christians.*" In the early Church the saying that the believer when he was dead went to heaven was considered as equivalent to saying that there was no resurrection, for it was in truth in order to get rid of this doctrine of a resurrection that the figment that the believer went while dead to heaven was first brought into the Church. With Justin Martyr, Tertullian agrees. The theory of Mr. W. and of many others, that the believer while in the state of death was in the presence of Christ, was a view absolutely unknown in the early Church. "*No one,*" says Tertullian, "*in becoming absent from the body, is at once a dweller in the presence of the Lord,* except by the prerogative of martyrdom, whereby the saint gets at once a lodging in Paradise, not in Hades." (Tertullian, De Res., ch. xciii.) Irenæus is equally explicit. That view which Mr. W. and others put forward as the teaching of St. Paul, was, according to Irenæus, held by none but those heretics who denied the resurrection. "How," he says, "must those men not be put to confusion, who allege that the 'lower parts' refer to this world of ours, but that *their inner man,* leaving the

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body here, *ascends into the super-celestial place.* For as the Lord 'went away in the midst of the shadow of death,' where the souls of the dead were, yet afterwards arose in the body, and after the resurrection was taken up (into heaven), it is manifest that the souls of his disciples also, upon whose account the Lord underwent these things, shall go away into the invisible place allotted to them by God, and there remain until the resurrection, awaiting that event: then receiving their bodies, and rising in their entirety, that is bodily, just as the Lord arose, *they shall come thus into the presence of God.*" (Irenæus, Ag. Her., v. xxxi.) We thus see that, while the error of supposing man to survive his death came very early into the Church, the idea that the believer, during the state of death, went to heaven, to the presence of God and Christ, was utterly rejected, except by those heretics who denied a resurrection, and supplied its place by the figment that the "inner man" went to heaven in death. Mr. W.'s view, that the believer, during the intermediate state, was "present with the Lord," and "with Christ," would have caused him to be regarded as a heretic in the church of the first three centuries. His view of 2 Cor. v. 8, and Phil. i. 23, was utterly rejected by the early church; and yet we are regarded as in error, because we in this agree with the church of the first three centuries. The three fathers whom we have quoted differ from us in supposing that believers are alive during death; they agree with us in supposing that they are not, during death, in the presence of Christ. No theory, which places believers in heaven with the Lord during the intermediate state, can be reconciled with the unanimous judgment of the primitive church. With platonic error fast insinuating itself into their views of human nature, they still avoided that culminating point of platonic philosophy, which placed the good in the state of death in the presence of God. We may add that many modern divines of the highest character, deny that the believer, when he dies, goes to heaven to the presence of Christ. John Wesley places him only in an "*antechamber of heaven.*" G. S. Faber, says, that for the opinion that when "a good man dies, his happily released soul has been received into the eternal felicity of heaven, . . . there is no authority in Scripture." (Sermons by J. Wesley, London. Tegg, 1853. Serm. lxxix. G. S. Faber's "Many Mansions.") We could with little difficulty multiply such authorities a hundredfold among modern writers. I stand anything but alone, whether as regards the number or the weight of those who agree with me, in denying that the believer during the state of death is present with the Lord.

There is but one point more in Mr. Warleigh's criticism to which I would advert. His argument here is one which has been answered by me often before, and in that very work on "Hades," which Mr. W. is passing under review. With some apparent, it has no real force. "The fact," he says, "that the believer has eternal life is sufficient, to my mind, to prove that he must have a living intermediate state. This eternal life begins in a man when he becomes a true member of Christ; and it is endlessly carried on." (506.) Now I quite agree with Mr. W. in supposing that the eternal life of a believer is endlessly carried on, and has no break or interruption in it. My difference with Mr. W. is as to the time when the eternal life of the believer begins. I know that

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he is said in Scripture to have it *now*, but I also know that nothing is more common in Scripture, than to say that that which is *promised* us by God, is ours before it is actually enjoyed. Canaan was Abraham's. How? By possession and enjoyment? No: he never possessed a foot of it. *God gave it to Abraham by promise.* (Gal. iii. 18.) In exactly the same way eternal life is ours now. "This," saith St John, "is the promise that God hath promised us, even eternal life." (1 John ii. 25.) It is ours now only in promise, not in possession, as our Lord taught when He said that it was in "the world (or age) to come" that His disciples should have their "everlasting life." (Luke xviii. 30.) The very assurance of Scripture that we have now eternal life, are proof that we do not yet enjoy it. If we did, we should want no assurance or persuasion that it was ours. We should be conscious of it, even as we are conscious of the poor mortal life that now is our possession. And indeed to suppose the actual possession of eternal life to be consistent with pain or infirmity, or death, whether partial or total, is to take a most unworthy view of it. Eternal life is as inconsistent with the idea of infirmity as it is with the idea of interruption. Eternal life will know no break, but it will not commence before Christ comes and raises his people from their graves. HENRY CONSTABLE.

HYMN.

"YE ARE THE BODY OF CHRIST."

JESUS our Lord, and risen Head,
Anointed with all power;
To thee our nature thou hast wed,
The Holy Ghost our dower.

As with thee, so each with other,
Thou now hast made us one:
At thy coming, thou wilt gather
Thy members, wanting none.

Meanwhile in loving sympathy,
Thou would'st that we should live,
Spending in mutual ministry
The grace that thou dost give.

Nor can the eye unto the hand
Say, I've no need of thee;
Nor of the foot the head demand,
My care why should'st thou be?

Yes, Lord, we hail the blessed thought,
Head of the Church thou art!
Into such union with thee wrought,
We of thyself are part. J. K.

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THE PURPOSE OF GOD CONCERNING THE SCATTERED NATION OF ISRAEL.

(*Concluded from page* 453.)

THIRDLY. It is the purpose of God by the restoration of Israel to permanent possession of the land promised to Abraham, and their exaltation to the first place among the nations of the earth, to accomplish the conversion of the whole world.

> "Thou shalt arise and have mercy upon Zion,
> For the time to favour her, yea, the set time is come.
> So the heathen shall fear the name of the Lord,
> And all the kings of the earth Thy glory."—Ps. cii. 13, 15.

All who have faith in the Scriptures believe that a good time is coming, when "the earth shall be full of the knowledge of the Lord as the waters cover the sea;" but through overlooking the revealed purpose of God, regarding the agency by which this grand result is to be accomplished, they have attempted to bring about that "good time" by various agencies of their own devising. Doubtless the *motives* prompting to that action are disinterested and benevolent, but the aim and expectation of it is directly opposed to the revealed purpose of God. It is well, indeed, to use all proper means to turn men to God and the way of salvation, if by any means we may save some. The error, here referred to is that of expecting, by these means, to bring about that glorious era when the earth shall be filled with the knowledge of the Lord,—an error which the present state of the world, as well as the testimony of Scripture, plainly makes manifest.

The thorough conversion of the nations to God shall never be effected till Israel be restored to the land of their fathers, and the glory of Jehovah be seen upon them. Thus spoke the prophet Isaiah, by the Spirit of the Lord:—"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold, darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." (Isa. lx. 1-3.) What we call attention to here is the circumstance that "darkness" is represented as covering the earth, gross darkness the people [Heb. *peoples*], at the time when the glory of the Lord is seen upon Israel; and that it is in consequence of these benighted peoples seeing the glory of Jehovah shining upon Israel that they come to that light. Such is God's order. First, the Redeemer comes to Zion, and turns away ungodliness from Jacob; writes his law upon their hearts, so that they become all righteous; and then the surrounding peoples are attracted, instructed, enlightened—saved! Such is the result: the process by which it shall be accomplished is also foretold; in such language as the following:—"And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel: so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep

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upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord God; every man's sword shall be against his brother. And I will plead against him with pestilence and with blood: and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord." (Ezek. xxxviii. 18-23.) "Feed thy people with thy rod, the flock of thine heritage, which dwelt solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old. According to the days of thy coming out of the land of Egypt will I show unto him marvellous things. The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of thee." (Micah vii. 14-17.)

The effect of "the marvellous things" which Jehovah wrought for the deliverance of his people in bringing them out of Egypt upon the kings and peoples of the surrounding nations, is described in the simple yet telling words of the woman Rahab:—"I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water of the Red Sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the Lord your God, he is God in heaven above, and in the earth beneath." (Joshua ii. 7-11.)

Similar effects, but on a more extensive scale, and of a more abiding nature, shall be produced by the terrible and wonderful works which the God of Israel shall perform when he brings again his chosen people to the Holy Land. *Then*, as before, shall Jehovah by his mighty deeds make known his power and his love for Israel: "When the Lord shall set his hand the second time to recover the remnant of his people . . . he shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and smite it in the seven streams thereof, and men shall go over dry-shod, and there shall be a highway for the remnant of his people which shall be left from Assyria, *like as it was to Israel in the day that he came up out of the land of Egypt.*" (Isa. xi. 11-16.)

The effect of the terrible judgments which God will inflict upon the nations when he makes bare his holy arm, is thus predicted by the prophet Isaiah: "It shall come, that I will gather all nations and tongues; and they shall come and see my glory; and I will set my sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame neither have

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seen my glory; and they shall declare my glory among the Gentiles." (Isa. lxvi. 18-19.) This is the manner in which the heathen are to be brought to fear and serve the God of Israel.

What we have referred to, however, is only the beginning of his great and good enterprise. The wonderful works of God, wrought before the nations, in the restoration of his people, and his terrible judgments upon the hostile armies, shall strike the peoples with amazement, and cause them to fear his great and dreadful name. Then also shall all eyes be turned upon Israel, on whose behalf these wonders and judgments have been wrought. The despised, exiled Jew shall, at length, have become popular. The word of the Lord, by the prophet Zechariah shall be verified:—"Thus saith the Lord of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you." (Zech. viii. 20-23.)

"Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the Holy Land, and shall choose Jerusalem again. Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation." (Zech. ii. 10-13.)

So also in Jeremiah (xxxiii. 7-9):—"I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me. And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it."

What language could more distinctly affirm the truth of what this paper aims at disseminating?

Let it also be carefully noticed that, at the period referred to, Jerusalem shall not only be the seat of Divine government for the whole world, but also the source of spiritual life and light to all the peoples of earth, —the centre to which all nations shall gather to worship the King, the Lord of hosts. "At that time they shall call Jerusalem The throne of the Lord; and all nations shall be gathered together unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart." (Jer. iii. 17.) "The moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign on Mount Zion, and before his ancients gloriously." (Isa. xxiv. 23.) "And in this mountain shall the Lord of hosts make unto all people a

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feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations." (Isa. xxv. 6, 7.)

In a former article we saw that, at the time when the Lord shall reign in Mount Zion, there shall have been an elevation of that mountain, so that "the mountain of the Lord's house shall be established on the tops of the mountains, and exalted above the hills." The same oracle tells that, at that time, "many peoples shall go, and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. li. 2, 3.)

It is remarkable that from the same centre went forth the preaching of the Gospel, by the appointment of the Lord himself. "Thus it is written, and thus it behoved the Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke xxiv. 46, 47.)

Such is the order and means by which God has determined to accomplish the salvation of men, and establish and maintain the only true religion among all the peoples of the world. For this purpose he selected and called Abraham from Ur of the Chaldees, and formed the nation of Israel. He chose them to be a peculiar treasure to himself above all peoples, that they might be unto him a kingdom of priests, a holy nation. (Ex. xix. 5, 6.) The selection of the few was for the benefit of the many. The nations of the world had become idolatrous. To preserve the knowledge of himself amid the idolatrous population of the world, Jehovah chose Israel to be a holy nation, the conservators of the revelation of his will, that they might be his witnesses (Isa. xliii. 10) to the surrounding nations. They failed—miserably and grievously failed. Instead of healing the corrupting mass, they themselves became corrupted. Hence their exile; hence the desolation of their land, their chief city, and temple. Yet the purpose of God, though deferred, is not abandoned. "He who scattered Israel will gather him, and keep him as a shepherd doth his flock." Then shall they be named "The priests of the Lord;" men shall call them "The ministers of our God." "And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed. I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." (Isa. lxi. 6-11.)

Seeing that such is the purpose of God, all who love and honour his name may well respond to the call,—

"Pray for the peace of Jerusalem.
Peace be within thy walls,
And prosperity within thy palaces!"

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Though that peace is long delayed, Israel's God hath not forgotten his promises or altered his purposes concerning it. He has set watchmen on the walls of Jerusalem, which shall not hold their peace day nor night. These "watchers" are called "The Lord's remembrancers," and their commission is to "keep not silence, and give him no rest till he establish and make Jerusalem a praise in the earth." (Isa. lxii. 6, 7.)

Such are the good things which God has purposed concerning Israel, and the nations of the world through Israel. And what is this but the fulfilment of the promise to Abraham, Isaac, and Jacob, "In thee, and in thy seed, shall all the families of the earth be blessed?" Already has this promise had a most remarkable fulfilment. There are few, we presume, however sceptical, who will deny the ameliorating effects of the Christian faith, and the beneficial influence of the Bible on society at large. Bad as the world is, how much worse would it have been but for the Bible and the teachings of the Christ and his apostles! Those, at least, who have found peace in believing, and rejoice in hope of the glory of God, know the value of the Holy Scriptures. Well, let it be remembered that for such a boon we are indebted, through the mercy of God, to the people of Israel. Not only were that people intrusted with the oracles of God; but also of them, exclusively, were the prophets, those holy men of old who spake as they were moved by the Holy Spirit; of Israel were the twelve apostles of the Lord; and he, also, is the seed of David according to the flesh. How true it is that "salvation is of the Jews!"

The purpose of God, therefore, to make Israel the means of disseminating a knowledge of himself among all nations, so that "from the rising of the sun unto the going down of the same his name shall be great among the Gentiles," is no new thing, but the successful accomplishment of a plan which has been in operation for many centuries.

"O city of the Lord! begin
The universal song;
And let the scatter'd villages
The cheerful notes prolong.
Let Kedar's wilderness afar
Lift up its lonely voice;
And let the tenants of the rock
With accents rude rejoice;
Till 'midst the streams of distant lands
The islands sound his praise;
And all combin'd, with one accord,
Jehovah's glories raise."

W. LAING.

"IS IT TRUE?"

WILL you allow me to make some observations on an article which appeared in September under the above title, bearing the signature of Henry D. H. Burnell? The writer has, I fully believe, struck the right note in inviting us to go back and look, so far as Scripture permits, to the beginning of God's counsels.

Were this done more often, I cannot but think that many things, which now appear dark and mysterious, would have, to the student, a

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flood of light thrown on them. There is one particular text to which he calls attention (1 John iii. 8) which, perhaps I may be allowed to say, proved to me years ago a golden thread, guiding me through many a labyrinth of mystery. It did so because it led me to look beyond the salvation of God's Church, to a higher purpose, to be carried out and fulfilled,—in a measure at least, instrumentally through that salvation,—and hence to perceive that though the salvation of the Church is, when viewed from one standpoint, an end of Christ's coming, yet, when viewed from another standpoint, it is only a means to some higher end.

To take the verse as it stands, it is said "the devil sinneth from the beginning." I need not point out to your readers the fact that the expression "the beginning" is characteristic of St. John's writing. He opens his Gospel by pointing out to us that "in the beginning" Christ was—as the Word of God—by the side of, or with God, and was God; carrying us thus back in thought to ages antecedent, as I believe, to the works of creation. When we read that "the devil sinneth from the beginning" (without attempting what is probably beyond our power, to give an exact meaning to the expression), it teaches us that we may, and indeed must, throw back the period of the devil's commencing to sin to a time long antecedent to Adam's appearance.

This view of Satan's sin, and the fact that Adam came into creation after sin had *long* been an accomplished fact, is certainly corroborated—even if we could not say proved—by the opening words of the Bible narrative. God created in the beginning the heavens and the earth. How long ago we are not told. Then commences the period in which it pleased God to come forth and make in six days the earth and heavens as they are now—that is, as I understand it, to restore them. Now at the commencement of this period the description of things is, the earth was, that is, existed, without form, and void (I don't pause on the particular meaning of the words), covered with water, and spread over with a pall of darkness.

It seems to me impossible to escape the conclusion that this description is the description of a state in which God's judgment, for some cause or other, had been at work.

We may notice in passing, as strengthening this view, how in Scripture the earth is brought before us under three different aspects, denoting, first, apparently this very thing, judgment; and then restoration; and finally, perfection.

Here, in the opening verses of Genesis, we have a description of the earth—without light, covered with waters, and consequently, as we understand, without life. In the end of the Bible we have the same earth in its future state, and perfected through fire, described as without death, without night, and as having no more sea. The absolute removal of the three things—sea, night, death—with which the earth at first was overwhelmed, thus stated, and so showing the complete contrast between the past and the future, cannot be an accidental coincidence.

And in the meantime, according to God's working as seen in the present time, we have what we may call figuratively, as well as literally, a twilight state,—light and darkness; death and life; sea and dry land; each having its own place; and the three—death, night, and sea—certainly not daring to overstep their bounds, or intrude on the province of

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their opponents. This twilight state, thus giving hopes of a time when evil, once triumphant and now limited, will, in time, for ever pass away. Into this state man is introduced, and shortly after his introduction we find him brought into contact with Satan. Nothing in God's plan can be accidental. Was it not his purpose, then, that man should be brought into contact with Satan? And if this meeting was on the earth, in what I have called its twilight condition, shall we go far wrong if we say it is at least probable that the world had been brought into its condition of judgment through Satan's sin? And all the more if, as St. John more than intimates, man was to be employed instrumentally in effecting the destruction of Satan's works?

We thus reach these three stages: God's purpose to destroy the works of Satan; God permitting Satan to carry his sin to such a height as to cause judgment to pass upon the earth; God bringing man and Satan together on the earth, which had been thus judged on account of the sin of the latter.

I could wish to enlarge further on these subjects, but I find my paper has already reached a considerable length, and therefore, with your permission, I will defer the continuation of the matter for another month.

F. M. C.

THE "SPIRITS IN PRISON" NOT ADAMITES.

THE two schemes of McCausland and Warleigh agree in bringing us into contact with races of intelligent beings prior to and contemporary with Adam. But while the races of the former are veritable men, differing from the Adamites only in the inferiority of their type, and still continuing to occupy the widest portions of the world, those of Mr. Warleigh are much farther removed from the standard of Eden's habitants, and strictly speaking find no modern representatives. From this it also follows that in Mr. McCausland's system the value comes out more prominently of the distinction maintained in Old Testament Scripture between the Adamites and the other races, as indicated by the three different Hebrew words in the early chapters of Genesis all rendered in English by the term "man;"—not that Mr. Warleigh was unaware of the distinction, for he calls attention to it; but his theory fails to make the same use of the fact. And this leads us on to notice in the next place that the two writers are moreover at variance in respect of the mysterious characters introduced on that early scene as "the angels which kept not their first estate;" "the sons of God" in our authorised version; "the angels of God" in the Alexandrine Greek. Mr. Warleigh calls them "men," and he claims the authority of the apostle Peter for the use of this term. Mr. Warleigh's language, while treating of the spirits in prison, is, that "Peter expressly tells us they were spirits of men who lived in the days of Noah, during that period when the long-suffering of God was exhibited; which period was coeval with the time the ark was in building; and it was to these spirits of men that Jesus made this announcement."

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I am well aware that a comprehensive treatment and critical analysis of Mr. Warleigh's recent papers in this magazine will fall to abler hands than mine. Nevertheless, the guerilla warfare of a skirmisher may, perhaps, be permitted to deliver a passing shot on what appears to be a doubtful position. I would like to ask then,—If, as Peter asserts, these spirits are to be placed on a new footing by the evangelising of the Lord Jesus, in order that they may be judged as men, does not this very hypothesis declare them of a distinct order from men? Secondly,—If the only distinctive attribute of these prisoners of hope be that they were disobedient in the days of Noah, how can we fail to include the entire multitude who perished by the flood, seeing that this was the attribute of them all? Mr. Warleigh attempts to meet this difficulty by supposing a distinction among the men of that generation, and affirming that the preaching of our Lord was addressed to "converted men," who, as such, "were in the keeping of God." Whence then, I would ask, in the third place, arose the necessity, for evangelising them? Or put it this way,—If they really constituted an exceptional class of this nature, how comes it to pass that the one and only attribute recorded of them is that of "disobedience?"

But further I would ask,—What assurance have we that they were men at all? The Apostle Peter does not call them so. He merely says that good tidings were preached to dead [ones], without adding any noun, such as "persons" or "men;" and we shall seek in vain throughout the Scriptures for any such expression as "spirits in prison" applied to departed men and women in an imperfect state.

And not only is the description of these beings different from that of the family of man, but their treatment is peculiar also. They are cast down, not to the oblivion of Hades, but into Tartarus (2 Pet. ii. 4): the duration of their punishment terminates at the resurrection, when the punishment of evil men only commences. These captive spirits, being already reconciled to God and restored to holiness by the preaching of Jesus, will on that great day be restored also to happiness, and possibly also to their primeval exalted status. In short, the entire procedure respecting them is diverse from that which throughout the Scriptures is predicated of man,—with one exception, namely, that as their lust induced them to stoop to man's level, they will, like the rest of the world, stand at the bar of the saints. "Know ye not," said the Apostle Paul, "that we shall judge angels?"

If therefore the proof be wanting that these disobedient spirits were holy men and women when in the flesh;—nay, if the proof be wanting that they were men or women at all;—does not this circumstance seriously invalidate the argument founded on their history, by which Mr. Warleigh seeks to illustrate an intermediate state of blessedness for believers? To my mind, the exceptional case of these spirits, arising apparently from the fact of their primeval natures exempting them from the dead sleep of deceased humanity, proclaims a contrast suggestive of a totally opposite result.

J. WAYLEN.

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OPPORTUNITY OF SALVATION—ITS EXTENT.

IN the RAINBOW for July, there is a very interesting article, signed "D. W. H.," entitled "Salvation—its extent." I fully agree with him as to the universal bearing of the sacrifice of Christ, and also in his recognition of the Bible truth that "the enemies of God who refuse His saving mercy will then have perished (that is, after the judgment); they will have suffered the penalty of the second death."

I am sorry, however, I cannot agree with him in the main point of his paper, namely, "that the opportunity of becoming acquainted with the glorious way of salvation, of which they were deprived in this life, divine goodness will vouchsafe to them hereafter." I feel confident that no rightly constituted mind would object to such a doctrine if it could be clearly proved from Scripture. It is so far satisfactory that "D. W. H." does not seek to establish it primarily on a scriptural basis. It cannot in point of fact be found expressed in any Scripture statement. He therefore prefers to rest it on a syllogism, contenting himself with presenting certain "considerations" derived from Scripture by way of "strengthening" his conclusion—such as the goodness and impartiality of God, the universal provision in the sacrifice of Christ, the universality of the Gospel offer, and Christ being called the second Adam. These are all facts which I willingly admit; but I fail to see how they prove that an opportunity of hearing and believing the Gospel will be granted after the resurrection to such as have lived and died without such an opportunity. I shall briefly give some reasons for this position which I feel constrained to take up.

Briefly stated, "D. W. H.'s" syllogism is—universal provision necessitates universal opportunity. But whence arises the necessity? God was under no obligation to make provision for the salvation of a single member of the human race. And having provided a sacrifice, which has a universal bearing, he was under no obligation to bring the knowledge of it within the reach of any but such as he pleased. He was pleased, notwithstanding, to send the message of it to "every creature," which the apostle declares to have been accomplished in the first century (Col. i. 23). Notwithstanding this, however, I admit that that portion of the race who have not heard the Gospel or other outward means of salvation must be very large.

But the grand question is—What is the will of God concerning this matter, as revealed in his word? Among the secondary supports of his "syllogism," D. W. H. cites certain passages of Scripture, the principal one of which I shall briefly notice. It is Rom. v. 19-21: "For as by one man's disobedience many were made sinners, so by the obedience of one, shall many be made righteous. Moreover, the law entered that the offence might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life." D. W. H. affirms that this passage "shows that the number who are made righteous will bear comparison with the number who are made sinners." But what does D. W. H. mean by "comparison?" Is the number of the righteous equal to the number made sinners? For it must be borne in

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mind that the question raised by D. W. H. is not as to the extent of salvation, but as I have indicated in the heading of this article, the extent of opportunity. This passage is quoted by the Universalist. It is said—"The universality of the apostle's expressions is very remarkable. The same 'many' who were made sinners by the disobedience of the one, are made righteous by the obedience of the other. If *all men* are condemned by the offence of one, the same *all* are justified by the righteousness of the other." (Note on Rom. v. in improved version.) But the apostle does not use the word "all," but "many." And it is plain that the many made righteous may be far from being equal to the many made sinners, and yet be a great multitude which no man could number. D. W. H., referring to the phrase "grace did much more abound," in the passage quoted, asks, "Is not the grace of God sufficient for this?" But the question is easily settled from the apostle's own words. How did the offence abound? By the law furnishing opportunity for the actual transgressions of those under it. "The law entered so that offences abounded." And how did grace abound? Simply by providing for the double case of the result of Adam's sin in inherited death, and the penalty due to the personal transgressions against the law. Grace *much more* abounding cannot refer to the number of sinners concerned, else the number of those made righteous would exceed the number of those made sinners. It must therefore refer to what Paul says, namely, provision for the accumulated personal offences, each of which deserved death, as well as for that death which was inherited by every individual from the first sinner.

D. W. H. asks, in relation to this passage, "Does not this involve the necessity of the Gospel being made known to the vast multitude who shall be raised from the dead at the last general resurrection, so that they may embrace the faith and be made righteous?" It is remarkable that in all the allusions to resurrection in the Scriptures, there is no mention of probation being one of its consequences. Thus in Dan. xii. it is "some to everlasting life, and some to shame and everlasting contempt." In John v. it is—"they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation." In Acts xxiv. it is "a resurrection of the dead, both of the just and the unjust." And "the last general resurrection" in Rev. xx. is thus described:—"I saw the dead small and great stand before God; and the books were opened; and another book was opened which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. . . . And whosoever was not found written in the book of life, was cast into the lake of fire." Here there is no mention of probation for any. The dead stand before God, and the next act is the books being opened, and they are judged out of those things written in the books.

There are several collateral questions arising out of this subject which I forbear entering into, such as, What constitutes a Gospel opportunity in the present age? Does possession of the Bible, with ability to read it, amount to such an opportunity? and shall such possessors of the Bible be finally condemned for the neglect of this privilege? And what shall constitute a fair opportunity after the resurrection?

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These questions, as well as the foregoing remarks, are submitted with all humility for the consideration of D. W. H. and the readers of the RAINBOW. I think I have shown that the Scriptures give no support, direct or indirect, to the proposition that a post-resurrectional opportunity of hearing the Gospel shall be granted to such as have been deprived of that privilege in the present age. Consequently such an idea must rest on mere conjecture.

But I am disposed to go a step farther, and to suggest that there are statements which seem to point in the opposite direction. The Apostle Paul says (2 Cor. vi. 1, 2): "We, then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time, behold, now is the day of salvation.)"

I am glad to see that D. W. H. holds out no hope for such as have had an opportunity of hearing the Gospel and have neglected it. Many who read these pages are having their opportunity extended. Are they making diligent use of it? Are not some saying, as the messenger of the glad tidings repeats his message, "Go thy way for this time; when I have a convenient season I will call for thee?" Have they given due heed to the teachings of the Saviour? Do they know that he said, "Whosoever shall be ashamed of me AND OF MY WORDS in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, WHEN HE COMETH IN THE GLORY OF HIS FATHER, with the holy angels." "He that rejecteth me, AND RECEIVETH NOT MY WORDS, hath one that judgeth him; THE WORD THAT I HAVE SPOKEN, the same shall judge him in the last day." "I must preach the kingdom of God, for therefore am I sent." "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "The Son of Man is come not to be ministered unto, but to minister, and to give his life a ransom for many." "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." "Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life." "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him." "If ye believe not that I am he, ye shall die in your sins." "Go ye into all the world, and preach the Gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be damned." "Behold I COME quickly, and my reward is with me, to give to every man according as his work shall be."

Some may be "laying the flattering unction to their soul" that they love the Saviour, and that all shall be well with them whether they give due heed to his words or no. But listen again to his sayings on this point. "He that HATH my commandments and keepeth them, he it is that loveth me." "If a man love me, he will keep my words." "If ye keep my commandments, ye shall abide in my love." "Greater love hath

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no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you."

Are you attaching due importance to the fact that the Christ "died for your sins and rose again for your justification?" Do you sufficiently estimate the cause for maintaining which "he humbled himself, and became obedient unto death, even the death of the cross?" Do you realise the circumstances in which he stood when the high priest of Israel addressed him, "I adjure thee, by the living God, that thou tell us whether thou be the Christ, the Son of God?" or when Pilate, the Roman governor, put the question, "Art thou the King of the Jews?" And that it was his faithful adherence to this claim that brought upon him the sentence of death, which was proclaimed to all assembled at his crucifixion, in the accusation written and placed on the cross over his head, "THIS IS JESUS, THE KING OF THE JEWS?" And do you bear in mind that it was on account of his obedience under these circumstances that "God highly exalted him, and gave him a name above every name?" And that there is "no salvation in any other, for there is none other name under heaven given among men whereby we must be saved?" And that as Christ was once offered to bear the sins of many, so unto them that look for him shall he appear the second time without sin (offering) unto salvation?"

The passing away of another year admonishes us that our salvation is nearer than when we believed; that "the night is far spent, and the day is at hand; and that knowing the time, that now it is high time to awake out of sleep." "Let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."

To the unsaved and undecided may the counsels of the wise man, as embodied in personified wisdom, not be worthy of consideration, and that in relation to our subject—"How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and the fools hate knowledge? Turn you at my reproof. Behold I will pour out my Spirit upon you, I will make known my words unto you. Because I have called, and ye refused, I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity, I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel; they despised all my reproof: therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil."

Edinburgh. J. CAMERON.

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CHRISTIAN COMMUNION.

DEAR Jesus! in Thy name we meet,
Thy blessing upon each bestow;
And may our fellowship be sweet,
And every heart with fervour glow.

We want to feel Thy presence near;
Breathe now the blessed word of "peace":—
May perfect love cast out all fear,
Till all our doubts and conflicts cease.

Now let our hearts within us burn
With holy joy and holy love;
While we Thy presence, Lord, discern,
And sweet communion with Thee prove.

Ere long, He whom unseen we love
Shall in transcendent glory come,
And take His ransomed ones above,
To their prepared and glorious home.

Oh! let this truth His children cheer,
And fringe earth's darkest clouds with light;
With Jesus we shall soon appear
In blood-washed robes of purest white. M. A. W.

MEDICAL VIEW OF SPIRITUALISM.

OF all mental ailments, none seem to yield to treatment so reluctantly as Spiritualism. I have watched many cases of genuine Spiritualism, but do not remember to have seen a chronic case permanently cured. I have seen typical cases pass regularly through their successive stages and terminate in open insanity, and have never been able to mitigate the symptoms nor avert the result. Spiritualism is the most uncompromising complaint with which the psychologist is called to meet. No epidemic of modern times can compare with it. It is a delusion which has existed twenty-five years, and attacked in the United States alone nearly three millions of people. The last census informs us that there are in the republic twenty-four thousand insane, setting aside idiots; and it is believed that out of this number seven thousand and five hundred cases may be traced directly to Spiritualism.

The delusion does not appear to be decreasing, though fortunately its victims are now almost altogether from the vulgar and illiterate classes, and scientific men do not seem to be liable to the contagion. It numbers among its victims a few men and women of talent and genius, but they were attacked years ago; and we venture to say that, had they remained free from the disorder up to the present day, they would not now be very susceptible to its influence. The fact is, Spiritualism has lost its hold on the higher classes, and is spreading with fearful rapidity among the rude

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and illiterate. Whole communities are given over to its influence. Its believers have their organisations, places of worship, mediums, books, papers, and asylums ; they are as sincere, earnest, and fearless as were the Flagellants, Lycanthropes, and Crusaders of the middle ages ; but, alas ! they are even more deranged.—*New York Chemical Review.*

Correspondence.

GOD SHOULD BE FERVENTLY LOVED.

SIR,—The letter in your November number signed "Fulham," has given me great pleasure. I fully agree with him when he says "To them," i.e., the sons of God, "when once apprehended, the proposition of becoming co-agents in the great work of universal benevolence becomes an object of purest ambition ; and the selfish hope of creeping into heaven at last, and just securing one's personal safety, withers in its presence." Christians of the present day seem to me to be possessed not by the spirit of love, but by the spirit of fear. Instead of looking up to our Heavenly Father as the best, the noblest being in every sense that the mind can conceive of, they seem to come to him with the trembling prostrate feeling of the slave. God is not a Being to be *dreaded*. He is a Being to be *loved*, with intense burning love, with every feeling of our nature, with all our *heart*, and with all our understanding. Why do we not then let this glorious feeling flow forth in a mighty stream ? Too often the answer would be, theology will not let us. When we wish to do so, we find so many doctrines interpose between God and the soul that we cannot as it were see him. Alas ! theology has indeed blinded us with its mists and darkness. It has too often told us that God is a stern being, who required the death of His Son to forgive us ;—whereas the language of Scripture is everywhere, most emphatically, that Christ died not to reconcile God to us, but *us to God*. In the light of that glorious divine love, I think I am right in saying that Christ died not to save us from destruction, but to "make us meet for the inheritance of the saints in light." It is the glorious hope that we may see God in his truth and his majesty that ought to animate the soul in its passage through this world, and not the hope of escaping death. If we are children of God, our chief hope should be that we might be brought near to Him.

I am, yours truly,

T. W.

PRACTICAL STEWARDSHIP.

BELOVED BROTHER,—I am pleased to see that you have laid aside your modesty by showing your responsibility for the publication of the RAINBOW. If, through grace, you are labouring in the Lord's vineyard as a voluntary bond-slave, it is beneath the dignity of heaven-born fellows to reap the benefit of your labours without some acknowledgment, and very dishonourable to allow you to meet the expense of the material. It is most desirable that our professed unity should be

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practically demonstrated by obedience to that word, "Owe no man anything, but to love one another." Therefore I consider myself equally responsible for the cost of publication.

Many of our brethren are in affluent circumstances, and I do hope that they may consider it a privilege to become co-workers with you in this very easy and desirable mode of help.

I propose that before this year expires one hundred do send you two pounds each, and that the same number, but less affluent, one pound each, and that as many others who are *rich in faith* do give as the Lord may enable them.

Practically we are but stewards, and having wherewith to provide things honest in the sight of all men, should be thankful, and give the surplus to our Lord's faithful servants.

It is a sad sight to see a brother absorbing all he has in the gratification of carnal desires, nearly identifying him with the world. (2 Tim. iii. 2.) As a unit I send post-office order (£2) in discharge of my obligation, with many thanks to the dear scribe who, well instructed in the kingdom, has brought out things new and *yet* old, for the comfort and joy of all willing and thankful to be taught.

Moorfields. J. F.

LOYAL LOVERS OF TRUTH.

Dear Brother,—I enclose post-office order 10s. to help in sustaining the Rainbow. It must neither fall nor fail; no such calamity can be allowed by its readers. Lovers of its truths are made of better stuff than that comes to: some of them have been made better by suffering, and will come to the rescue when they know that help is needed. Perhaps they ought to know without being reminded, but remember human nature is specially weak on one side.

Yours in the Christ,

Bacup. J. S.

"A TRUE LEVEL."

Sir,—I had not intended to write again on the surface of the earth; but perhaps it may be useful to point out that the argument of "An Engineer" in your last number rests entirely on a denial of the law of gravitation. For if it be granted, then "a true level or flat" is a line or surface exactly corresponding to the surface of the earth, so that every part of it is equidistant from the centre, and therefore subject to equal attraction. On such a line there is no sensation of going up or down hill, and this is what engineers aim at. If gravitation be a fact,—and it is really useless to argue with any one who denies it,—a perfectly level railroad, without a single gradient might, conceivably, be constructed round the world; and if you started from any point of it, and followed it straight on, you would ultimately reach the point of your departure. Your correspondent must intend to "laugh" at the law of gravitation; for if it be true, there is nothing very amusing or "venturesome" in "running trains round spherical surfaces." Yours truly,

Samuel Minton.

REJOINDER.

Dear Mr. Editor,—Will you permit me a few words in rejoinder to Mr. Warleigh's replies to the questions I asked in your issue for October? There are but two points that I need touch on.

1. The record of Genesis iii.,

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that the one man Adam, the same that was created on the sixth day, was the instrument by whom sin entered into the world, is so precise; and the fact that Paul based his doctrine of the condemnation of all men (Rom. v. 13) upon that record, is so clear, that I cannot but consider it fatal to the pre-Adamite or co-Adamite existence of a *sinful* race such as the Tertiarians are described to have been. I was aware, when I penned my question, of the presence of sin in the person of Satan; but though he was the tempter to and the originator of sin, that does not invalidate the truth I have stated above.

2. Mr. Warleigh seeks to negative the universality of the deluge on the ground of the subsequent existence of certain Nephelim, whom he supposes to have descended from an antediluvian race, viz., the aforesaid Tertiarians. But, believing, on the authority of Scripture, in the horizontal as opposed to the globular configuration of the earth; it is impossible on this hypothesis that any of the high hills could have been covered without submerging the entire surface. The eight occupants of the ark, therefore, are the only human beings that could have been saved. To this agree the words of 1 Peter iii. 20. See also 2 Peter iii. 6: "The world, that then was, perished."

I beg Mr. Warleigh will believe that "received traditions and notions" have indeed had no part whatever in my inquiry. I have sought for truth only, and the whole period of my new life has been engaged in a continuous warfare in its behalf in opposition to tradition. I had never seen or heard his theory mooted; it startled me by its novelty, and not being able to acquiesce in his views from any direct or positive evidence that the Scriptures afforded, I naturally asked if he could furnish any beyond what he had already adduced, which can scarcely be considered in any other light than circumstantial. It is just because I am ready to go "just where the Bible leads, and not beyond it or short of it," that I am content to rest in the belief that the mystery, if any, is unrevealed. H. Goodwyn.

THE FLOOD.

Dear Sir,—I think that the text of Scripture clearly shows that the Noachian deluge was universal.

1. 2 Peter iii. 6. This passage is generally considered to refer to Noah's flood. We are now living in the "last days" among "scoffers," who affirm that God has never interfered with His creation from the beginning, who deny that there ever was such an event as the flood. The word translated *world* is κοσμος, the whole terraqueous globe. The kosmos perished. "The heavens and earth which are now," are not the same as existed before this catastrophe. I understand this to mean that the atmosphere is not compounded in the same proportions, and that the arrangement of land and water on the surface of the globe is different from what it was before the flood.

2. Gen. vii. 11. The words used in this verse by the Hebrew and Septuagint writers show a tremendous destruction. "The same day all the *watersprings* of the *vast abyss* were *torn to rags*, and the *floodgates* of heaven were opened."

3. Ver. 19. "All the high hills under the whole heaven were covered." Water that would cover high hills would find its level and

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flow over the whole world. We know of no low lying plain, shut in by hills, that could have been drowned by a partial flood. And, besides, a very large portion of the earth must have been peopled at that time. Two thousand years and upwards had elapsed since Adam's creation, and men had "multiplied on the face of the earth."

4. If the flood had been partial, Noah and his family could have migrated to some other country, and saved themselves.

5. If the flood only affected a portion of the earth's surface, what need was there for saving a pair of each kind of animal in the ark? Could not animals have been brought from countries not destroyed, and so re-stocked the districts?

6. The ark typified Christ. Only those who are in Him will survive the great destruction of the "last day." If the flood was partial, the parallelism is lost.

7. If the race that Mr. Warleigh speaks of existed after the flood, their descendants may exist at this day. How am I to know that I am not descended from them? Christ died for the Adamite race. How am I to know that He died for me?

Hoping that these remarks will be acceptable to your readers,

I remain, Sir, yours faithfully,

Devonport. THOS. W. GOOD.

AN ACROSTIC.

(ADDRESSED TO THE EDITOR OF THE *RAINBOW*, BY A GRATEFUL READER.)

W IDE as th' ethereal arch which spans the outmost sea,
I n glories brighter far truth's firmament must be,
L ustrous with gleaming stars, the canopy of night
L ends to the human heart nought but a feeble light.
I ncredulous of grace, but sounding nature's praise,
A spiring mortals seek to outlive nights and days.
M orn, noon, and eve, in turn, appear but to subside,
L eave no more lasting hope than ebb and flow of tide.
E 'en sun, and moon, and stars must fall no more to rise:
A ll hail! ambassador of HIM who rules the skies;
S ound forth the "Resurrection Life," that men benighted may
K indle their lamps at once, with Everlasting Day.

Sussex Lodge, Stoke Newington. F. M.

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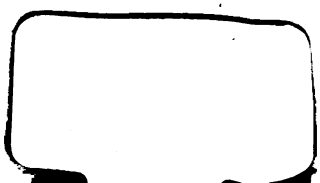

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